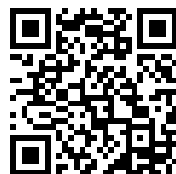


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# JAPANESE IMMIGRATION

## HEARINGS

BEFORE

### THE COMMITTEE ON IMMIGRATION AND NATURALIZATION

HOUSE OF REPRESENTATIVES

SIXTY-SIXTH CONGRESS  
SECOND SESSION

JULY 15, 16, 17, 19 AND 20, 1920

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## PART 2

HEARINGS AT STOCKTON, ANGEL ISLAND, AND SAN FRANCISCO,  
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**COMMITTEE ON IMMIGRATION AND NATURALIZATION.**

**HOUSE OF REPRESENTATIVES.**

**SIXTY-SIXTH CONGRESS.**

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**WILLIAM N. VAILE, Colorado.**  
**HAYS B. WHITE, Kansas.**  
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## JAPANESE IMMIGRATION.

COMMITTEE ON IMMIGRATION AND NATURALIZATION,  
HOUSE OF REPRESENTATIVES,  
*Thursday, July 15, 1920.*

The committee met at 9.45 p. m. in the dining room of the Hotel Stockton, Stockton, Calif., Hon. Albert Johnson (chairman) presiding.

### STATEMENT OF MR. G. A. ATHERTON.

(Mr. Atherton was first duly sworn.)

The CHAIRMAN. Your name and address.

Mr. ATHERTON. G. A. Atherton, Stockton, Calif.

The CHAIRMAN. Now, Mr. Atherton, before we proceed to ask you questions, if you could just state in your own way the projects, the beginning of them—

Mr. VAILE (interposing). State who you are and what your business connections are.

Mr. ATHERTON. I am general manager of the California & Delta Farms, a corporation that owns and controls about 50,000 acres of the peat lands in the delta territory west of Stockton, over a portion of which the committee has been to-day, and I have been with this corporation and its predecessors since 1906, and have been with the development of a total of this land and others in that same territory of about, maybe, 85,000 acres of the lands, the greater portion of these lands that you have seen to-day, having been developed since about 1902.

Mr. RAKER. How long have you been in this community up here?

Mr. ATHERTON. I have been here since 1884, and the intensive development of these lands began, really, in about 1900.

Mr. RAKER. What is your business or profession?

Mr. ATHERTON. I am a civil engineer professionally. Going a little bit into the history of the development of this territory previous to the use of the clamshell dredges that you saw to-day, an attempt had been made to reclaim these lands by hand levees, and the labor employed on them at that time was almost entirely Chinese. It was in the days before the Chinese exclusion act, when there were large numbers of Chinese here, and all of this land, I think practically every acre of it, was attempted at that time to be leveed by hand levees. They never realized in those days the physical conditions which they had to deal with, and they had a different idea, and acted upon that, and hundreds of thousands, into the millions, of dollars were spent in attempts to reclaim that land, and lost by that method, and all of it was abandoned.

Mr. RAKER. In a concise way, tell us how they attempted to reclaim it by the hand method.

Mr. ATHERTON. They simply used shovels and wheelbarrows. They went inside, from the location of the levee, 50 to 100 feet, and used a width of 50 to 60 feet wide for borrow pits and shoveled the material into wheelbarrows in this way and made the levees.

Mr. RAKER. Used it from the inside and threw it next to the bank?

Mr. ATHERTON. Yes; and occasionally they went on the outside and obtained it, and the idea that they had at that time when the country was practically all open—the highest water they ever had never came more than a couple of feet below the surface of the ground—they had the idea that 3 to 4 feet of levee would be sufficient to reclaim the land. They did not realize until later that on that light peat soil when they had about 2 or 3 feet of material on top of it the foundation would go down the same as a stack of hay goes down when you add a little more on top of it. It would go on; the tide would come up over it. In some places they attempted to farm it a little bit, but the waters of the San Joaquin came in and went over the levees and thousands of acres were eventually abandoned and left in this undeveloped state until, as I say, about 1900, when the large clamshell dredgers came into use and the real reclamation began following that.

Mr. RAKER. Just who started this method of clamshell dredging?

Mr. ATHERTON. Oh, it has been a progressive development. The first clamshell dredger, which was rather crude in its way, that I can recall to mind was used north of Stockton on what was known as the Brait tract. Then followed another dredger of O. C. Sargent on the tract that he owned, and the development was gradual. A man named Pless really developed the modern dredger, and it has been essentially the type ever since; and that was about 1892. They began reclamation work then on a small tract.

Mr. RAKER. When these lands were abandoned, do you mean to say that they had been abandoned entirely?

Mr. ATHERTON. No, sir. I do not know whether you care to go into that or not, but, briefly, under the laws of the State they bought that land from the State under the swamp land act and by the expenditure of, I remember aright, \$1.25 or \$2.50 per acre on the land, whether it was done efficiently or otherwise, as long as it was spent on the land, the State gave the individual a title and repaid all of the money that he turned into the State with the exception of 25 cents per acre, which was really an administrative charge, and from then on the title was in the individual and the land laid here waste land without any use being made of it whatever, because it was impossible until, as I say, along in the nineties, when they began intensive development. Of course, that does not apply to the reclamations immediately west of Stockton, where they did not have the peat to contend with, and they went on as early as the sixties, when a little reclamation development had occurred, immediately west of Stockton.

But, as I say, the big reclamation progress was made after the dredgers. And even at that time they never realized what investment was going to be necessary for safe reclamation, because they



did not realize how much the material they put up for levees would sink. In fact, the oldest reclamations in that type of peat and some of it was thirty-odd years old, material placed on them from time to time, every year or two, would still not and has not quit sinking, unlike the Sacramento territory, where the levees, once put up, stay up. Here we have to add to them every year. So really the levees are not so high, but in the long run they cost more per mile than they do on the Sacramento River, or as much. In the early history of the reclamation they did not realize the necessity of drainage. They did not realize also what has occurred, that by cultivation and drying out that all of these lands would settle, and instead of being a short distance below the high tide, as they were in the original state, it developed that they are all considerably below the low tide. All of the lands that you have seen to-day, if the levees were opened, with the water at its lowest stage, would be from 2 to 3 feet under water. The entire territory you traveled through to-day with the levees removed would be all the year round one sea of water.

When they discovered the necessity of drainage they put in big canals and big pumping plants, the pumping plants, generally speaking, being of 50,000 gallons a minute capacity on each tract and some of them more than that, in order to properly drain the land and to make intensive cultivation possible. In connection with the matter that you are investigating, in those early days there were practically no Japanese working on these lands. There were a great many Chinamen in those days, as there have been ever since, and there are now a great many Chinese operating on these lands, but it is within the last, well, about 12 to 15 years, that has occurred the gradual increase in the numbers of Japanese that are employed in farming these lands, both as tenants and laborers; so that they have come onto the lands comparatively recently. That in a brief way is the history of the reclamation and development of the land up to the present time as a physical fact.

Mr. RAKER. I observed to-day that while you pump out the lower end, at the lower levels, you still siphon the water from the river onto the land to irrigate it during the dry season?

Mr. ATHERTON. Yes; and pump at the same time. In other words, generally speaking, during the irrigating season, during June, July, and August, they actually consume more power in pumping the water off than they do in the winter during the wet three months of December, January, and February. There is a lot more pumping in the summer time because of the large amount of water used in connection with irrigation. All of the irrigation is through the subsoil. No water is ever taken onto the surface of the land. It is always kept within 6 or 8 inches of the surface, and by ditches at close intervals a seepage occurs between them and all of the irrigation is had in that way.

Mr. VAILE. Who devised this system of irrigation for potato lands?

Mr. ATHERTON. That has also been a gradual development. When they first began to raise potatoes, before they had drainage pumping plants, they used no irrigation whatever, and as they found that drainage was necessary and put in drainage systems, they found irrigation had to be resorted to, because the land became too dry. It

was never dreamed in the early days of reclamation that these peat lands would ever become so dry that they would need irrigation.

Mr. VAILE. Who were some of the earliest growers; who made those discoveries in potato culture?

Mr. ATHERTON. You mean racial or individuals?

Mr. VAILE. Individuals.

Mr. ATHERTON. I would say that Mr. Shima was—Mr. Shima was certainly the first one on a large scale.

Mr. VAILE. Had that method been followed by anybody else on a smaller scale?

Mr. ATHERTON. Well, now, I could not say particularly in regard to that. My remembrance is a little bit hazy, and I can not call to mind that there ever have been. As Mr. Shima described to you, he practically began operating on our properties when Mr. Phillips, the president of our company, of Los Angeles, began to develop these properties and they worked largely together in the development and began to put in an extensive system finally of irrigation and drainage with it.

Mr. VAILE. Was Mr. Phillips a grower or an engineer?

Mr. ATHERTON. Neither; he was really a promoter, a financial man who devoted his energies virtually to raising the capital for development of these properties.

Mr. SWOPE. Are you in the employ of this Delta Land Co.?

Mr. ATHERTON. General manager.

Mr. SWOPE. Will you name some of the stockholders of the company?

Mr. ATHERTON. I will ask our secretary to do that, because he is more familiar with handling the books than I am.

Mr. SWOPE. We will pass that up. About how many men are in the employ of that company?

Mr. ATHERTON. In the California Delta Farms?

Mr. SWOPE. Yes.

Mr. ATHERTON. In what way, administrative?

Mr. SWOPE. No; labor.

Mr. ATHERTON. No; we do not do any farming at all. We have perhaps 125 men, including the operators of the dredges and ditchers and general maintenance of levees, clearing brush. In other words our energies are devoted so far as our pay roll is concerned, to the upkeep and maintenance of the properties.

Mr. KLECZKA. Do you do this reclamation work for others on a contract?

Mr. ATHERTON. Occasionally we hire our dredges.

Mr. KLECZKA. Do you buy this unused, untillable land and then improve it?

Mr. ATHERTON. Every tract, with the exception of one that we owned, has been raw tulie land, bought in the raw state, and developed as a part of our property.

Mr. KLECZKA. In general terms, how much of your company's money is invested in that work, in round figures?

Mr. ATHERTON. It is an \$8,500,000 corporation. I suppose there has been invested, probably, \$5,000,000 in the purchase and development of the property.

Mr. KLECZKA. Your company has been operating how many years?

Mr. ATHERTON. The present organization has been operating since January, 1913, but previous to that time the different tracts were individual concerns, individual companies, and, I think, there were nine of those different companies. Then, in 1913, they were all merged into the present organization of the California Delta Farms—one concern.

Mr. KLECZKA. In general terms, is the capital stock owned by Americans?

Mr. ATHERTON. I think every dollar of it, so far as I know.

Mr. SWOPE. You are an old resident of this part of the country, are you not?

Mr. ATHERTON. Yes, sir.

Mr. SWOPE. Have you observed the activities and customs and manner of living of the Japanese in this section of the country?

Mr. ATHERTON. Particularly in connection with the operation of these properties; yes, sir.

Mr. SWOPE. Has the advent of the Japanese had any marked effect upon the population of this part of the country or has it driven out any whites in this part of the country to your knowledge and observation?

Mr. ATHERTON. No, sir.

Mr. SWOPE. It has not?

Mr. ATHERTON. No, sir.

Mr. SWOPE. Now, of course, we have been told by the witnesses, in good faith, that this is a great economic problem, and that the white people can not compete with these people, because of the different standards of living; have you noticed the working of the women in the fields?

Mr. ATHERTON. Yes.

Mr. SWOPE. And they all do it, do they?

Mr. ATHERTON. No, sir; they don't.

Mr. SWOPE. Is it confined—like in the case of a good many other races—to those in destitute circumstances, and, as soon as they reach a position of independence, the women take up the household duties and withdraw from the fields?

Mr. ATHERTON. Yes.

Mr. SWOPE. In other words, the farm labor among the women is, in general, confined to those necessitated to it?

Mr. ATHERTON. Yes; it is quite similar to what I have seen and what I am seeing all the time with reference to other nationalities coming here and just starting in with nothing, that the women go out and assist in the farm labor.

Mr. SWOPE. Like any other pioneer settlers, that is your observation.

Mr. ATHERTON. Yes; the same as our grandfathers did, and my father and my mother did.

Mr. SWOPE. That would be a specific case where they work in the fields, rather than a general habit.

Mr. ATHERTON. Yes; it is only occasional. I can expand a little bit upon that. My observation has been generally where we have down there what we call share boys, where an individual and his wife, under another tenant, will take over 3 or 4 acres, just what his wife and he can take care of, and she goes out and works with him

in the fields. That is quite a common occurrence, but just as soon as they get sufficient capital so that they can farm as much as 50 or 100 acres, from there on up, why the women never work in the fields.

Mr. SWOPE. Is it a fact that when they acquire an independence that they try to follow the standards of white people in their homes or not?

Mr. ATHERTON. Well, I would not say exactly the standards of the white people, because all of their habits are different, but they raise their standard of living in proportion to their ability to do so, and particularly so in dress—they try to emulate American modes of dress, and particularly with their wives, as they become able to do it.

Mr. SWOPE. Is there a scarcity of labor in this locality at this particular time?

Mr. ATHERTON. Yes; there is a very great scarcity; yes, sir.

Mr. SWOPE. What would be the result upon the activities in the way of agriculture and other enterprises around here if the Japanese are withdrawn?

Mr. ATHERTON. My idea is that it would be a calamity.

Mr. SWOPE. Your idea is it would be a calamity?

Mr. ATHERTON. Yes.

Mr. SWOPE. Was there a shortage at the time the Japanese arrived, or has the shortage occurred thereafter?

Mr. ATHERTON. Since they arrived? You mean since the beginning of their coming?

Mr. SWOPE. Yes. Do you attribute the shortage of white labor to the arrival of the Japanese?

Mr. ATHERTON. No, sir.

Mr. SWOPE. You consider that that is a condition which prevails all over our country, that the rural population is decreasing as the cities increase in population.

Mr. ATHERTON. Yes.

Mr. SWOPE. Do you know any neighborhoods around this part of the country where the Japanese predominate?

Mr. ATHERTON. No, sir; there is not.

Mr. SWOPE. You have no Japanese settlements?

Mr. ATHERTON. There is nearer a predominance of Japanese on these peat lands than anywhere else.

Mr. SWOPE. Did the white men inhabit that land extensively before the Japanese came?

Mr. ATHERTON. No, sir.

Mr. SWOPE. The Japanese were the only ones who would live there?

Mr. ATHERTON. Yes; the development has been practically coequal with the coming of the Japanese, and practically the Japanese, Hindus, Chinese, and Mexicans are the only people who will work there on the intensive cultivation of these lands.

Mr. SWOPE. What has been your experience with the Japanese from a business standpoint; do you regard them as sound business men, who regard their obligations in the proper light, or men who disregard their obligations?

Mr. ATHERTON. We have had them as tenants on our lands and have had a very wide experience with them, and have found them to be very, very reliable and very honest.

Mr. SWOPE. They pay their debts?

Mr. ATHERTON. They pay their debts and generally make good in a business way.

Mr. SWOPE. One other question: Did you notice their schools?

Mr. ATHERTON. No, sir; I would not say that I am familiar with their schools, except that there is one school on our land.

Mr. SWOPE. Do the younger generation seem to have the proper regard for our country and its institutions, or is there a marked indifference upon their part?

Mr. ATHERTON. I could not say that, because I have not come into contact with the younger generation of an age to be able to talk intelligently in regard to those matters.

Mr. SWOPE. Has it been your observation that these people speak the American language voluntarily with one another, or do they just use it as a matter of business expediency?

Mr. ATHERTON. I can not say generally in regard to that. Of course, they generally speak their own language among themselves.

Mr. SWOPE. You did not notice any tendency upon their part to disregard their own language and take up our language among themselves?

Mr. ATHERTON. No, sir. I don't know but very few of them can do that.

Mr. SWOPE. They have difficulty with our language?

Mr. ATHERTON. They have difficulty with our language, because they do not know it well enough to speak it.

Mr. SWOPE. How has it been with their children who are born here?

Mr. ATHERTON. Children?

Mr. SWOPE. Yes.

Mr. ATHERTON. I come in contact very little with the younger children, but my experience with them has been that they try to talk our language.

Mr. SWOPE. They have been coming to this country for a sufficient number of years and in sufficient numbers to have plenty of them 3 years old born in this country?

Mr. ATHERTON. No; you are wrong. I do not think I know of a Japanese child born in this country over 17 or 18 years. I am sure I do not.

Mr. SWOPE. Have you made any observation as to how they speak the American language, voluntarily?

Mr. ATHERTON. I could not say in regard to that. I know I live close to a school in the city here and I notice a great many of the young Japanese going to it.

Mr. SWOPE. Do you regard the situation here as a problem, or as a condition that is tolerable?

Mr. ATHERTON. Just now?

Mr. SWOPE. Yes.

Mr. ATHERTON. Just now I think it is tolerable, not only tolerable but I think the situation as it stands here to-day is—

Mr. SWOPE (interposing). Not alarming.

Mr. ATHERTON. No; but is a necessity to the State. In other words I look at it this way: No calamity could ever visit California that would be equal to the removal of the Japanese in California to-day.

Mr. SWOPE. You think it would mean a collapse of business?

Mr. ATHERTON. Yes. I do not know where we would get help for the agricultural development, to take care of the agricultural development that exists in California to-day.

Mr. SWOPE. Now, will you favor the further admission of Japanese immigrants?

Mr. ATHERTON. No, sir.

Mr. SWOPE. You believe that they should be curtailed?

Mr. ATHERTON. Yes; I do.

Mr. SWOPE. You do not believe that we should admit any more?

Mr. ATHERTON. No, sir. When I say that I do not mean absolutely, but I mean generally speaking. I look at it this way, that it largely solves itself into the proposition of willingness to work. To my mind that is the whole secret of the question.

Mr. SWOPE. To your mind there is no occasion for any action now at all in any way toward these people?

Mr. ATHERTON. You mean by the United States?

Mr. SWOPE. Yes.

Mr. ATHERTON. Well, no, I would not say that, because I do not know of my own knowledge just how near immigration is shut off. I see in some of the newspapers that some of the witnesses here who have appeared before this committee have testified that thousands of these men are coming in here at the present time. If that is so I don't know. If under existing conditions that is happening, in my judgment further curtailment should be imposed upon them.

Mr. SWOPE. Well, suppose there would be no more admitted and those who entered surreptitiously would be stopped, what would be our attitude towards those living in this country now?

Mr. ATHERTON. Simply not change anything.

Mr. SWOPE. Would you change their method of schooling?

Mr. ATHERTON. Well, my own—

Mr. SWOPE (interposing). Of course, you understand that they have separate schools in this country to a great extent and teach the Japanese language.

Mr. ATHERTON. The only separate school I know of is in Stockton.

Mr. SWOPE. They all attend it?

Mr. ATHERTON. Oh, I don't know exactly how it is run. I know they did have and may have now an American teacher in this mission school.

Mr. SWOPE. Do you think that fosters a good American spirit?

Mr. ATHERTON. It depends upon the character of what they teach.

Mr. SWOPE. You are not familiar with what they teach?

Mr. ATHERTON. No, sir.

Mr. SIEGEL. Are there any schools in the territory here which are open at night for the purpose of teaching the adult Japanese the English language?

Mr. ATHERTON. I don't know of any, except that I know there is a night school at the high school, and I know some Japanese attend it. I don't know how many.

Mr. SIEGEL. Is that school for the teaching of adult Japanese?

Mr. ATHERTON. A school for everybody.

Mr. SIEGEL. For teaching them English.

Mr. ATHERTON. Everything.

Mr. SIEGEL. Is it such a school that a Japanese, say 25 or 30 years of age, who did not know a word of English, could go to and learn English?

Mr. ATHERTON. Yes.

Mr. SIEGEL. Is there a teacher who teaches Japanese?

Mr. ATHERTON. I don't know about that.

Mr. SIEGEL. You can not readily say that they do have a teacher teaching Japanese as well as English in order to teach them English?

Mr. ATHERTON. No, sir.

Mr. SIEGEL. Do you know whether there are any teachers up there who understand both English and Japanese?

Mr. ATHERTON. No, sir.

Mr. SIEGEL. Do you know of any schools here, or in California, where they have teachers understanding the English and Japanese language?

Mr. ATHERTON. No, sir.

The CHAIRMAN. The money invested in the first reclamation work was lost by the tide going over?

Mr. ATHERTON. Yes.

The CHAIRMAN. That was a considerable sum?

Mr. ATHERTON. Yes; I think it ran into the millions.

The CHAIRMAN. Then you got a company going, your people, and purchased the lands which were practically abandoned lands?

Mr. ATHERTON. Yes; so far as development and cultivation was concerned.

The CHAIRMAN. And you got up a company which inaugurated this form of diking?

Mr. ATHERTON. Yes.

The CHAIRMAN. And you wish to make sure that it would be operated?

Mr. ATHERTON. Yes, sir.

The CHAIRMAN. And that brought you in touch with Mr. George Shima?

Mr. ATHERTON. Yes. Well, the first development began before that.

The CHAIRMAN. Did you sell lands?

Mr. ATHERTON. Within the last year we have begun to sell our properties.

The CHAIRMAN. This first development was what?

Mr. ATHERTON. The single tract.

The CHAIRMAN. After you had started your work?

Mr. ATHERTON. Well, perhaps I misunderstood you.

The CHAIRMAN. Well, you are considering the diking and reclaiming of a lot of land?

Mr. ATHERTON. Yes; and they are separate units, islands.

The CHAIRMAN. The first ones were started before you had tenants?

Mr. ATHERTON. Yes.

The CHAIRMAN. You were going to let the future take care of itself?

Mr. ATHERTON. Yes.

The CHAIRMAN. Then you later made a contract for a considerable part of the property with George Shima?

Mr. ATHERTON. That was in our development of the reclamation. In other words, the reclamation was not contingent upon the contract

with Mr. Shima. Mr. Shima was ready and willing to take the land when it was reclaimed, in fact, anxious to take the land when it was reclaimed. In other words, the reclamation was not contingent upon Mr. Shima taking the land. The reclamation would have occurred even though he had not taken the land. As a matter of fact, that was the case with the first reclamation. He only operated a small portion of them. The Rindge Co., with which I was connected at that time and with which Mr. Phillips was also connected, Mr. Shima bargained for those lands, but took only a small portion of the entire tract.

The CHAIRMAN. Took it under lease?

Mr. ATHERTON. Yes.

The CHAIRMAN. Did it finally come to a point where he purchased the land?

Mr. ATHERTON. No, sir. At first he developed only a small acreage out of a reclamation and then later, as he expanded he would take the entire reclamation under a lease.

The CHAIRMAN. Does he own any islands outright now?

Mr. ATHERTON. Yes.

The CHAIRMAN. Purchased them from your company?

Mr. ATHERTON. Purchased them from our company. That was a very much later development—well, not all of it. There is one tract of land that he owns which he bought from other people; that is, a portion of it and a portion of it from us, and that particular land we reclaimed for him under a contract with him.

The CHAIRMAN. When he was under the lease plan entirely he must have paid you considerable sums.

Mr. ATHERTON. Yes.

The CHAIRMAN. Approximately how much per year, just in round figures.

Mr. ATHERTON. His leases overrode. Sometimes he had an older lease when a new one would come in. I think it is possible as much as \$250,000 rentals in a single year.

Mr. VAILE. Extending over what period?

Mr. ATHERTON. And he has been renting land from us since 1904, continuously, up until last year.

The CHAIRMAN. And last year he purchased?

Mr. ATHERTON. Well, some he had purchased before that.

The CHAIRMAN. He completed his purchase?

Mr. ATHERTON. Yes.

The CHAIRMAN. I was informed while looking over the lands down there that one tract across from Shima, and I am not sure but what it was across from where he is building his new place, had been abandoned and has not yet been taken up by anybody; that it has no owner; a good sized island and looked like it was the same kind of land.

Mr. ATHERTON. A short distance from where he is putting up his new building?

The CHAIRMAN. Yes.

Mr. ATHERTON. You are probably referring to Mildred.

The CHAIRMAN. The title to that is in the State?

Mr. ATHERTON. No; there is no land in the delta in which the title is in the State. That land is abandoned temporarily because of



lawsuits to determine who is the owner, and also other lawsuits on account of damage which the tenants there incurred because of improper levees.

The CHAIRMAN. The tenants have damages against your company or some other company?

Mr. ATHERTON. Yes.

The CHAIRMAN. And on the ground that the levees did not hold?

Mr. ATHERTON. Well, there is a general lawsuit. It is a very involved condition, and for that reason nothing is being done with it.

The CHAIRMAN. Now, the sale of the land to Shima, where they are working for him with the dredges—are you under contract to keep up the levees?

Mr. ATHERTON. No, sir. We own four dredges. One was destroyed by fire and the other outlived its usefulness, but we own four now and we rent those dredges at a price per day to him. He owns one dredger. Then, in addition to that, we employ some outside dredges. We have one in our employ now, and sometimes we have four or five, in case of necessity, to maintain the levees.

The CHAIRMAN. You furnish the help on the dredges?

Mr. ATHERTON. Yes.

The CHAIRMAN. Does he furnish the help at the pump houses?

Mr. ATHERTON. No, sir; we furnish the help at the pump houses. There is only one man at the pump ordinarily.

The CHAIRMAN. Those are your men?

Mr. ATHERTON. Yes.

The CHAIRMAN. Are you familiar with further diking projects in this State or in Washington?

Mr. ATHERTON. In this State I am, to a considerable extent. Incidentally, I am a member of the State reclamation board, and to that extent have a more or less direct touch, and I am in direct touch with most of the big reclamations in the State.

Mr. VAILE. When you sold this land to Shima did you sell to him as the Empire Navigation Co.?

Mr. ATHERTON. No, sir; the land we sold to him was sold to him directly.

Mr. VAILE. Title taken in his name.

Mr. ATHERTON. Yes; and Mandeville Island—I can not tell you myself just how that is. The general office of the company is at Los Angeles, and I can not tell you exactly now just how that was handled.

Mr. VAILE. What was the Empire Navigation Co.?

Mr. ATHERTON. Originally a dredging concern, and they ran out of work for their dredges and then they bought out a tract of land, which is the Empire tract and King Island, which formerly belonged to Shima and which we bought back from him for the purpose of finding work for dredges.

Mr. VAILE. Is the Empire Navigation Co. composed of American stockholders.

Mr. ATHERTON. The old Empire Navigation Co., so far as the stockholding is concerned, went out of existence, and then the California Delta Farms was organized, but the present stockholders I can not tell you.

Mr. VAILE. The title was taken in Shima's name to this land?

**Mr. ATHERTON.** When he bought them in 1913, it was taken in his name.

**Mr. VAILE.** So that all of that was before the passage of the alien-land law in California?

**Mr. ATHERTON.** Yes.

**The CHAIRMAN.** Shima pays all the taxes on the land that he owns?

**Mr. ATHERTON.** Yes.

**The CHAIRMAN.** And the taxes for any schools which might grow out of increase of population would come out of the land that he has there?

**Mr. ATHERTON.** Yes.

**The CHAIRMAN.** Unless he sold off the land in small tracts.

**Mr. ATHERTON.** Yes.

**Mr. RAKER.** Are there any companies or individuals developing this delta land in a similar way to your company?

**Mr. ATHERTON.** Well, there is one, the Rindge Land & Navigation Co.

**Mr. RAKER.** How much land have they?

**Mr. ATHERTON.** About 1,500 acres and both Mr. Phillips and myself were up until 1909 connected with that company.

**Mr. RAKER.** How are they using their land?

**Mr. ATHERTON.** Farming.

**Mr. RAKER.** By whom?

**Mr. ATHERTON.** Most of it is rented to Japanese and Chinese and Hindus. I will say in connection with that that at intervals barley is raised on all of these lands as an alternating crop and practically all of the barley leases go to Americans, whites. They almost invariably farm the barley crops.

**Mr. RAKER.** Now, there is, for instance, Mr. Irish's tract. He had that diked individually.

**Mr. ATHERTON.** Well, there are several owners. That is what is known as Frank's tract.

**Mr. RAKER.** That is all rented to Japanese?

**Mr. ATHERTON.** Yes; the same class of people.

**Mr. RAKER.** Outside of the three, the John P. Irish Co. and the two you have named, are there any other companies of any size that are diking the land?

**Mr. ATHERTON.** Yes; there is Victory Island, owned principally by Ivy Bordon, of San Francisco, a corporation of which Ivy Bordon is the principal owner, of several hundred acres.

**Mr. RAKER.** Used and cultivated by practically the same people in the same method?

**Mr. ATHERTON.** Yes; except the barley for the Americans.

**Mr. RAKER.** What are the other tracts?

**Mr. ATHERTON.** There is the Hotchkiss tract. I think that contains about 4,000 acres. The Bethel tract, I think, is about 4,000 acres and Jersey Island, I think, about 3,500 acres.

**Mr. RAKER.** Is Jersey Island being used?

**Mr. ATHERTON.** Yes.

**Mr. RAKER.** Is it diked?

**Mr. ATHERTON.** Yes.

**Mr. RAKER.** That is owned by whom?

Mr. ATHERTON. I think Wright Bay & River Dredging Co. has the principal interest in Jersey Island.

Mr. RAKER. What does Jersey Island contain?

Mr. ATHERTON. A small tract of about 800 acres. A man by the name of Barker has been managing it recently.

Mr. RAKER. May it be said that all of the delta land of the character of the Shima tract that we saw to-day is being diked and cultivated and used in the same way that you have described as to that tract?

Mr. ATHERTON. Yes.

Mr. RAKER. And by the same tenants.

Mr. ATHERTON. Yes; that is essentially peat land.

Mr. RAKER. There is a school on that island down there?

Mr. ATHERTON. Yes.

Mr. RAKER. Is that a Japanese school?

Mr. ATHERTON. No, sir; it is an American school.

Mr. RAKER. And employs American teachers?

Mr. ATHERTON. Yes. I think about half of the pupils; I don't know but more—I have never been in the school, but I have seen them frequently at recess on the levee and I think probably over half of the children are Japanese.

Mr. RAKER. Where are the islands on which they raise celery?

Mr. ATHERTON. On these same islands—celery, potatoes, onions, beans, corn, and barley form the principal crops.

Mr. RAKER. And they rotate them?

Mr. ATHERTON. Yes.

Mr. RAKER. Now, let us get right down to the crux of the situation: What is your view as to the assimilability or mixing of these two races?

Mr. ATHERTON. You mean physically?

Mr. RAKER. Physically; yes. Inter-marriage.

Mr. ATHERTON. Well, I don't know. Of course, I do not know what is in the back part of their heads, what the thoughts of the Japanese are in regard to these matters, but speaking frankly I have always had the idea that there is a racial pride in keeping pure the Japanese blood.

Mr. RAKER. What about the whites keeping the blood as pure as it should be?

Mr. ATHERTON. Well, I don't know that the whites have been so particular, judging from our experience in the last hundred years.

Mr. RAKER. What is your view now as to the effect on the two races in a case like this and those living in the States of Washington, Oregon, Colorado, Utah, and on east.

Mr. ATHERTON. With an unlimited influx of them? I am inclined to think—of course, I can not tell for future generations, but I am inclined to think they would remain essentially Japanese, although taking on our customs and our ways and except for being racially Japanese would come pretty nearly being Americans.

Mr. SWORE. Judging from the few cases of inter-marriage we have had, would you consider the question of very little importance, so far as assimilating is concerned?

Mr. ATHERTON. Oh, practically negligible.

Mr. SWORE. Do you know of any case of inter-marriage around this section?

Mr. ATIHERTON. No, sir; I do not. I do not call to mind ever having heard of more than three or four.

Mr. SWORE. Do you know of any desire on the part of either race to consolidate?

Mr. ATIHERTON. No; so far as the present situation is concerned, the matter of intermarriage is absolutely negligible.

Mr. RAKER. Assuming from the testimony that it is practically conceded on both sides, don't you think it would be wise for America to continue these two races this way?

Mr. ATIHERTON. Side by side?

Mr. RAKER. Yes.

Mr. ATIHERTON. Do you mean what there is here?

Mr. RAKER. Yes.

Mr. ATIHERTON. Well, sir, I do not believe in adding to them. With the numbers in California at the present time concentrated, if they are scattered throughout the East, they would be about as scare as the Chinese are throughout the East.

Mr. RAKER. Supposing we keep adding to them, had two races here, the Japanese with their ideas, their views, separate schools, and their ideas of religion and government and their maintenance tenaciously for their home country, and different ideals, and our people, with our ideals, do you believe it would be good for America?

Mr. ATIHERTON. No, sir; I do not think so, if that were the condition.

Mr. RAKER. Isn't that the condition now in a mild but acute way?

Mr. ATIHERTON. Yes; but the situation we have to-day is that all of the adults are all of Japanese birth. The generation, if no more are allowed to come here, would be of American birth, and I would not undertake to say, in fact I have no idea, sometimes wonder what will be the mental attitude of the Japanese children who are born in this country and grown up under American surroundings. I know that my contract with a great many grown Japanese leads me to think that the children would be essentially in all of their thoughts, wishes, and sympathies American.

Mr. RAKER. From what do you draw that conclusion?

Mr. ATIHERTON. Simply from contact with the Japanese in the business way that we have. Do not understand me to say that I think that is universally true with them, but what I maintain is that there is no doubt in my mind that a great many of them hold that sentiment.

The CHAIRMAN. All you can say is to put up a wall, because you don't know of any method by which they can be expelled from the country.

Mr. ATIHERTON. No, sir. I don't. I can not conceive that these Japanese should be expelled from the country. Skill, willingness to work and keep their heads to the ground, not 44 hours a week but nearly twice that, I think that they eventually would absorb all of the work to be done in our agricultural communities if they were allowed to come in here indefinitely.

Mr. RAKER. Don't you gather anything from the fact that if they are so industrious as they are, continuing to add to their numbers, that instead of them being a lesser race they will become the dominant race in this country in a few years if they keep on adding to its population in the future as they have done in the past?

Mr. ATHERTON. Yes; I think eventually the agricultural—that is, men who control the agriculture of the country will be the dominant race, although at the present time the men who control and work the industries seem to be the dominant people, but I think in time will come when the agricultural element will be the dominant people, because men who work in industries have to be fed.

The CHAIRMAN. And that when the time comes that they can no longer be fed they will go onto these farms?

Mr. ATHERTON. Yes.

The CHAIRMAN. You are using a large number of Mexicans in this section who have come up from the border?

Mr. ATHERTON. Yes; thousands of them in this territory.

Mr. SWOPE. I believe you stated that when the Japanese arrived at more independence they adopt better methods of living. Do you believe they would ever arrive at the white man's standard of living in their homes?

Mr. ATHERTON. Yes; I think they would; that is, those who have the mental capacity to do it.

Mr. SWOPE. What percentage of them have the mental capacity to do it?

Mr. ATHERTON. Well, my idea is that they have the mental capacity of all the foreign immigration we have in this country, well up to the average.

Mr. RAKER. Just along another line: Do you think that one of these men would be all right as a justice of the peace?

Mr. ATHERTON. Japanese-born?

Mr. RAKER. Yes; and those that are here.

Mr. ATHERTON. That is what I mean, Japanese-born?

Mr. RAKER. Yes.

Mr. ATHERTON. No, sir; in fact, I do not believe there are very many of any foreign-born nationality would.

Mr. RAKER. Those born here, would you like to see any of them elected as a justice of the peace?

Mr. ATHERTON. No, sir.

Mr. RAKER. Or county clerk?

Mr. ATHERTON. No, sir.

Mr. RAKER. Or, again, a school superintendent?

Mr. ATHERTON. That is going into the future.

Mr. RAKER. No; it is not. It is right at our door.

Mr. ATHERTON. Well, maybe it is; but I do not know of any.

Mr. RAKER. Well, now, from your view of the racial situation.

Mr. ATHERTON. No, sir. I can not say that I would.

The CHAIRMAN. But you can not know.

Mr. ATHERTON. That is for the future. In other words, the native-born Japanese that I know run from babies to 8 or 10 years old.

Mr. RAKER. You would not want to see them elected to those offices, would you?

Mr. ATHERTON. No.

Mr. RAKER. You would not want to see them intermarry, would you? Let us get right down now to your view of it.

Mr. ATHERTON. No, sir; as I know the Japanese born here, the native Japanese, as I know them now, I do not think marriage with Americans is suitable.

Mr. RAKER. Well, suitable, or otherwise, you would not want your daughter to marry a Japanese, foreign born or native born?

Mr. ATHERTON. No, sir.

Mr. RAKER. You believe that 99 per cent of the American people feel the same way?

Mr. ATHERTON. I think they do.

Mr. SWORE. Do you know of anyone who is proposing that their daughters marry Japanese.

Mr. ATHERTON. No, sir. I know it is considered a freak, but the newspapers come out in big headlines and make much of the fact when an American girl marries a Japanese, but I have never known of a Japanese girl marrying an American.

Mr. RAKER. Do you think it is good for the country? If here is a family living on this corner [indicating] and another family living on this corner [indicating], and one is Japanese and the other American, and those boys and girls associated together in school, at home, in the parlor, at the social dance, and marry later.

Mr. ATHERTON. That is covering a pretty comprehensive question. For instance, my daughter is going to high school and there is a Japanese girl going to high school. I have no objection or prejudice against my daughter associating with the Japanese girl at the high school. Now, that is one thing, but it is very different when you in the same breath speak of marriage of my daughter to a foreign-born Japanese or native-born, for that matter.

Mr. RAKER. Or your boy to a Japanese girl?

Mr. ATHERTON. Yes.

Mr. RAKER. So, while the men are in the business of making money out of their business they do not want to be interrupted in it at the present time, do they?

Mr. ATHERTON. No, sir.

Mr. RAKER. Nobody is taking the view that they should be interrupted. That is right, isn't it?

Mr. ATHERTON. No, sir. I don't think that is right.

Mr. RAKER. Do you find anyone who has any desire at this time to interrupt or interfere with or deprive a man of his legitimate business that he is doing now, irrespective of whom he employs?

Mr. ATHERTON. As I understand it, the initiative which is being circulated to-day is intended to have that very effect, and I think it is going to carry before the voters of the State.

Mr. RAKER. Yes; I think that is right.

Mr. ATHERTON. I can not read that in any way other than that it is going to have the very result you refer to, that it is going to seriously interfere. In other words, look at it in the shape of prohibition as it is to-day: Otherwise very good citizens are breaking the law to-day in connection with the prohibition act, and when we

Mr. VAILE (interposing). Not mentioning any names?

Mr. ATHERTON. No, sir; not mentioning any names, but still in the same way with this referendum, as I look at it, I do not think there is any question but what they will resort to all kinds of subterfuge in trying to best that act.

Mr. RAKER. Well, as a man who has been 40 years, you do not know of any crime but what has been committed in this community?

Mr. ATHERTON. Yes.

Mr. RAKER. But you have come to the conclusion, from your observation, that the time has come when we should cease permitting, or, rather, we should prohibit the further immigration of this race to this country?

Mr. ATHERTON. Yes.

Mr. RAKER. You feel that it would be to the benefit of the State?

Mr. ATHERTON. Yes.

Mr. RAKER. You feel it would be to the benefit of the Union?

Mr. ATHERTON. Yes. I am referring to the laboring element, and I assume you are.

Mr. RAKER. Yes; that is right, and not the merchant and the fellow who comes to travel.

Mr. ATHERTON. Yes.

Mr. RAKER. So we should stop it by all possible legitimate means, keeping our respect for ourselves and our neighbor across the Pacific, the Japanese Government?

Mr. ATHERTON. Yes.

Mr. SIEGEL. Now, what expression of opinion have you on the same subject regarding the Mexicans?

Mr. ATHERTON. Well, as between the two, my experience has been that the Japanese are a better class than the Mexicans.

Mr. SIEGEL. You would exclude the Mexicans also?

Mr. ATHERTON. Yes; that is the Mexicans that we are familiar with in this territory. There may be others, but the Mexicans we are familiar with in this territory, I mean.

Mr. SIEGEL. Is this dredge work that is being done very urgent, important, and necessary?

Mr. ATHERTON. That we are doing?

Mr. SIEGEL. Yes.

Mr. ATHERTON. Yes; absolutely.

Mr. SIEGEL. What is this trouble here, this discussion going on in regards to a strike?

Mr. ATHERTON. On our dredges?

Mr. SIEGEL. Yes; this week.

Mr. ATHERTON. We look for one that is coming this coming Saturday.

Mr. SIEGEL. What is the cause of it?

Mr. ATHERTON. The union insists upon our raising the wages to their standard and we declined to do it.

Mr. SIEGEL. How much wages are these people getting at the present time?

Mr. ATHERTON. We are paying on the average, lever men \$130 per month and board; we board them. The firemen and roustabouts, they have a fixed schedule of \$90 per month, plus overtime.

Mr. SIEGEL. That is board and lodging, too?

Mr. ATHERTON. Yes; and the deckhands receive \$100 per month and board and lodging.

Mr. SIEGEL. What are their demands?

Mr. ATHERTON. I think practically 15 per cent over that.

Mr. SIEGEL. Are all of the people employed Americans?

Mr. ATHERTON. No, sir; I won't say that.

Mr. SIEGEL. What percentage?

Mr. ATHERTON. Well, really I could not say how many of them are Americans, but there are no Japanese. They are all of the occidental race.

Mr. SIEGEL. And no Mexicans?

Mr. ATHERTON. No, sir; they are Europeans or Americans.

Mr. SIEGEL. Are you in favor of the removal of all of the Japanese and Mexicans now working in California?

Mr. ATHERTON. The removal of them?

Mr. SIEGEL. Yes.

Mr. ATHERTON. No. As I said before, I think it would be one of the greatest calamities that could occur.

Mr. SIEGEL. Suppose 20 or 30 years hence one of these Japanese boys born here, and who have gone to school, and gone to our high school, and grew up and studied law, and was admitted to the bar, and desired to become a justice of the peace, do you believe the sentiment now running along would prevent him becoming such?

Mr. ATHERTON. I think the sentiment would be against him, and when I say that I say it in parallel with what I think would be the same with reference to the Chinese. When I was a young man there was a very much more strenuous agitation against the Chinese than there is at the present time against the Japanese and that was at the time of the exclusion act which Congress finally passed, and previous to that they even had riots in San Francisco when I was a growing boy, over the Japanese question. Since the exclusion act was written into the law the number of Chinese has gradually dwindled.

Mr. SIEGEL. But you have the Japanese, who have taken their place?

Mr. ATHERTON. Yes; but as to the attitude of the people toward the Chinese. Now, we have Chinese who are attorneys, I think all American-born Chinese, but even with that, I doubt if anybody would be glad to see them or would be willing to see them act in a judicial capacity.

Mr. SWOPE. Their election to the high office of justice of the peace would depend entirely upon the voters of the precinct.

Mr. ATHERTON. Yes.

Mr. SWOPE. And if they did not want him they would not elect him?

Mr. ATHERTON. Yes.

Mr. VAILE. I know of a little Colorado town where the only Chinaman has been elected and reelected mayor.

Mr. SIEGEL. What I am trying to get at, with all due respect to our friend from Kentucky and his chief assistant, otherwise from Tennessee, at times, is as to whether there is such an ingrown prejudice here against the Japanese that they could not possibly outlive it. That is what I want you to think of.

Mr. ATHERTON. Well, I can only say in regard to that in the parallel. In other words, if the immigration of the Japanese was cut off at the present time so that no more came here, so that there would be no further competition by the Japanese than there is now, I think the agitation against the Japanese would cease. In the early stages of their coming here, while there was only a small percentage of what there is now, so far as I know, there was no prejudice against them.

Mr. SIEGEL. At that time they worked for others?



Mr. ATHERTON. No, sir; I can not recall any time when they were not anxious to work for themselves just as soon as they learned farming.

Mr. SIEGEL. Has not the prejudice been increasing with the numbers filling up these localities?

Mr. ATHERTON. Absolutely.

Mr. SIEGEL. As the numbers increase the prejudice will increase?

Mr. ATHERTON. Yes. The Chinese have been reduced to small numbers, and you never see anything but the most friendly attitude toward the Chinese. There is no doubt in my mind that if further Japanese immigration was shut off and they were distributed so that people would not have to come in more contact with them, my belief is that the prejudice would cease.

Mr. SIEGEL. What would happen if there was a sudden movement from the Southern States of the Negro into California?

Mr. ATHERTON. I can not say, but so far as I know there has never been any prejudice against the Negroes in California.

Mr. SIEGEL. Do you think the Negro would be welcome here to take the place of the Japanese?

Mr. ATHERTON. Well, I don't know. That might depend upon how many came.

Mr. SIEGEL. Well, assuming they came in the same proportion as the Japanese now.

Mr. ATHERTON. I doubt if there would be any of them who would work as the Japanese work.

The CHAIRMAN. I do not believe we will pursue this any further. We are much obliged to you, Mr. Atherton.

Mr. ATHERTON. Thank you, and I am very much obliged to have had the opportunity to appear before you this evening.

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COMMITTEE ON IMMIGRATION AND NATURALIZATION,  
HOUSE OF REPRESENTATIVES,  
*Sacramento, Calif., July 16, 1920.*

The committee met in the county courthouse, Stockton, Calif., at 9.30 a. m., Hon. Albert Johnson (chairman) presiding.

The CHAIRMAN. The committee will be in order.

**STATEMENT OF E. G. FLORELL.**

(E. G. FLORELL was duly sworn.)

Mr. RAKER. State your name.

Mr. FLORELL. E. G. Florell.

The CHAIRMAN. Will you be good enough to read this to the committee?

(The Chairman hands paper to Mr. Florell.)

Mr. FLORELL (reading):

STOCKTON, CALIF., *July 16, 1920.*

CONGRESSIONAL INVESTIGATION COMMITTEE

RELATING TO JAPANESE IMMIGRATION,

*Stockton, Calif.*

We, the cooks and waiters of Stockton, object to the stand taken by Mr. G. Shima entertaining and stopping at one of the hotels in this city, while the

same hotel refuses to recognize the rights of organized labor. And we furthermore ask that our representative, Mr. E. G. Florell, be heard relating to this matter.

Respectfully,

(Signed)

COOKS AND WAITERS' UNION, 572,  
Per E. G. FLORELL, *Secretary*.

I also desire to state that I am secretary pro tem of the Central Labor Council.

The CHAIRMAN. Well, we want to hear your protest.

Mr. FLORELL. Relating to this matter first?

The CHAIRMAN. Yes.

Mr. FLORELL. Well, we gave Mr. Wagner of the Stockton Hotel an agreement relating to wages, hours, and conditions for the cooks and waiters and he refused to agree—

The CHAIRMAN (interposing). Who is Mr. Wagner?

Mr. FLORELL. Mr. Wagner is the proprietor of the Stockton Hotel, and at the present time the waiters and cooks of that hotel are out on a strike. Mr. George Shima, we understand, entertained you gentlemen last night at a banquet and the help was furnished for the banquet, was taken from other hotels in the town, strikebreakers. So that is the only protest I have in regard to Mr. Shima's stand in this matter.

The CHAIRMAN. Of course, the committee had no knowledge of that strike.

Mr. FLORELL. No, sir; I don't suppose they had.

The CHAIRMAN. You did not serve any notice on the committee?

Mr. FLORELL. No; but I did to Mr. Hanson, manager for Mr. Shima, yesterday. I told him the conditions in the Stockton Hotel.

The CHAIRMAN. This letter is dated July 16.

Mr. FLORELL. It is dated to-day. I wrote it out this morning.

The CHAIRMAN. Did the Cooks and Waiters' Union meet prior to your writing this?

Mr. FLORELL. We heard from the president last night and had a consultation with him and we also met day before yesterday.

The CHAIRMAN. You and the president agreed on this protest?

Mr. FLORELL. Yes.

The CHAIRMAN. The members are not yet in on it?

Mr. FLORELL. The members are not yet in on it, but I am representing the president of our union.

The CHAIRMAN. You are a resident of Stockton?

Mr. FLORELL. Yes.

The CHAIRMAN. How long have you been such?

Mr. FLORELL. Since 1914.

The CHAIRMAN. Do you vote here?

Mr. FLORELL. Yes.

Mr. RAKER. Somehow or other, maybe I cannot hear well, but is it the contention that because the committee had dinner there last night that the union struck?

Mr. FLORELL. No, sir. We had struck before. We struck three days ago.

The CHAIRMAN. Well, all right for that. Now then, that you are here, you might as well serve as a representative of organized labor in this district. You are secretary pro tem of—

Mr. FLORELL (interposing). Of the Central Labor Council.

The CHAIRMAN. Have you any views in regard to the Japanese immigration question?

Mr. FLORELL. Yes.

The CHAIRMAN. All right.

Mr. FLORELL. It is very hard to get people to fill certain stations in the hotels, the miscellaneous help. The conditions in the houses are fairly good, but the work is in a certain way repulsive to the class of people that we have to ask to go into these houses and do this work and they do not care to stay with it. They may stay a day or two. It is mostly American help at the present time, but help for that kind of work is almost impossible to get. The wages and conditions in Stockton at this time are as good as any place on the coast in our line, but we have taken it up with the Pacific coast joint board of cooks and waiters which has jurisdiction from San Diego to Portland.

The CHAIRMAN. That is in regard to the Japanese?

Mr. FLORELL. Yes; as to what could be done to fill those stations that we can not fill with American help at the present time and the question then was brought up whether to use Japanese, Chinese, or Mexicans.

The CHAIRMAN. For waiters?

Mr. FLORELL. No, sir; just miscellaneous help, dishwashers, pot-rustlers, and stations of the kinds which are impossible to fill with members of the Caucasian race and we then agreed that if we could not get this help we would have to appeal to the Malay and the Mongolian race for help, but before we did this we took it up with the different Chinese and Japanese associations to see what wages are demanded by this help. We found to-day that this help is demanding higher wages than our own race and shorter hours. So, then, the restaurant employers would be under a greater financial strain than they are at the present time. We also took the stand that there would be a draw between the Mongolian race and the Mexican race to fill these stations, so we centered upon the Asiatic to do it.

Mr. SIEGEL. In other words you prefer the Asiatic to Mexican labor for that work?

Mr. FLORELL. Yes; we took that stand.

Mr. SIEGEL. How long ago did you take that stand?

Mr. FLORELL. About a month ago. But it is just a case of necessity, you understand, because the white races that belong to the different branches of the American Federation of Labor are strictly against working alongside of any Asiatic, but in order that the stations can be filled and the work can go on in the hotels, and in the catering industry, we found that it would be necessary to take some in, so that is the understanding and that is the stand we took, because we found that one class will uphold the wages and stand for conditions better than the other class. The Mexican class do not assimilate and stand up for the wages, and the Japanese and Chinamen will; as far as strikebreaking and such as that, it is very seldom you will find any of them doing that, where the Mexicans will always go in and cut their own throats.

The CHAIRMAN. When the Cooks and Waiters and Helpers' Union makes a contract with a hotel, the union agrees to fill the places all the way along the line?

Mr. FLORELL. Yes; if it is possible to do so.

The CHAIRMAN. So your trouble comes from the inability of your officers to find men for the rougher places?

Mr. FLORELL. Yes; the natural scarcity of help to fill certain places. I do not know how it will be in the future, but it does not look very bright. At the present time we are getting along as best we can.

The CHAIRMAN. You mean it does not look very bright for the future with regard to filling these places with whites?

Mr. FLORELL. No, sir; it does not. I do not want to be understood as favoring the Asiatic immigration. I do not favor any immigration to America of any class of people who won't assimilate and can not live up to our own ideas and customs, but it is a case in the catering industry where we have to step down if it is not done.

The CHAIRMAN. If that is the case in the catering industry, would you agree that it might be the case in the sugar beet growing industry?

Mr. FLORELL. I don't know anything about that. I only know about the catering industry.

The CHAIRMAN. Yes; but you are the secretary pro tem of the Central Labor Council.

Mr. FLORELL. While it would be just a view of my own, I could not go on record as to that.

Mr. VAILE. How long have you been in the United States?

Mr. FLORELL. Since 1892.

Mr. VAILE. Where did you come from?

Mr. FLORELL. Stockholm, Sweden.

Mr. VAILE. You stated that the orientals were demanding higher wages and shorter hours than the whites; they do not compete with the whites in your industry?

Mr. FLORELL. No, sir; not at the present time here in Stockton; not as far as the help proposition goes. There are restaurant men in here competing, but that is a different angle.

Mr. VAILE. They are proprietors themselves?

Mr. FLORELL. They are proprietors themselves.

Mr. VAILE. Are there many of those in Stockton?

Mr. FLORELL. I think there are four. There have been some of them who have sent to us for help.

Mr. VAILE. Do they pay their help the same scale your union demands?

Mr. FLORELL. I don't know whether they do or not, but they send out for help and they are willing to pay the help we furnish them our scale of wages.

Mr. VAILE. So far as you know, and you have no reason to believe, they do not pay the same scale?

Mr. FLORELL. Well, I will say I don't know anything about that, but they have offered to pay the scale that we demand if we can furnish white help for those places.

Mr. VAILE. You say the proprietor of the Stockton Hotel was given an agreement a few days ago?

Mr. FLORELL. Yes.

Mr. VAILE. You submitted to him a proposition which you would be willing to accept, and he did not sign the agreement?

Mr. FLORELL. He did not sign the agreement. He refused to acknowledge any affiliation with, or give any recognition to, organized labor.

Mr. VAILE. In other words, you could not come to terms?

Mr. FLORELL. No, sir; we could not come to terms.

Mr. VAILE. So there is no agreement existing now between you and the proprietor?

Mr. FLORELL. No, sir; and there has not been in the past.

Mr. VAILE. Surely you do not take the position that because you could not reach an agreement with the hotel that the hotel has no right to do business in its restaurant; do you take that position?

Mr. FLORELL. I do not take the position that the hotel had no right to do business. It would have a perfect right to do business, yes; but we took our own men out of the place. We did not take them out, because they walked out for days because Mr. Wagner said there was a red slip waiting for each man that did not want to work under the conditions they were working under.

Mr. VAILE. Well, the hotel had a right to give this dinner of Mr. Shima's last night?

Mr. FLORELL. Most decidedly it did; yes, sir.

Mr. SIEGEL. When did you come to this country?

Mr. FLORELL. Eighteen hundred and ninety-two.

Mr. SIEGEL. How old were you then?

Mr. FLORELL. I was 22 years old.

Mr. SIEGEL. Then you became a citizen in 1914?

Mr. FLORELL. No, sir. I have lived in Stockton since 1914, but I became a citizen in 1915.

Mr. SIEGEL. In other words, it took 21 years after you came here before you became a citizen?

Mr. FLORELL. I served in the United States Navy for three years. I was out of this country; I was in Japan and China.

Mr. SIEGEL. On naval service?

Mr. FLORELL. On naval service. I was in the United States merchant marine for over 11 years, and each time I tried to get my citizenship papers in New York, and on account of sailing in ships back and forth that was the reason for my delay in getting my citizenship.

Mr. SIEGEL. Now, is there any dispute between you and the hotel as to the salaries to be paid the employees?

Mr. FLORELL. Not the salaries paid, but the hours.

Mr. SIEGEL. What hours are you demanding?

Mr. FLORELL. Eight hours.

Mr. SIEGEL. What hours do you work now?

Mr. FLORELL. They were working at the hotel 10 or 12 hour shifts, from what I understand from the waiters.

Mr. SIEGEL. You have no personal knowledge?

Mr. FLORELL. I have no personal knowledge, but it is over the hours first and living conditions. Most of them are still in town at the present time.

Mr. RAKER. You are the proprietor of a restaurant yourself?

Mr. FLORELL. I am a chef.

Mr. RAKER. Where?

Mr. FLORELL. I am not employed at the present time. I was employed in Hart's for four months.

Mr. RAKER. How long since you have been employed or working as a chef in a restaurant?

Mr. FLORELL. Since the 10th of February.

Mr. RAKER. How does that happen?

Mr. FLORELL. I left the place.

Mr. RAKER. Why?

Mr. FLORELL. On account of a dispute with the manager.

Mr. RAKER. Why don't you go to one of these hotels or restaurants and go to work?

Mr. FLORELL. I am under a paid salary, representing an organization of 226 members.

Mr. RAKER. Well, then, that means that your salary is such and that your work is such that you do not have to work at your occupation?

Mr. FLORELL. No, sir. I can not do it. I have not time to do it.

Mr. RAKER. Well, your organization is opposed to having orientals becoming members of it?

Mr. FLORELL. Yes; they can not do it.

Mr. RAKER. From your observation, while in China and Japan, and your observation here, has demonstrated to you that the two races can not harmonize and work together; is that it?

Mr. FLORELL. Not very well—you mean the Chinese and the Japanese?

Mr. RAKER. Yes.

Mr. FLORELL. No, sir; they will not.

Mr. RAKER. And your viewpoint is that they should not work together; in other words, that we should not have enough of them so that they will control or dominate any part of our industry or branches of industry in this country?

Mr. FLORELL. Absolutely not. We do not want them. We do not want them to dominate any of our affairs.

Mr. RAKER. Are they dominating a good many of the affairs in a way, from your observation, such as fruit, vegetables, potatoes, and things of that kind?

Mr. FLORELL. Well, I think they do.

Mr. RAKER. And your viewpoint is that we have gone about far enough, and that we should stop it?

Mr. FLORELL. I think we have gone just about the limit.

Mr. RAKER. What is your view as to stopping immigration of orientals and Japanese?

Mr. FLORELL. Something on a similar plan by which the Chinese immigration was stopped through the two acts of Congress.

Mr. RAKER. The same way with the Hindus? You know that the Hindus are prohibited from coming to the United States?

Mr. FLORELL. Any kind of Mongolian or Malay races.

Mr. RAKER. They won't assimilate?

Mr. FLORELL. They will not; absolutely not. I have lived amongst them. I have lived amongst them in Japan and in Canton, China, and I know they will not. They can not. They may in years to come, but they will not for another century.

Mr. Box. Do you know anything about the smuggling of these Asiatic people into the United States from Canada or Mexico?

Mr. FLORELL. Well, I have not been along the border for about six or seven years. At that time I was quite a traveler along the border line.

Mr. BOX. Was it going on then?

Mr. FLORELL. It was.

Mr. BOX. What is your opinion and belief; that it is going on now?

Mr. FLORELL. I could not say because I have not been down there for a number of years, but I know that in Naco and Douglas that they were coming in very often.

Mr. BOX. Your opinion was that they were coming in great numbers?

Mr. FLORELL. At the rate of 15 or 20 a week. They smuggled them in in oil tanks.

Mr. BOX. Yes; and the Hindus, they come in in box cars?

Mr. FLORELL. No, sir; not so much in box cars, but in oil tanks, because I have seen places where they were cleaning themselves up—washing up.

#### STATEMENT OF FRED H. RINDGE.

(Mr. Rindge was first duly sworn.)

The CHAIRMAN. State your name and residence.

Mr. RINDGE. Fred H. Rindge, 1439 North Eldorado Street, Stockton, Calif.

The CHAIRMAN. How long have you lived in and about Stockton?

Mr. RINDGE. Seven years.

The CHAIRMAN. Where before that?

Mr. RINDGE. In Los Angeles County, on the Marble Ranch.

The CHAIRMAN. Where is it?

Mr. RINDGE. In Los Angeles County; Victory, on the ocean down there.

The CHAIRMAN. Who is in business here with you in Stockton?

Mr. RINDGE. Mr. Pabst is in business with me, and Mr. Kelly, and Mr. Morgan, and we have a great many share leases with Japanese.

The CHAIRMAN. Are these gentlemen partners or associates with you?

Mr. RINDGE. Well, they perform part of the labor in the different camps on the different properties.

Mr. SIEGEL. How many such contracts have you got?

Mr. RINDGE. I guess maybe around 20.

Mr. SIEGEL. At the present time?

Mr. RINDGE. Yes.

Mr. SIEGEL. How many in all have you had during the entire time in your dealing with the Japanese?

Mr. RINDGE. Well, that is the most I have ever had this year. We have smaller camps and more of them.

Mr. SIEGEL. Have you similar arrangements with Americans?

Mr. RINDGE. Yes; one.

Mr. SIEGEL. Did it work out?

Mr. RINDGE. Yes; it is working out. This fellow is a Portuguese, but he is an American citizen. We have Americans who came from

Tennessee. They are my superintendents—head superintendents—down there. They are also white people and they, in turn, have a share-labor lease with Japanese.

Mr. SIEGEL. Are there many people now in the vicinity where you have these other leases who have similar leases?

Mr. RINDGE. No, sir; I think there are several others in the delta doing the same thing, but I operate a little differently from most of the others.

Mr. SIEGEL. How many acres are covered by all of these leases?

Mr. RINDGE. Well, there are about 5,000 acres down there.

Mr. SIEGEL. Can you give us any specific reason why you have made this arrangement?

Mr. RINDGE. We have some Japanese help instead of Americans upon our orange ranches.

Mr. SIEGEL. You could not have made such an arrangement with Americans?

Mr. RINDGE. I have tried to make arrangements with Americans under similar conditions with many farms.

Mr. SIEGEL. Did you succeed?

Mr. RINDGE. I succeeded in one instance, and the fellow made money.

Mr. SIEGEL. What about the others?

Mr. RINDGE. The other fellow is an American, but he is hiring Japanese on time; but he only needs a few—two or three—to irrigate it.

Mr. SIEGEL. Well, you have heard all about this agitation going on?

Mr. RINDGE. Yes.

Mr. SIEGEL. Can you tell us very briefly what you think is at the bottom of it?

Mr. RINDGE. Well, I think there is a good many things at the bottom of it. In the first place, the Japanese, on account of their enterprise and their ability and they desire to work—personally I am a great admirer of the race; they are a people who, I take it, bear the torch. There is nothing in the way of labor trouble with them. They go right ahead with their work and they can stand the climate down there, and one of the reasons for the agitation is that ever since the time Dennis Carney—

Mr. SIEGEL (interposing). Just who is Dennis Carney?

Mr. RINDGE. The Chinese exclusion. It has been a kind of political proposition. Well, it has been a paradise for politicians, raising their cries against orientals. Another reason is the prohis are joining in to get border patrol.

Mr. SIEGEL. You have no objection to the border patrol—for the enforcement of laws?

Mr. RINDGE. No, sir. I have no objection, but I say that is the thing that is mixed up in this, as I see it.

Mr. RAKER. Just state in a concise way as to the method of your working leases now on one of these farms with the Japanese.

Mr. RINDGE. All right. We will take the potato camps: We go in there with the tractors in the first place and break up the land, cultivate it, and work the land up in fine shape.

Mr. RAKER. Who does that kind of work?



Mr. RINDGE. White men—Americans—and there are a great many of them from Tennessee, and then when it gets to planting time the Japs go in and seed, put the seed into the ground, plant the seed, and they take care of the crop under the supervision of an American until the crop is ready to dig. In most cases the Americans run the potato diggers, and the Japs pick up the potatoes and then they are hauled to the levee, sometimes with American caterpillars and sometimes with teams.

Mr. RAKER. Is this contract proposition the one instance where you employ labor?

Mr. RINDGE. Both, in this way: Under the laws of California, say, there are 10 or 12 partners, and when it comes to planting and digging time they have to have more help, so they have to employ people, and when they employ people they are responsible for the wages where they hold the lease and they are also responsible as to liability, and that protects the American farmer in this way, so that if they want to they can have their friends go in there and collect from them, while it is not the nature of those people to pull anything like that. I have never had that occur, but at the same time it is a legal protection against the American farmer. For that reason he is protected so they will pay their wages.

Mr. RAKER. As a matter of fact, do you and your associates have hold and control of this whole matter?

Mr. RINDGE. Absolutely. We have charge of the camp; we sell the stuff; buy everything. They furnish the labor for a certain percentage of the crop, and it works out very satisfactorily. We use the Japanese at their best and the Americans at their best, and the result has been an immense yield.

Mr. RAKER. You take the Americans for office work?

Mr. RINDGE. Yes.

Mr. RAKER. And also take them for the machine work on the tractors, handling the appliances, potato diggers, and so on?

Mr. RINDGE. Yes.

Mr. RAKER. And the Japanese do the cutting, and the planting, and hoeing, and weeding, and hilling up?

Mr. RINDGE. Yes.

Mr. RAKER. Then you use the machinery to dig your potatoes, and those are run by white men?

Mr. RINDGE. Yes.

Mr. RAKER. And the Japanese pick the potatoes up and sack them, and the white men haul them?

Mr. RINDGE. Sometimes the Japanese do it with teams and sometimes the Americans do it with caterpillars.

Mr. RAKER. Well, the Japanese put them on the tracks and boats and take them off?

Mr. RINDGE. Yes.

Mr. RAKER. So all of the work that is done, the manual labor outside of the work that is done by machines, is done by Japanese?

Mr. RINDGE. Yes. We have got as high as 400 sacks to the acre with that system.

Mr. RAKER. How much does a sack weigh?

Mr. RINDGE. Supposed to weigh 116 pounds. Some are a little more and some are a little less.

Mr. RAKER. And you contract with the Japanese for this part of the work that they do?

Mr. RINDGE. Yes. They have a share lease.

Mr. RAKER. You always keep control of the ownership?

Mr. RINDGE. Yes; and the foreman is in control of the camp. They are Americans, from Tennessee. Our white-crew work goes farther down the coast to Tulare. We have about 70,000 acres there.

Mr. RAKER. Is that similar to this?

Mr. RINDGE. No. The only place where we use Japanese is here and in San Fernando and the lemon groves on Marble Ranch.

Mr. RAKER. Why don't you get white men to do this work?

Mr. RINDGE. Well, I will tell you. Right at this time we have, probably—handle, probably, 10 white men on the Rindge tract. Out of this 10 men there is 1 now in the hospital with typhoid; took him there to-day; we are taking care of him, not in cash, but we are taking care of him; and there is another man walking around with malaria, and I am trying to get him into the hospital, but he says he is all right.

Mr. TAYLOR. Are you from Tennessee yourself?

Mr. RINDGE. No; I am a native Californian.

Mr. RAKER. Outside of the Fresno farm you have one at Los Angeles?

Mr. RINDGE. Yes; the Marble Inez Maclay Ranch & Water Co.

Mr. RAKER. And you are working them on the same general plan as this?

Mr. RINDGE. No; Lake Tulare is all Americans; the Marble is all Americans, except one lemon orchard; they work in the fruit there, and Maclay is mostly Americans, but we use Japanese there in the orchard work.

Mr. RAKER. Have you made any effort to secure white labor on your farms here at Stockton?

Mr. RINDGE. Yes; I farmed corn myself; two camps out there, and they are going to grass and I can not do anything with them. I am trying to get rid of them.

Mr. RAKER. What were all of these men doing around Stockton on the streets here this morning?

Mr. RINDGE. Well, since there has been prohibition nobody works. They go down there for a while and work a while—work a week, and then come home and lay around town two or three weeks at a time—and the only people it does not affect are the Japanese. They work all of the time.

Mr. RAKER. If they didn't have stimulants they wouldn't work?

Mr. RINDGE. No; it is not that, but they won't work while they have money—a lot of these ranch hands. If they have no place to spend money, they remain idle until they are broke.

Mr. RAKER. By that you mean that the laboring man is getting a good, fair compensation and he does not have to work so much?

Mr. RINDGE. That is the idea.

Mr. RAKER. And, therefore, he is idle part of the time?

Mr. RINDGE. Yes. In other words, the American farm hand of to-day is receiving bigger wages and has lots of money and remains idle that much longer—that is, not all of them; but as a class I have a very good outfit.

Mr. RAKER. Now, down at the border, what do you know about the border patrol?

Mr. RINDGE. On the Marble ranch there has been smuggling going on down there—

Mr. RAKER (interposing). Where is the Marble ranch?

Mr. RINDGE. Just above Santa Monica—on the coast.

Mr. RAKER. Have you been there lately?

Mr. RINDGE. No, sir; not for a year or two. It is mostly a question of Chinese men and Chinese women. Personally I have never seen it, but that is the talk, and opiates. Since prohibition they seek the traffic in opiates through there, and hootch, but I have not been there of late years, and don't know anything about that.

Mr. RAKER. Before two years ago was this smuggling of Chinese and Japanese going on along the border?

Mr. RINDGE. Well, down on the border, I don't know anything about that. I was not down there, but I know about on the ranch. That is on the ocean—a very wild country.

Mr. RAKER. How far away from Los Angeles or San Diego is that?

Mr. RINDGE. It is about—it is north of Santa Monica; north of San Diego about 130 miles on the ocean.

Mr. RAKER. Where did you get the idea that this agitation in regard to smuggling across the border is brought about by the prohibition proposition?

Mr. RINDGE. Well, simply the fact that they have been trying to get appropriations to guard the border. That is my own personal idea.

Mr. RAKER. You feel now and did before that the border should be guarded?

Mr. RINDGE. Yes; I think it should be guarded adequately, but I do not believe a lot of people should be put down there to do nothing. As a matter of fact, up to now the Japanese have been able to get in through San Francisco.

Mr. RAKER. Well, I don't get your viewpoint; even though there is smuggling, even of opium and liquor across the border, we should stop that.

Mr. RINDGE. It is a great question; I would like to have the people vote upon it.

Mr. RAKER. But we have a law now that there should be no smuggling or any violation of the law. Do you believe in enforcing the law?

Mr. RINDGE. Well, I happened to be in one place in the State of California, and I said to a man in the sheriff's office, "What do you do with the bootleggers and the like here?" He says, "We haven't any."

Mr. RAKER. Well, now, that does not answer the question.

Mr. RINDGE. I will answer it this way: Yes; that the law should be enforced if there is anything going on.

Mr. SWORE. I take it from your statement that you are opposed to prohibition?

Mr. RINDGE. Yes.

Mr. SWORE. Have you ever bought out any land down there for reclamation purposes?

Mr. RINDGE. No; not personally. I am the biggest stockholder in the Rindge Land & Navigation Co.

Mr. SWOPE. It has bought it?

Mr. RINDGE. Yes; it was one of the pioneers in there ahead of the Delta farms.

Mr. SWOPE. What kind of land did you find there? Was it badly abused?

Mr. RINDGE. We went in there and, like with all new projects, mistakes were made. The Japanese were the first people in there and they made mistakes.

Mr. SWOPE. You bought up lands which the Japanese had previously occupied? What I am trying to get at is: Were the Japanese in there prior to the time that you took the land for reclamation purposes?

Mr. RINDGE. No, sir. On the Jones tract there was some work done, but not very much.

Mr. VAILE. Did your company reclaim any land which had previously been operated by Japanese?

Mr. RINDGE. No, sir. They were the first people in there to reclaim it and they reclaimed it along with Japanese. For instance, George Shima used to farm this.

Mr. VAILE. Your people were the first people to reclaim it?

✓ Mr. RINDGE. Yes; to go on the delta on a real big scale.

Mr. VAILE. I understand that you or your company reclaimed some land which was formerly but not successfully worked by Japanese?

Mr. RINDGE. Yes. There is a theory around here that Shima gets a new island, and then he farms it as long as it is good. The first few years the island is at its best. Then, he gets a new farm and farms it. I came up here when our land was about through and put in a lot of new ideas, such as plowing deep and using commercial fertilizer, but all of the time were working with the Japanese. In other words, it is really a question of advancement of the country. And the first people who farmed it made a good many mistakes. George Shima does use fertilizer the same as I use, and employs white men—Americans.

Mr. VAILE. This land at first which was not so productive, had that been so worked by Japanese before you took hold of it?

Mr. RINDGE. Been worked by Italians, Japanese, Americans, and Chinese. The fact that that land was so worn out I do not think could be attributed to Japanese so much as lack of knowledge.

Mr. VAILE. Who were in the larger proportion?

Mr. RINDGE. About two-thirds Japanese.

Mr. VAILE. The land was in bad condition?

Mr. RINDGE. In this way: They used too much water to irrigate that for one thing and they did not plow deep enough.

Mr. VAILE. Well, it showed lack of knowledge?

Mr. RINDGE. Well, the white men were doing exactly the same thing. You can not hold it against the Japanese any more than against the Americans, Chinese, or anybody on the delta. They were all doing the same thing. I will say this, that the Japanese have taken up new methods of farming as quickly as any down there and they are carrying it out and doing it successfully.

Mr. VAILE. You think they are showing a marked improvement?

✓ Mr. RINDGE. Well, with the Chinese, they won't use a potato planter or digger. The Japanese, as soon as they see a thing work, they will

look at it work one day and take it up the first thing, but the Chinese, they will take years before they will take a thing up.

Mr. VAILE. The abuse of this, according to your statement, was the overirrigation and lack of fertilization.

Mr. RINDGE. Deep plowing and lack of fertilization. It was the same with everybody, but the Japanese have picked up new ideas which have been introduced.

Mr. VAILE. Had those Japanese put on any fertilizer?

Mr. RINDGE. No, sir; outside of the stuff from the barns.

Mr. TAYLOR. I understood you to say that farming down there, being a new proposition entirely, has been in the experimental stage.

Mr. RINDGE. Yes; absolutely.

Mr. TAYLOR. Each year you have discovered new methods for farming it and working it?

Mr. RINDGE. New machinery has been used. Fink has invented a seeding machine which saves the work of thousands of men.

Mr. TAYLOR. And at the time the Japanese were abusing this soil, in a way, white men were doing the same thing, on account of lack of knowledge of the character of the soil?

Mr. RINDGE. Yes; the Japanese are not a bit more to blame for it than any one down there.

Mr. TAYLOR. What is your partner's name?

Mr. RINDGE. Pabst.

Mr. TAYLOR. While we were in San Francisco we had somebody testify that your firm took up this land which had been abused, impoverished, or abandoned by the Japanese. Is that a fact?

Mr. RINDGE. Yes.

Mr. TAYLOR. And that you employed different methods and got better crops than they.

Mr. RINDGE. I don't know who testified to that, but he should have added that we took over land that had been abandoned by Americans and Chinamen and did the same with it.

Mr. TAYLOR. I believe you stated a moment ago that there is a good deal of politics in this Japanese question.

Mr. RINDGE. I think so. For my personal view, I would like to say that this initiative petition which was brought to me, I would not sign it for the reason that if the California people vote this thing in—if Japan would treat Americans in Japan the same way, you would feel like going to war. Another thing is, the right way to handle this is in an open, fair, and square way. Make a new treaty with them and stop any more of them coming into this country, but let us treat them in a fair and gentlemanly manner without stirring up race animosity with the idea of electing somebody.

Mr. TAYLOR. As I understand you, there are certain politicians in California trying to capitalize it for their own aggrandizement?

Mr. RINDGE. Yes.

Mr. TAYLOR. You employ many Tennesseans?

Mr. RINDGE. Yes.

Mr. TAYLOR. Who are they?

Mr. RINDGE. J. G. Kelly and a fellow by the name of Morgan and three or four more.

Mr. TAYLOR. You find them as industrious as the Japs?

Mr. RINDGE. Yes. For instance, they will work in the bottom of a ditch, work day and night, and they don't work by the clock, and I am backing them to the limit down there.

Mr. SWOPE. You share their views on prohibition?

Mr. RINDGE. Yes.

#### STATEMENT OF J. N. BIGGER.

(Mr. Bigger first duly sworn.)

Mr. SIEGEL. State your full name.

Mr. BIGGER. J. N. Bigger.

Mr. SIEGEL. Where do you reside?

Mr. BIGGER. In Stockton.

Mr. SIEGEL. And what is your occupation?

Mr. BIGGER. My occupation at the present time is farming and handling lands.

Mr. SIEGEL. How long have you been doing that?

Mr. BIGGER. I have been farming in this country over 30 years.

Mr. SIEGEL. Are you familiar with the Japanese labor?

Mr. BIGGER. More or less; yes.

Mr. SIEGEL. Will you, please, in your own way, briefly tell us what you want to tell us?

Mr. BIGGER. Well, I will be pleased to tell you what you want to know.

Mr. SIEGEL. Well, if you want to reverse that, I will do it. How many Japanese do you employ?

Mr. BIGGER. I have employed in the past perhaps not more than 25 at a time.

Mr. SIEGEL. Have you reached any conclusion as to their reliability in work and character and so on?

Mr. BIGGER. They are quite reliable in their work, if they are watched. Of course, there is quite a good many of the city Japanese who drift into the country to learn how to farm, and we have to sift them out, but the real Japanese farmer is a good worker if merely watched.

Mr. VAILE. Do you find any Americans from the city drifting into the country to learn how to farm?

Mr. BIGGER. Well, no; in all of my 30 years' experience I might have found perhaps two or three of that character.

Mr. VAILE. You are familiar with the general agitation going on here now?

Mr. BIGGER. Yes.

Mr. VAILE. Have you discussed it with your neighbors and friends?

Mr. BIGGER. To some extent.

Mr. VAILE. What is your view?

Mr. BIGGER. With regard to what particular view?

Mr. VAILE. As to the question of exclusion and what remedy, if any, you would suggest.

Mr. BIGGER. Well, as to the exclusion, I would be very much opposed to the Japanese who are born in this country becoming American citizens, but to exclude them entirely, I think we need them some for labor. I am perfectly willing that they should come here as

laborers. I am not willing that they should come here as land-owners.

Mr. VAILE. Is there any further statement that you want to make upon that particular subject?

Mr. BIGGER. Well, only as you may want to ask some questions.

Mr. VAILE. Do you agree with Mr. Rindge that the agitation is political in order that somebody may gain politically by it?

Mr. BIGGER. I could not hear Mr. Rindge's testimony. I am a little hard of hearing, so I didn't hear what he said.

Mr. VAILE. Mr. Rindge's statement was to the effect that the agitation is due to those who seek to gain politically.

Mr. BIGGER. No, sir; I do not think so, only to a very limited extent. I think the Japanese—

Mr. VAILE (interposing). Do you favor the exclusion of the Japanese?

Mr. BIGGER. Not entirely.

Mr. VAILE. To what extent?

Mr. BIGGER. To the extent of bringing them in here as laborers, but not to bring them in here to multiply and take the places of American citizens.

Mr. VAILE. Well, let us take the farm hands, to which you made reference a while ago. You stated that a very few of the white people drift out to learn farming. Is that correct?

Mr. BIGGER. I don't know whether I was understood upon that point. There are very few white men who are not farmers who drift out onto the farms. Is that what you mean?

Mr. VAILE. Yes.

Mr. BIGGER. I have no trouble in hiring all of the white farm labor I wanted, but I left the delta in the fall of 1917, so I have only had charge of a tract of land since then. I have had no occasion to hire any Japanese labor upon that tract.

Mr. SIEGEL. Are you connected with the farm bureau?

Mr. BIGGER. Yes; I am past president of the farm bureau and have been for the past two years. I am also a State director of the farm bureau.

Mr. VAILE. You said you were not in favor of the Japanese born here becoming American citizens. Don't you realize that they are now American citizens under our Constitution?

Mr. BIGGER. Yes; but that should be remedied by—there should be an amendment to the Constitution in that respect, if not in some other way.

Mr. VAILE. You stated that you were in favor of having the Japanese come here as laborers, but not to multiply. By that I understand you would not be in favor of Japanese women coming here at all?

Mr. BIGGER. Yes; that is about it. The tract that I was on, I had occasion to count up the children and the Japanese tenants and the American tenants, and there were 3 white children and 13 Japanese children and 1 pair of twins. That seemed to be out of proportion. All of those Japanese children will in time become American citizens.

Mr. VAILE. From your statement I take it that you want them here as laborers, but that you do not want them to multiply, and that you do not want the children born here to become American citizens and

you do not want them to occupy our soil. Now, I will ask you whether it is correct, from your point of view, that the Japanese now have largely ceased to become laborers and are competitors of the white men?

Mr. BIGGER. Yes; to a great extent, particularly in the delta. The Japanese have had the cream of the delta for potatoes this past 20 or 25 years, and that has given them great opportunity to make money, and money is a great power with them.

Mr. VAILE. If you had plenty of Japanese labor here, from your viewpoint, it would not be objectionable?

Mr. BIGGER. Well, if we had enough of them. I do not advocate overrunning the country with them.

Mr. VAILE. You can stand more of them.

Mr. BIGGER. In certain sections of the country or only in the delta? There is no other part of California where they are liked.

Mr. VAILE. But you do not want them as landlords or as fathers of families?

Mr. BIGGER. No, sir.

Mr. SWOPE. However, the Japanese come into this country, become laborers first, and then become proprietors. Is that not more true of the Japanese than any other race coming in and starting at the bottom and going on up?

Mr. BIGGER. Well, excepting the Chinamen. It is more true of the Japs than the Chinamen, but there are other classes of people here who work their way up the same as the Japanese.

Mr. SWOPE. Are you familiar with the Japanese schools here in this part of the country?

Mr. BIGGER. Only where I have come in contact with the Japanese children. So far as I know, the Japanese children who attend our schools always attend a Japanese school also to become proficient in Japanese. They also send them to Japan for education.

Mr. SWOPE. Have you noticed Japanese children going to our schools, whether they have taken an interest in our Government and institutions?

Mr. BIGGER. I would only have to draw an inference. I draw the inference that once a Japanese always a Japanese.

Mr. SWOPE. They are not really interested in our Government?

Mr. BIGGER. I don't think so. My own observations as food administrator during the war do not lead me to think so.

Mr. SWOPE. They want to give as little as possible and get as much as possible out of it?

Mr. BIGGER. Yes; they are here for the money that is in it for the future.

Mr. SWOPE. Did they show any patriotic tendencies during the war?

Mr. BIGGER. Yes.

Mr. SWOPE. Did they buy Liberty bonds?

Mr. BIGGER. I think they bought their share.

Mr. SWOPE. By coercion or voluntarily?

Mr. BIGGER. It was voluntary on their part.

Mr. SWOPE. They were not compelled to toe the line?

Mr. BIGGER. No, sir.

Mr. SWOPE. How about war-savings stamps? Google



Mr. BIGGER. I don't know about that. I was not so actively engaged in that.

Mr. SWOPE. Did they contribute liberally to the Red Cross?

Mr. BIGGER. I think they paid their share.

Mr. SWOPE. It would be your opinion that they did their part during the war, from a financial standpoint, in this section?

Mr. BIGGER. Their part in what respect?

Mr. SWOPE. Well, you say they contributed their share toward buying Liberty bonds and war-savings stamps, and some, perhaps, to the Red Cross.

Mr. BIGGER. The view I take of it is that they considered it a very good investment. The Hindu that was prosperous did the same thing.

Mr. SWOPE. Your idea is that they made these donations from the standpoint of gain rather than from the standpoint of patriotic duty?

Mr. BIGGER. Yes; I think that money is the real object in all of their dealings.

Mr. SWOPE. Are they charitable in this community? Do they donate to local charities?

Mr. BIGGER. That I don't know.

Mr. SWOPE. Are you in a position to know if they did?

Mr. BIGGER. No, sir.

Mr. SIEGEL. Do you know of any of them having become a public charge here in Stockton?

Mr. BIGGER. No, sir.

Mr. SIEGEL. Have any of them ever been in jail?

Mr. BIGGER. Oh, yes; we have them in jail the same as other people.

Mr. SIEGEL. Now, is the percentage of Japanese who have been in jail the same as the whites, in proportion to numbers?

Mr. BIGGER. I could not say as to that; I have not the record of that.

Mr. SIEGEL. Can you state approximately how many you have known to be confined in this locality?

Mr. BIGGER. No, sir; I could not. I have known them to commit the same crimes as Americans, but not in greater proportion.

Mr. SIEGEL. Are they honest?

Mr. BIGGER. Just as far as it is policy.

Mr. SIEGEL. Well, if you were a business man would you credit one of them at your store? Would you give one of them credit at your store if you were a merchant?

Mr. BIGGER. No, sir; not unless they would put up a substantial security. I would not give them credit on their word.

Mr. VAILE. Well, it is customary to demand credit from a white man, isn't it?

Mr. BIGGER. Yes; more or less. We do know some Americans whom we would give credit on their moral standing.

Mr. SWOPE. Your position is that you do not want any more of them in this country; is that it?

Mr. BIGGER. Yes; that is my position.

Mr. VAILE. Except as laborers?

Mr. BIGGER. And I may say that is the sentiment of the farm bureau.

Mr. VAILE. As to the laborers?

Mr. BIGGER. As to the laborers, and I would give them common chances on that.

Mr. SWOPE. You know those who are here will——

Mr. BIGGER (interposing). It is a national question. It is too deep a question for me to solve. If it can not be solved in any other way I think it could be attempted by an amendment to the Constitution of the United States.

Mr. SWOPE. What kind of an amendment?

Mr. BIGGER. The nature of an amendment that would cover the point at issue.

Mr. SWOPE. Well, what do you consider the main points?

Mr. BIGGER. The main point is the increase here in children who will become American citizens and take the place of our children in the future, and their ambition might lead them beyond where we would care to have them go. They are a very ambitious people. I give them credit for that.

Mr. SIEGEL. Has it not been ambition, perseverance, pluck, and a desire to succeed which has made America what it is to-day?

Mr. BIGGER. Yes; but it is not the question of ambition that centers in Europe. It is the ambition that centers here in the United States.

Mr. SIEGEL. You realize that Japan is not in Europe?

Mr. BIGGER. That is the reason I do not want Japan in America.

Mr. SIEGEL. In other words, you desire an amendment to the Constitution?

Mr. BIGGER. If there is no other remedy.

Mr. SIEGEL. To the effect that people coming here from Japan and then having children, that those children could not become American citizens?

Mr. BIGGER. Yes.

Mr. SIEGEL. But if they came from Africa, for example, or from South America, that they could become citizens?

Mr. BIGGER. Well, you know about Africa, of course, as well as I do. That was settled long ago. I should limit the citizenship of the United States to desirables, no matter from what country.

Mr. SIEGEL. The question of admission is one thing which is a matter that the judge is supposed to pass upon in every case, according to the laws of naturalization.

Mr. RAKER. The point with the witness is that he wants a constitutional amendment so that whoever is not assimilable should not be citizens, even though born here.

Mr. BIGGER. That is the idea. I do not want to limit it to the Japanese, but to any people who are not eligible for citizenship.

Mr. SIEGEL. In other words, you would draw a line of demarcation and you would encourage the coming here of laborers from Japan without bringing their wives?

Mr. BIGGER. I did not say that I would encourage it, but I would not object to it.

Mr. SIEGEL. If they would come of their own accord, you would be willing to have them come?

Mr. BIGGER. I would be in favor of any good class of labor coming to this country. We are short of labor at the present time, in the country particularly.

Mr. SIEGEL. We are short of labor all over the country. There is no question about that, and everywhere we have turned they have been urging the Immigration Committee to let them come in. In Judge Box's State, Texas, we have them urging us to permit Mexicans to come into Texas, because they can not get along without having them. But Judge Box takes a different view of the matter, although he is a resident of Texas.

Mr. BIGGER. Well, perhaps, he takes the view that they are undesirable, but of the two evils take the lesser.

Mr. SIEGEL. He takes the view that it is about time we get our own people to work.

Mr. BIGGER. That is right. Our own people would take hold and work better, too, if it was not for coming in contact with so many orientals. In all of my activities on the farm I always keep them separate.

Mr. RAKER. You found it advantageous to keep them separate?

Mr. BIGGER. Yes; I could not do otherwise. My white laborers do different work than the others.

Mr. Box. Your main business is farming?

Mr. BIGGER. Yes; all of my life. At the present time I am engaged more in the land business than in farming, but, up to about 1917, I spent 30 years on the delta and I lived on the farm.

Mr. Box. With reference to the movement of the Japanese and other orientals into this country, what would you state? Has the progressive—are they coming faster now than they came 10 years ago?

Mr. BIGGER. Yes.

Mr. Box. Are they coming faster than they came five years ago, do you think?

Mr. BIGGER. Yes; they continue to increase every year.

Mr. Box. Supposing that the law has not been made more liberal, assuming that the law has not been made more liberal, how do you account for the increase in numbers?

Mr. BIGGER. I account for it by the attitude of the officials being a little lax.

Mr. Box. In other words, you think it is in the enforcement of the law to a great extent?

Mr. BIGGER. Yes.

Mr. Box. To what extent, in your judgment, is it due to the smuggling of them in over the Canadian and Mexican borders?

Mr. BIGGER. I think over the Mexican border, largely.

Mr. Box. You have not been there personally?

Mr. BIGGER. No, sir.

Mr. Box. Your information, from talking with men who employ labor and from all concerned, is that the smuggling from Mexico is considerable?

Mr. BIGGER. Yes.

Mr. Box. Is that increasing or diminishing?

Mr. BIGGER. Increasing, decidedly.

Mr. Box. A moment ago you expressed the opinion that the agitation by the people of California is in good faith and not due to selfish political motives. If a man were moved by ambition or by selfish motives, wouldn't he have to find out that the majority wanted a thing in order to make it popular?

Mr. BIGGER. Yes; if he was a good politician.

Mr. SIEGEL. You assume that the politicians follow and the people lead?

Mr. BIGGER. Yes.

Mr. BOX. You were speaking about the increase in population, which brings us to the question as to the bringing in of their women. What do you know about it? For instance, the number being brought in now, is that increasing?

Mr. BIGGER. Only from observation, yes. As I travel up and down the rivers on these passenger launches, when representative men are not along, I see the banks of the river—the levees—lined with Japanese women and children at every landing down on the delta.

Mr. BOX. Their children are more numerous per family than among our people?

Mr. BIGGER. I should say so.

Mr. BOX. What do they do with women who do not have children or a male child?

Mr. BIGGER. I only hear about that.

Mr. SIEGEL. What do they do according to your hearing?

Mr. BIGGER. They have a right under their relation to cast them off and take a woman who will bear children.

Mr. SIEGEL. Do you understand they have a right to cast a woman off because she does not have children?

Mr. BIGGER. Yes.

Mr. SIEGEL. Do you understand they have that right if she does not bear a male child?

Mr. BIGGER. I understand that if the second child is not a male child they have that right.

Mr. RAKER. Now, you have been here a long time, and I think the committee understands you are an intelligent observer. Do you understand that last report is mere rumor, unfounded, based on unjust agitation, or is it true, in your judgment?

Mr. BIGGER. Well, I believe it has a foundation, and I am prepared to believe that it is true from what I know of the marriage relations of the Japanese.

Mr. RAKER. If you, having lived here as a citizen this long, and having occupied the position you have, not knowing, but you believe the Japanese men have a right to cast their women off if they do not have children, and they do it?

Mr. BIGGER. Yes.

Mr. RAKER. And they have that right to cast them off if they do not have a male child?

Mr. BIGGER. Yes. I believe the Japanese in his marriage relations believe in efficiency, just as he does all the way through.

Mr. SIEGEL. Can you name one case?

Mr. BIGGER. No, sir; I can not.

Mr. SIEGEL. Can you name the person who gave you the information?

Mr. BIGGER. I do not believe that would be fair, because it is a general rumor—general opinion.

Mr. SIEGEL. Well, you do not want to convict a person on rumors?

Mr. BIGGER. It is not a case of life and death.

Mr. SIEGEL. Well, this involves something very, very important. It involves a whole people.

Mr. BIGGER. I may say that I got this information from a man very, very well posted on Japanese conditions.

Mr. SIEGEL. You have no fear of giving this man's name to the committee?

Mr. BIGGER. I would not like to do that. I do not like to answer questions involving my friends.

Mr. SIEGEL. Are your friends afraid to come before this committee, representing the entire country, and give this information?

Mr. BIGGER. No, sir.

Mr. SIEGEL. What is their reason for not wanting to appear before this committee?

Mr. BIGGER. They do not want to stir up any strife. I belong to the fair association. We are quibbling over a fair here—

Mr. RAKER (interposing). I think you should give us this man's name, so that we might subpoena him. It is only fair.

Mr. BOX. May I ask a question? Did you get it in confidence?

Mr. BIGGER. I would consider that I did.

Mr. BOX. I want to say for the benefit of my colleagues that I got some information to the same effect through confidence, and that is the reason I asked the witness.

Mr. SIEGEL. There is too much evidence given in confidence which the American people won't get unless we get it into the record.

Mr. RAKER. Just give us this man's name.

Mr. BIGGER. Do you want his testimony?

Mr. RAKER. We want his testimony.

Mr. BIGGER. I will say that he has already given it.

Mr. SIEGEL. He has not given us any such testimony.

Mr. RAKER. He gave it here in Stockton?

Mr. BIGGER. Yes.

Mr. RAKER. Well, we will bring him back. That was Mr. Rindge?

Mr. BIGGER. I would not like to answer that question. If he testified here and did not bring out that point—

Mr. SIEGEL (interposing). You understand that hearsay testimony is not the kind of testimony which Members of Congress or the American people are going to rely upon, and you yourself have given us a very high class of testimony, except upon this last proposition. Now, you can see that it is not in justice to the committee and the Japanese or to our colleagues and to the country to give testimony and not tell us something that somebody told you without giving us his name. We are trying to obtain information for the entire country. This is a very, very important subject to the State of California, and what interests California interests the whole country.

Mr. RAKER. Have you ever talked with Mr. Rindge?

Mr. BIGGER. Many times in the past. We are very friendly.

Mr. RAKER. Talked with him on this subject?

Mr. BIGGER. On all subjects.

Mr. RAKER. Talked with him on the subject we have just been discussing, that you have just told us about?

Mr. BIGGER. Yes; on all subjects.

Mr. RAKER. Confining it to this particular subject?

Mr. BIGGER. Yes.

Mr. RAKER. And in that conversation you discussed the question of the right of the Japanese to cast off their wives if they did not bear children and if they did not bear a male child?

Mr. BIGGER. Well, those questions have probably been brought up.

Mr. RAKER. What becomes of the wife cast off?

Mr. BIGGER. I don't know.

The CHAIRMAN. Can't we get through with this witness?

Mr. RAKER. Yes; I think so.

The CHAIRMAN. There are a large number of witnesses present. A list has been presented to us of witnesses. It will be clearly impossible to hear them all. We will have, then, to limit them and get some direct testimony.

Mr. RAKER. Well, I will go onto something else now. What about these young Japanese, for instance, 15 to 19 years old, about their coming here intending to be students and immediately going onto farms to work?

Mr. BIGGER. Yes; we have discovered that to be true, many of them claiming to be city Japanese or students upon our farms. A real Japanese farmer who knows how to farm in his own country knows how to farm in this country. That goes without saying.

Mr. RAKER. Do the potato farmers and the asparagus farmers and those down in the delta provide homes for the workingmen? Does he have his room in the same house and eat at the same table as the proprietor of the house?

Mr. BIGGER. The Americans?

Mr. RAKER. Yes.

Mr. BIGGER. They eat in the same house, but not always at the same table, but the American laborers in the delta always eat in the same house as a rule, but not at the same table.

Mr. RAKER. Is there provision made for them in their rooms?

Mr. BIGGER. Yes; on the whole they get more than they ask for.

Mr. RAKER. Did you hear the testimony of Mr. Rindge in regard to the men in the last year, that after they make so much money they just work for a while and then idle around the city?

Mr. BIGGER. Well, on the part of the laboring men who are prosperous, they will spend more money and have a little more leisure time.

Mr. RAKER. That is nothing against them.

Mr. BIGGER. Nothing against them.

Mr. RAKER. It should be in their favor.

Mr. BIGGER. It should be in their favor, building up American citizenship in their coming in contact with others. I do not see any objection to their coming into town once in a while.

Mr. RAKER. In other words, it is a godsend for a laboring man around a farm if he can earn enough money to provide a home for himself and family and clothe himself properly and still have a few hours of leisure.

Mr. BIGGER. Yes; I believe a great many good citizens will grow out of those laborers who had no chance before the war when wages were low. I believe in good wages, and I believe it is going to do much toward building up good citizenship.

Mr. RAKER. In the future we hope that there will be more of them going into the country just for that reason—their getting good wages and getting a good living and reasonable conditions. If they can get all of the accommodations in the country that they ask for and these good wages, there is no reason why they can not save money and become landowners.

Mr. KLECZKA. You are a member of the State farm bureau?

Mr. BIGGER. Yes.

Mr. KLECZKA. Have you any statistics on the extent of tillable land that is not occupied in this State?

Mr. BIGGER. Yes; there have been some statistics on that.

Mr. KLECZKA. Are they in such form that you can present them to the committee?

Mr. BIGGER. I have not the figures. There is considerable of untillable land in California, and a great deal of it is due to the lack of water.

Mr. KLECZKA. Has your bureau made any investigation or any survey of the shortage of farm labor at the present time in this State?

Mr. BIGGER. Yes; I think our farm adviser could answer that question. There is a shortage of labor everywhere. We know that.

Mr. KLECZKA. I mean on the farms in California.

Mr. BIGGER. Yes; I am speaking of the farms.

Mr. KLECZKA. Are the high wages paid to the farm laborers bringing the folks from the city to the farms in this State?

Mr. BIGGER. How is that?

Mr. KLECZKA. Are the high wages paid to the farm laborers in this State bringing the city people to the farms?

Mr. BIGGER. No, sir; they are not. The attractions in the city have been too great. They have overcome the country attractions. There is a chance there for a great reform.

Mr. KLECZKA. Has California exported vegetables in the last year?

Mr. BIGGER. Yes. They exported during the war. During the war we furnished five times more foodstuff here in California than any other State in the Union to feed our armies. We have a wonderful record of production here; there is no question about that.

Mr. KLECZKA. That is all.

The CHAIRMAN. We are very much obliged to you.

#### STATEMENT OF ALBERT G. MYRAN.

The CHAIRMAN. What is your name?

Mr. MYRAN. Albert G. Myran.

The CHAIRMAN. I note that there are three witnesses here presented representing the American Legion. We will only be able to hear one. You may say to Mr. Johnson and Mr. Edwards that they may file any statements they desire, including any statistics they may desire to offer. This committee has not the time to take duplicate evidence.

Mr. SIEGEL. You are president of the Karl Ross Post of the American Legion here?

Mr. MYRAN. Yes.

Mr. SIEGEL. And you are engaged in the real estate business in Stockton?

Mr. MYRAN. Yes.

Mr. SIEGEL. Go ahead now.

Mr. MYRAN. I wanted to contradict the statement made by Mr. Rindge wherein he said that this agitation for Japanese exclusion is actuated by politicians for their own personal gain. We think that is more of less a slap against the Legion, inasmuch as we originally sponsored the move in Stockton. When we first came back we were

the first—I know we were the first in Stockton—to agitate the question and circulate the anti-Japanese-Asiatic petitions, and Mr. Oscar Parkinson, one of the active members of our Legion, is the secretary of the Anti-Japanese Exclusion League, and Mr. ——— being the president, and we feel that we are more or less responsible for the movement in California.

Mr. SIEGEL. The truth of the matter is that this movement existed long before the war broke out.

Mr. MYRAN. Yes; that is true enough. We took it up actively after we got back. There has been years and years of conversation about it, but nobody did anything until we started to do something.

The CHAIRMAN. What do you want to do?

Mr. MYRAN. That proposition has been published, so all of you gentlemen know what we want to do. We know that the Japanese are not assimilable and they are not a class of people that we want to work with or associate with. Another thing, we do not believe, talking from a Legion standpoint, that they are patriotic. One of the things that actuated us in starting something against the Japanese was the records of the exemption board, which, of course, are confidential, but we know enough about them to know that the Japanese here submitted all kinds of testimony to evade the draft and, of course, that is enough for any of us boys who were in the Army. One of the main things is from the patriotic point of view, and we do not believe the Japanese is patriotic; we do not believe he is for the Government or the flag or the United States.

Mr. SIEGEL. How many Japanese do you know of who are native born who were over the age of 18 years and claimed exemption?

Mr. MYRAN. I would have to quote hearsay. It would be hearsay with me. I could not state any particular number. It is just a matter that was talked about by the boys.

The CHAIRMAN. There could not have been many native-born Japanese over 18.

Mr. MYRAN. Not many.

The CHAIRMAN. And the others were aliens, ineligible to citizenship?

Mr. MYRAN. Yes.

The CHAIRMAN. All right; proceed.

Mr. MYRAN. Speaking of the political aspect, we do not feel that any man in the State of California has taken the credit or tried to use this movement for his own particular benefit or gain if he is running for office. At any rate, we don't know of any such men. We have had assistance from many men prominent in public life—have had assistance from such men as Senator Phelan, who did what he could for us. And not only from him; we don't know of any man in public office who has not or would not do all that he could for us, speaking now, feeling ourselves responsible for the circulation of this exclusion petition; and we do not believe that the statement of Mr. Rindge is true, that any politician or set of politicians are trying to use this petition for their own benefit to put themselves in office.

Mr. KLECZKA. The constitution of the State of California in some provision has established a policy against the Asiatics. I can not recall the exact wording now, but the policy under that provision is



to provide by legislation to bring about the object incorporated in that section of your constitution.

Mr. MYRAN. Yes; I believe so.

Mr. KLECZKA. Now, your Legion and all of these other organizations are simply framing this initiative in consonance with this provision in your constitution on this subject of the exclusion of the Asiatics.

Mr. MYRAN. We stand for certain new laws that we want your committee to recommend to Congress in connection with the immigration of Japanese.

Mr. RAKER. In other words, your organization stands for the exclusion of all Asiatic laborers?

Mr. MYRAN. I think every local post in the State of California has indorsed a resolution whereby they favor a national law prohibiting the Japanese from owning land, whether they were born in this country or not.

Mr. SIEGEL. You realize, of course, that the question of ownership of land is one for your own State. The Federal Government does not make laws for the States regarding the ownership of land.

Mr. MYRAN. That is true, but they evade that.

Mr. SIEGEL. Well, it is up to you to find your own remedy, because that is a State matter. You can not expect the Federal Government to make all of the local State laws for the 48 States.

Mr. RAKER. That is what you are doing in your petition, prohibiting the leasing?

Mr. MYRAN. Yes; that is one of them.

Mr. RAKER. Your organization is against the immigration of Japanese, Chinese, and Hindu laborers—Asiatics?

Mr. MYRAN. Yes.

Mr. RAKER. You favor the registration of those who are here?

Mr. MYRAN. Yes.

Mr. RAKER. To the end that there will be no more smuggling or surreptitious entering; to the end that those might be deported who are smuggled in.

Mr. MYRAN. Yes; it is deeper than that. It has to be stopped right here. We feel that it has gone far enough. You gentlemen from the East do not appreciate it. Besides the facts and figures which you have accumulated there is a sentimental side of it which you do not get. You only hear statements by people who are directly interested. For instance, there is Mr. Rindge, who told you that he himself was against the Japanese but that he had to hire them.

Mr. RAKER. In what respect?

Mr. MYRAN. Well, he told me that he liked the Chinese better but could not get them, and he had to take the next, the Japanese, because they are the only people who can stand it on the tulies.

The CHAIRMAN. You heard the representative of the Cooks and Waiters' Union, representative of the central trades body, state that he had to supply Japanese to the hotels?

Mr. MYRAN. I could not hear him very well. I do not think he is an accredited representative of organized labor in this town and that his testimony should be taken with a grain of salt.

Mr. RAKER. This matter has been an acute question in this State for the last 12 years?

Mr. MYRAN. Longer than that; ever since I have been here—15 years.

Mr. RAKER. There has been an Asiatic-exclusion league in existence in California and San Francisco and over the State trying to bring this about before it got to an acuter stage than it is at the present time?

Mr. MYRAN. Yes.

Mr. RAKER. The legislation has not only been attempted by the State to relieve the situation in the State, but the Members from California, both in the House and the Senate, have been trying to present this to Congress to the end that we might get the very relief that your Legion is seeking now?

Mr. MYRAN. Yes.

Mr. RAKER. And you do not view that from the viewpoint that these men are trying to get political favors but as a matter of fact they are trying to represent the honest sentiment of the people of California and a great big majority of them, 90 per cent of them.

Mr. MYRAN. Absolutely. You said it when you said that.

Mr. RAKER. Now, is it not a fact that when men's personal interests are involved and they are making money out of that interest, they sometimes forget the duty they owe to the State and Nation?

Mr. MYRAN. I can cite you an instance of that which has come under my personal observation. It comes before us here all of the time in some shape or another. For instance, this Japanese Exclusion League paper, circulated and sponsored by the Legion in this town and in other small towns around here, in one small town, not very far from Stockton—I will not mention the name—the business interests there stopped temporarily the circulation of that petition because it hurt their interests and their pocketbooks and they could not go on record as favoring this petition, and they had to cover and get out from under.

Mr. SIEGEL. What is the fear of telling us the name of the town.

Mr. MYRAN. Well, it is not very nice—

Mr. SIEGEL (interposing). Yes; but here is the situation: At least you went to war when the country needed you and you are now testifying before a national committee of this country. We can not take testimony on hearsay all of the time.

Mr. MYRAN. I am not ashamed to tell it, but some of the business men of the city of Lodi ought to be ashamed of it.

Mr. RAKER. Lodi is the town?

Mr. MYRAN. Yes.

Mr. KLECZKA. The constitution of the State of California, article 19, section 2, provides as follows:

No corporation now existing or hereafter formed under the laws of this State, shall, after the adoption of this constitution, employ, directly or indirectly, in any capacity, any Chinese or Mongolian. The legislature shall pass such laws as may be necessary to enforce this provision.

Sec. 4. The presence of foreigners ineligible to become citizens of the United States is declared to be dangerous to the well being of the State, and the legislature shall discourage their immigration by all means within its power.

And there are other provisions in there. Now, all of this agitation, this initiative, and these laws are the outcome of the provisions in your own State constitution? Is that true?

Mr. MYRAN. Yes; and the evasion of those laws by the Japanese.

Mr. Box. If any opinion has been expressed by one as seeming to,

be the expression of organized labor as to their bringing these people here or tolerating it, is that a fair expression of the sentiment of labor, in your opinion?

Mr. MYRAN. Yes.

Mr. Box. Are you in a position to give us their attitude on that? Do you know the sentiment of the laboring men on that?

Mr. MYRAN. I would not want to be put into the position of stating authentically upon that. The American Legion in this city is very friendly toward organized labor, and they have affiliated with us in more than one way—in parades, with the Salvation Army drive, and in different ways. By the way, somebody asked if the Japanese ever did anything for public benefit in the way of donating money, and I can say to you as chairman of the San Joaquin County advisory board of the Salvation Army that they never donated a nickel during the last drive, unless they did through their own organization, but we don't know anything about that.

The CHAIRMAN. There is a Japanese Salvation Army?

Mr. MYRAN. Yes; and we don't know anything about it.

Mr. SWOPE. Did you ask them for any donations?

Mr. MYRAN. I think that district down there—

Mr. SWOPE (interposing). Do you know whether they were asked for any donations?

Mr. MYRAN. Yes; one particular man went down there in their district and solicited some of the Japanese there, and I think he got a few dollars.

Mr. SWOPE. Well, you made the statement that they did not contribute a nickel.

Mr. MYRAN. Not as an organization.

Mr. SWOPE. Well, they donated individually?

Mr. MYRAN. Yes; but that was very slight.

Mr. SIEGEL. Of course, there is evidence before our committee to the effect that Mr. Shima purchased \$180,000 worth of Liberty bonds.

Mr. MYRAN. A pretty good investment for Shima.

Mr. SIEGEL. According to your idea, it was a pretty good investment to buy Liberty bonds?

Mr. MYRAN. Yes.

Mr. SWOPE. You say that one man solicited among the Japanese?

Mr. MYRAN. He went over there one day and got a few dollars.

Mr. SWOPE. He was the only man you had soliciting from the Japanese?

Mr. MYRAN. Yes.

Mr. KLECZKA. It is reported that Mr. Shima only a few days ago contributed \$4,000 to a fund for the erection of a monument to the World War heroes. Do you know anything about that?

Mr. MYRAN. Well, no; I don't know anything about that. But it is good politics for Mr. Shima to do those things, particularly at this time.

The CHAIRMAN. Mr. Myran, we are very much obliged to you for your testimony, and inasmuch as we shortened up your statement, you may have the privilege of adding anything to it that you desire.

Mr. MYRAN. And those others may send in their written statements?

The CHAIRMAN. Yes. Before you leave let me correct a statement, rather the impression of the statement made by the labor representa-

tive. His statement was to the effect that he had to, as he called it, temporarily, as I understand it, supply Japanese labor. He did not go on record as approving it. He said it was unfortunate because he could not get other labor at the present time.

### STATEMENT OF J. W. ADRIANCE.

(Mr. Adriance first duly sworn.)

The CHAIRMAN. Where do you reside?

Mr. ADRIANCE. 136 North San Joaquin Street, Stockton, Calif.

The CHAIRMAN. What is your occupation?

Mr. ADRIANCE. County agent of the Department of Agriculture.

Mr. SIEGEL. Are you agent for the United States Department of Agriculture?

Mr. ADRIANCE. Just county agent. I am not as familiar with the conditions in the delta as in the upland, because we work with the people who request our assistance, and we work through a farmers organization in this county called the Farm Bureau. A large majority of the membership of the Farm Bureau is drawn from the upland farmers. The delta represents a large aggregate of the amount of available agricultural products of our county, but our work down there and our calls for assistance down there are nowhere in proportion to the amount of land or the value of the products. I have been in this county since the fall of 1917. Previous to that I was in every district in Napa County, and I have been county agent since March, 1919. The proposition of the sentiment of the members of the Farm Bureau was brought up this morning. The State Federation of Farm Bureaus took a referendum of this bill, members attending the center meetings this spring, and as I was at all of those meetings I can tell something about how it was taken. We have a membership in this county of approximately 850 men and women, and 280 of them are women. At the center meetings in different parts of the county during the month of January we took this referendum, and the attendance, as I remember it, was something like 250 at 11 meetings. I could furnish a list of the questions that were on that referendum. Probably you have them already. The question was merely submitted to the people without telling them or trying to influence them at the meetings one way or the other. We thought that most of the farmers out in the country had their minds pretty well made up along these lines and that their opinion put down that same evening when this ballot was submitted would be a fair index as to how they felt. I think I can give you a summarized statement of those votes if you wish.

The CHAIRMAN. You may have the privilege of adding that to your statement.

Mr. ADRIANCE. Approximately there were only 25 or 30 out of the 250 that were in favor of any of the provisions of the ballot, that is, even to orientals as laborers. I believe there was one in favor of Japanese immigration.

Mr. Box. You mean all except about 25 or 30 were opposed to their importation for any purpose?

Mr. ADRIANCE. Yes.

Mr. SIEGEL. The total number at the meetings was 250 at 11 meetings out of 850?

Mr. ADRIANCE. Yes.

Mr. SIEGEL. What efforts were made to obtain the votes of the others who were not present at these meetings?

Mr. ADRIANCE. Notice of each meeting was sent to every member of the center, and on the notice was a notice that the Japanese matter would be taken up for a vote and determination.

Mr. SIEGEL. In other words, they did not deem the Japanese matter of sufficient importance to appear at the meetings?

The CHAIRMAN. Is there anything you want to add to your statement?

Mr. ADRIANCE. I think an index of the condition of the upland school census, taken in a district covered by one of our census men, as brought out by the clerk of the board will be interesting: Eighty children of school age, from 6 up, you understand, there were three Japanese attending school. In that same district children from zero up to 6—there were about 80 or 83—and of that number 43 were Japanese, as an indication of the number that are being brought into the world in the grape district around Lodi.

Mr. VAILE. Was this referendum taken on a written ballot?

Mr. ADRIANCE. Yes; taken on a written ballot, a secret ballot.

Mr. VAILE. Can you insert that into the record, a copy of that ballot?

Mr. ADRIANCE. Yes; and the county summary, if you wish.

Mr. VAILE. Yes; if you will, please.

#### STATEMENT OF F. C. CLOUDSLEY.

(Mr. Cloudsley duly sworn.)

Mr. SIEGEL. Your residence?

Mr. CLOUDSLEY. Stockton, Calif.

Mr. SIEGEL. What is your occupation?

Mr. CLOUDSLEY. Newspaper man—publicity.

Mr. SIEGEL. How long have you been engaged in that profession?

Mr. CLOUDSLEY. About four or five years.

Mr. SIEGEL. Have you written for any large newspapers and magazines?

Mr. CLOUDSLEY. I have written for two Stockton papers that circulate all—that have a circulation of from 6,000 to 16,000.

Mr. SIEGEL. You state you are a publicity man?

Mr. CLOUDSLEY. Yes.

Mr. SIEGEL. Is that in the shape of getting up articles?

Mr. CLOUDSLEY. Well, at the present time, just recently only.

Mr. SIEGEL. I understand that you have some birth statistics.

Mr. CLOUDSLEY. Yes.

Mr. SIEGEL. Have you them in shape to present?

Mr. CLOUDSLEY. Yes. In the past year, from July 15, 1919, to July 15, 1920, which was yesterday, I took up the birth certificates for the county outside of the incorporated cities. This county has a population of 79,000.

Mr. SIEGEL. Does that include the cities?

Mr. CLOUDSLEY. That is the entire county.

Mr. SIEGEL. What is the population of the cities?

Mr. CLOUDSLEY. The cities of the county are about 50,000, which would make 29,000 outside of the incorporated cities, approximately.

My figures are taken from the county recorder's office, and of the children born of American parents in the past year there were 227, and of the children born of foreign-born parentage there were 118. That is a total of 347, and that includes Chinese, Hindus, and Negroes. Now, in addition to this, there were 151 children born of Japanese parentage.

Mr. SIEGEL. Let us see if we have that right. You have told us that there were American-born children, 227, and 118 foreign born.

Mr. CLOUDSLEY. Yes; which makes 345.

Mr. SIEGEL. Now, that 118 foreign born included blacks, Chinese, Mexicans, and Hindus?

Mr. CLOUDSLEY. Yes.

Mr. SIEGEL. How many Japanese were born?

Mr. CLOUDSLEY. The Japanese exclusive of this total?

Mr. SIEGEL. Yes.

Mr. CLOUDSLEY. One hundred and fifty-one. I give these figures merely because I believe they show that the birth rate is greatly in excess of the white birth rate. Now, since January 1 of this year there have been eight Japanese corporations formed in this county. I believe several of them are social organizations, probably two or three. The rest are corporations which I believe could include the power of land holding, but whether they operate the land I don't know.

Mr. SIEGEL. Of course, in each of these corporations, as I understand the law of California, 51 per cent of the stock must be held by Californians.

Mr. CLOUDSLEY. So I understand. Some of these corporations have both Japanese and white directors.

Mr. RAKER. They could all be Japanese if they wanted to do any other business except to own real estate?

Mr. CLOUDSLEY. Yes.

Mr. RAKER. They could rent real estate?

Mr. CLOUDSLEY. Yes.

Mr. RAKER. Could rent and own city property and do all other business except the mere fact of owning real estate?

Mr. CLOUDSLEY. Yes.

Mr. RAKER. And they could all be Japanese?

Mr. CLOUDSLEY. Yes.

Mr. SIEGEL. Do I understand that you can incorporate in California by having as incorporators all Japanese?

Mr. CLOUDSLEY. Except for agricultural land. The law provides that way, as I understand it. Now, I have taken a few notes—

The CHAIRMAN (interposing). Can you write this out this afternoon and hand it in to us?

Mr. CLOUDSLEY. Yes. You wish me to write it?

Mr. SIEGEL. Yes; and you may add anything to it that you desire.

#### STATEMENT OF J. A. PLUMMER.

(Mr. Plummer duly sworn.)

Mr. RAKER. What is your business?

Mr. PLUMMER. One of the judges of the superior court of San Joaquin County.

Mr. RAKER. How long have you resided here?

Mr. PLUMMER. I came here in 1892. That was about 28 years ago.

Mr. RAKER. Will you just make a statement and give us your views of the Oriental question in this State?

Mr. PLUMMER. I will State just as it appears to me from coming into contact with different races. We have in California the Japanese, Chinese, Hindus, Mexicans, and a branch of the Chinese who are called Koreans. They are a people who are the most of them industrious except the Mexicans. They are not. This is not a question so much of economics at the present time as it is one of race conflict.

At the present time any one desiring employment who is really industrious and willing to work can obtain employment in the State of California, but it presents at first, as I view it, and have studied it for the last 10 years, and as it has come before me in my work here on the bench, a matter to be viewed from the standpoint of racial solidarity. The Chinese, Japanese, Hindus, and the Mexicans—not so much the Mexicans, but the others are peculiarly solid and fixed in their habits and their customs. I do not say that they will not change, but the history does not record much of a change in their characteristics and peculiarities. That renders it practically impossible for them to become assimilated to our ways as it is with people coming from a European country. We have not a sufficient number of the Japanese, or Chinese, or Hindus at the present time to create any serious racial conflicts, but if the numbers increase we will have the same question on the Pacific coast that the people of the Southern States have with the Negroes.

Now, you all know for many years that the Negro question has been a serious problem to the Southern States. We of the North appreciate what the people of the South have to contend with and that is the same question which will be presented to us, unless it is taken up and handled by the General Government. The States can not do it. It is a national question. It must be handled in such a way that we will not become involved internationally and have wars with Asiatic countries. The question is not serious in its present shape, that is, to-day, but unless it is taken up and handled wisely and firmly, it will become a serious menace to this coast, by reason of the fact that we will have these race conflicts here. We will have the same questions that you gentlemen from the South have. At the present time every farmer wants more help and every man in the city wants more help, so it is not so much a matter of economics here as a matter of racial conflict, and that racial conflict can not be settled except upon broad national planes. I believe that the Chinese, Japanese, and Mexicans, and Hindus who are here, that we should treat them fairly and properly, but that we should not open our gates to those travelers which we know will necessarily follow. Judge Raker asked me if I would not make that statement as I stated it to him, and that is as I view it, a matter of racial conflict, which must be taken up and handled along those lines.

Mr. VAILE. In speaking of their infusability or unassimilability you are not referring to physical assimilability? Has there been any intermarriage you know of?

Mr. PLUMMER. Our laws prohibit intermarriage.

Mr. VAILE. Do you think that is necessary or a wise provision?

Mr. PLUMMER. I think it is wise. I do not think it is necessary. I think it is a wise provision because it prevents our having in our midst a mongrel race.

Mr. VAILE. Has there been any desire so far as you know on the part of either race to intermarry?

Mr. PLUMMER. Very little. I have heard of one or two instances where there was such a desire, but I think it is very, very rare.

Mr. VAILE. When those instances occur it is a matter of considerable note or comment?

Mr. PLUMMER. Yes; and of course we think that there is something peculiar on the part of the American or Caucasian or whoever it may be that wishes to intermarry with the Japanese or the Chinese. I wish to suggest one thing more and let it go into the record, that the Mexicans present quite a serious problem to us in this country. The Mexicans differ from the Japanese and the Chinese in that they are not as industrious, and they are not a desirable people in our country.

Mr. VAILE. Do the Mexicans intermarry?

Mr. PLUMMER. Yes; they intermarry.

Mr. VAILE. There is no law prohibiting them, because they are not regarded as a different race?

Mr. PLUMMER. Not that I know of.

Mr. VAILE. When you are speaking of the matter of assimilation or nonassimilation, you have in mind a different race here side by side with the white race.

Mr. PLUMMER. Yes; that is what I have in mind.

Mr. VAILE. In your judgment, what are the causes of friction between those two races?

Mr. PLUMMER. A thousand years of different lines of thinking. More than that, you take the Chinese, running back to 2700 B. C., and the Japanese the same, they have had their line of thought through all of these centuries, and we can not change them in a hundred years.

Mr. VAILE. Do they have their own schools?

Mr. PLUMMER. Only to a limited extent. They attend our public schools.

Mr. VAILE. In addition to attending our public schools, do they have their own schools?

Mr. PLUMMER. I have heard so, but I do not know of my own knowledge.

Mr. VAILE. Do they have their own churches?

Mr. PLUMMER. Not that I know of. They have some Japanese societies, churches of that kind, but the Japanese do not have a church as we understand it.

Mr. VAILE. They are granted under our Constitution religious liberty?

Mr. PLUMMER. Well, they have it in their way.

Mr. VAILE. Do they have their own form of worship, imported from the Orient?

Mr. PLUMMER. They have what we call their joss house, where they go through a certain form, but we do not understand what it is, and practically no American can find out; but they have their own place where they go, and we call it their house of worship.



Mr. VAILE. Do the Japanese work for white men to any extent?

Mr. PLUMMER. Not so much as formerly. The Chinese desire to work for themselves, too. They do a great deal of farming for themselves.

Mr. VAILE. And occupy land which they work for themselves?

Mr. PLUMMER. Yes.

Mr. VAILE. Don't you think that part of the increased friction is due to the fact that they are competing with the white men where formerly they worked for him?

Mr. PLUMMER. Yes and no. The peculiar conditions in the last two or three years have rendered it impossible to answer that question directly, because there has been such a demand for agricultural products and such a demand for agricultural labor that you could not say yes to that and you could not say no, because you must remember, you must bear in mind, that American labor does not like to work alongside of either a Japanese or a Chinaman. That is the question.

Mr. BOX. Does a white man like to work with a Mexican?

Mr. PLUMMER. No, sir; so far as my knowledge goes, no. The American does not like to work alongside of the Japanese, Chinese, Hindu, or Mexican. Now, whether he has good grounds for feeling that way or not is neither here nor there. He does not like it.

Mr. VAILE. Does he like to work on the farm at all; are we not having a great shortage of farm labor?

Mr. PLUMMER. Yes; but we are having a shortage of every kind of labor here in town, so those things must be taken into consideration in viewing it from an economic standpoint. It is racial.

Mr. VAILE. My question was inspired by the testimony which we have had several times and which we had one or two instances of this morning, to the effect that while it would not be desirable to increase the land holdings of the Japanese and that it would be very undesirable to have a large increase of children born here, still it was desirable if we could have them come here from Japan to perform labor.

Mr. PLUMMER. That is an economic situation. It may be that there is some argument along that line.

Mr. VAILE. Is it your opinion that we can entirely satisfy the ideas of everybody who wants additional labor without injuring the social structure?

Mr. PLUMMER. That is right. So the man wants decent laborers who want to work and is not opposed to work, and he does not care who does it, so long as it is done. That is clearly an economic side of it.

Mr. VAILE. He looks at the economic side to the exclusion of the social side.

Mr. PLUMMER. Yes; which you can not do. You can not do that.

Mr. VAILE. Coming back to the social side of the question, is it your opinion that if Japanese immigration is stopped or substantially stopped that those who are here now with their families will propagate to such an extent that they will be a social danger to the country?

Mr. PLUMMER. I should say no; that if the bars are to be put up now there would be no serious menace from their natural increase,

because they will be so limited in number. I will say this: If Americans at all follow the precepts of Roosevelt they will not be a menace to us.

Mr. VAILE. Well, the Americans have been forgetting that precept.

Mr. RAKER. You referred to a matter, and I want to get it before the committee from a man who knows. In section 60 of our Civil Code of California I find the following:

Of whites and Negroes and mulattoes void. All marriages of white persons with Negroes, Mongolians, or mulattoes are illegal and void.

History: Enacted March 21, 1872; amended by code commission (by adding word "Mongolian"), act March 18, 1901, statutes and amendments, 1900-1901, page 335, held unconstitutional; see history, section 4, ante; amended March 21, 1905, page 554.

Mr. PLUMMER. That is the law I referred to.

Mr. RAKER. So there is not only the sentiment of the people, but we have this in addition to that, this inhibition in the statutes?

Mr. PLUMMER. Yes.

Mr. Box. In speaking of the nonassimilability of these races you do not consider purely the question of the legal bars, but whether or not they ought to intermarry?

Mr. PLUMMER. I considered that, too.

Mr. Box. And it leaves it an unsettled question as to the wisdom of the Mexicans and our people marrying?

Mr. PLUMMER. Yes.

Mr. Box. Then your attitude is the same with reference to the Negro, too?

Mr. PLUMMER. Yes; I doubt the advisability of it, as it tends toward a lower instead of a higher grade.

Mr. Box. It is not a question of law or the disposition of the people, but whether we ought to degrade our own race or not?

Mr. PLUMMER. Yes.

Mr. VAILE. Whether we ought to produce a race which might be degrading to their parent stock?

Mr. PLUMMER. Yes. In other words, if we were going to Japan in large numbers, they would have the same right to take this up for the protection of their race that we would have. That is the question upon which it seems to me this issue must ultimately be settled.

Mr. Box. In dealing with the bars you mentioned a while ago I am sure that as a judicial officer you would recognize the enforcement; but supposing that our laws should be made even more rigid than they are and no adequate provision made for their enforcement, the people of California would get no relief.

Mr. PLUMMER. No, sir; they would not get any relief.

Mr. Box. If they are being smuggled in here from Mexico and Canada and you make the law more strict, and still leave the enforcement of it lax, you would not get the results in California?

Mr. PLUMMER. No; the virtue of any law depends upon its enforcement, no matter what it is.

Mr. RAKER. That is all; we are much obliged to you for appearing before this committee.

(Thereupon the committee adjourned until 1.15 p. m., this date.)

STOCKTON, CALIF., July 16, 1920—1.15 p. m.

The CHAIRMAN. Before we call another witness, the witness on the stand this morning, Mr. Cloudsley, said that he would present a statement. He has presented here an issue of the San Joaquin Legion of date April 1, 1920, upon page 4 of which appears an article under the heading "Stockton has 'Little Japan.'" He says it is a good clear statement presenting the matter. He says that would be better than anything else that he could put into the record. The statement is as follows:

Orientals form a city within a city—Japanese own garages and drug stores, with even real estate firms here.

That Japan is rearing a "little Japan" right here in Stockton under the very noses of the white race is not generally realized by the citizens of the city. They know in a general way that the Japanese are increasing in numbers and have succeeded in capturing the control of many staple products in the agricultural field.

But the Japanese are also entering vigorously into competition with the whites in the business field now. A veritable city within a city has been reared in Stockton by the Japanese. One does not realize it until he has given the matter a little study.

If the white section of Stockton were wiped out to-morrow the Japanese would have stores or shops to meet their every need. West of Hunter Street, south of Main, and north of Mormon Channel is "little Japan." Once this section was inhabited by Italians, Basques, and Americans. It is all Japanese now. Even the two schools in this district are crowded with little Japanese.

Few Stockton people know that there are two big Japanese garages and one cyclery store in "little Japan." They have made lots of money in America and have their autos to ride about in.

Three drug stores are needed to fill the prescriptions of Stockton's big Japanese population. One of them is almost as pretentious as the Owl Drug Store. The new \$50,000 Japanese hospital is quite a handsome structure. It is convenient for the many little mothers who are bearing children as fast they can to own California land.

Two printing establishments are maintained by the Japanese, one of which puts out a newspaper.

Most ironical of all, there are two prosperous Japanese real estate firms, which operate successfully in this land where the law prevents Japanese from owning land.

There are 21 hotels and boarding houses maintained by Japanese, in addition to the ever-increasing residence district. Fruit, grocery, and cigar stores to the number of 19 are maintained. There are 10 Japanese restaurants and 15 barber shops.

Among the other Japanese establishments that go to make up "little Japan" right here in Stockton are two candy stores, a fish market, a phonograph store, a Christian church, a Buddhist church and school, a meat market, two shoe stores, two stationery stores, three jewelry and loan stores, four tailor shops, a toy store, four pool rooms, three furniture and furnishings stores, two photo studios, seven clothing stores, and a laundry. There are other places difficult to classify.

This city within a city has been built up since the so-called gentlemen's agreement. It is a monument to Japan's faithlessness. If Japan had kept her agreement this "little Japan" would not be a part of Stockton. It is evident that Japan has been pouring her citizens into California amazingly fast, and that an ulterior purpose is behind the broken word of that nation.

There is little or nothing that can be done to remedy the present conditions. The Japanese are here and must be treated decently. But the people of California and the United States Government can do everything to prevent further inroads by the Japanese.

They can absolutely bar further Japanese immigration, and they can prevent Japanese corporations with "dummy" directors from buying land. They can do much more.

If the Japanese are going to be permitted to keep coming in and getting land, the white people, especially the young men, might just as well pull up stakes and leave the Golden State. Sooner or later the whole State will end up like Florida unless something is done.

Mr. RAKER. Mr. Cloudsley, would you care to state in regard to the Japanese being gotten together here a short while ago and their registration and finger prints being taken?

Mr. CLOUDSLEY. Some time, about last Christmas, the Japanese began holding a series of street meetings, held by the Japanese Salvation Army, and there was probably a thousand lined up and marched down the street, and subsequent to that I had a report from a man who was working in the post office—I can not get his name—

Mr. RAKER (interposing). Could you put that into the record?

Mr. CLOUDSLEY. He stated that they were finger printing the Japanese. I also reported this to the Government inspector, and he investigated that, and he can give a report on that.

Mr. RAKER. From your observation during the draft and since, has it led you to believe that the Japanese consul, the Japanese Government, keeps tab on all of them?

Mr. CLOUDSLEY. I could not state from exact information, but there is a member of the draft board, Mr. M. P. Shaughnessy, here, who may give you that. He was on the draft board, and I heard of their desires then to get out of military service, and along the same line, so it looks like there had been some collusion or arrangement made in advance.

Mr. RAKER. You understand that there were some alien ineligible citizens here?

Mr. CLOUDSLEY. Yes.

Mr. RAKER. Did the draft board try to put them into the Army?

Mr. CLOUDSLEY. No; but they had the same identical reasons, which looked like they had somebody in authority back of them giving them the same directions.

Mr. RAKER. Is there anything in the statement which goes abroad that the Japanese can go to the banks and institutions and get credit by virtue of the Japanese association being behind them and that an American boy finds it hard to go to the same places and get credit?

Mr. CLOUDSLEY. Well, I know it is hard for an American boy to get credit, but I do not know of my own knowledge—

The CHAIRMAN (interposing). All right; if you don't know, that settles it.

#### STATEMENT OF LEROY JOHNSON.

(Mr. Johnson first duly sworn.)

Mr. JOHNSON. Gentlemen, I want to say the reason I am appearing before you is that the Legion of the State of California, its committee on alien immigration and land ownership, of which I am the chairman—whatever I will have to say will be more in the nature of an argument than a statement of facts, but whatever I have to say will represent their opinions exactly. Here is what we want: At different State conventions down here the American Legion passed resolutions, and these were passed unanimously at the national convention of the American Legion, assembled in Minneapolis last fall. First, they want the following things: They ask that the picture brides stop. Second, the abrogation of the gentlemen's agreement and the placing of the Japanese upon the same footing as the Chinese. Third, we ask a constitutional amendment providing that no child born in this country whose parents are not eligible to citizenship

shall by virtue of his birth become a citizen. In other words, that a Japanese child born here shall not become a citizen by virtue of that fact.

Now, there are enough facts before the committee without my going into this too deeply, but two main facts upon which this agitation is based are that the birth rate of Japanese and other orientals is much larger than Americans. The report of the State board of control shows that conclusively. The other is that on account of the low standard of living they are able to compete with the Americans and drive the Americans from the land where their competition is on the same basis. There is the proposition as we see it, and I am speaking for over 50,000 ex-soldiers in this State and who are absolutely unanimous in our viewpoint. The Japanese as a race can not be assimilated. Mr. Shima has said that intermarriage is possible, but he has not stated the facts. He is stating only a hope. You know from your own experience that you can not mix the blood of white and oriental or black races. In the South where they are intermarried the children are negroes, and if orientals are intermarried with whites, their children are orientals. They have different traditions, different religions, and different standards of living, and they can not be assimilated. They are a little independent colony.

Now, it is not that we have any animosity toward the Japanese as a people, but we simply recognize it as a fact that they are different than we are, and, when we come into competition with them, we can not stand up against it and they drive us from the land. That is the point at issue—that we can not meet their competition.

MR. RAKER. How does your organization feel about the Mexicans?

MR. JOHNSON. The same way or anybody that can not be assimilated. Now, the viewpoint of the legion is this—and it was expressed at the national convention, when this thing was brought up and there was not a speech against it whatever—it is primarily for ourselves, but also for posterity. These people, who come in here from the outside, if they can become a part and parcel of us, they are welcome, if we have room for them, but these people who can not be assimilated must not come in here in great numbers. At the present time the problem is small, comparatively speaking, but it has taken an increase in the last 10 years, and if you project this 50 years you will see to what proportions the problem will grow. Our proposition is simply this: That if Japan has a problem of population, if they must expand because they can not house their people, they should not—we should not be called upon to be the dumping ground where these people are placed.

We are glad to help them just as one neighbor helps another, but there should be some proviso that we should not do it if we can not do so without hurting ourselves, and the only way to stop the thing is by Federal action. We will have to stop the influx and that is the way to settle it and the only reason that this State would not act until now is because the problem is comparatively small. The only way to stop a cancer is in the beginning. If you let it go it will exterminate you. That is what I want to put before you, that the American Legion of California is unanimous upon the proposition that the oriental must be excluded, because they can not be assimilated, because his standard of living is such that the American

can not compete with him, and that his rapid increase in population is such that if you do not head him off now he will overwhelm us in time. Let me call your attention to just one more fact, and then I am through. If you want to get an example of what will happen, and you do not need to use your imagination at all, simply look at Hawaii, Hawaii to-day has 40 per cent of her population Japanese—

The CHAIRMAN. We are very well informed upon that subject.

Mr. JOHNSON. Thank you, very much.

The CHAIRMAN. Yes; and we thank you.

### STATEMENT OF C. M. KROSEN.

(Mr. Krosen was duly sworn.)

The CHAIRMAN. What is your business?

Mr. KROSEN. Carpenter by trade.

The CHAIRMAN. Are you a representative of any particular union?

Mr. KROSEN. I am a representative of the local building trades council and the building trades department; also executive board of the State building trades council; also representative of the organization or conference of State carpenters.

The CHAIRMAN. Your residence is in Stockton?

Mr. KROSEN. Yes.

The CHAIRMAN. Well, I think that will qualify you to speak to us on this problem. We would like to have you state in your own way as briefly as possible the situation.

Mr. KROSEN. Gentlemen, what I have to say is very brief and that is this: Along in our line of business, in the building and construction line, which we look after altogether—taking it during 1915, when I first began as representative of the building trades council in the work of remodeling and construction work on smaller lines, very seldom Japanese ever got into that work. In the last three years it is practically impossible for the American contractor to get any concessions to figure on that work whatever, in the line where there is a store to remodel or such as that. They can not even get a look-in on competition or make any bids on the work whatsoever. The work is turned over to the Japs. Their standard of living is much lower and they can get the work so much cheaper that they do away with the white man's service. Quite a few of these buildings are owned by American people, but they are sublet to tenants such as the Chinese, Japanese, as such as that. When they go into the mercantile line they immediately remodel the store and they get one of their class to do the work, which is throwing the American people out of considerable of that line of work in Stockton and also other parts of the State.

The CHAIRMAN. Has any effort been made to unionize the Japanese?

Mr. KROSEN. Since they can not become citizens of the United States they can not join our organization. Whenever he can become a citizen of the United States then we will not be up against a situation of discriminating against a citizen. Then he can join. If a man wants to join the organization, he is asked whether he is a citizen of the United States, and if not is he willing to take out papers and

become a citizen, and if he is not eligible he can not join. In order to show you the stand of the building trades council, I simply will ask you to permit me to read from the report of the secretary-treasurer, which he made to the twentieth annual convention of the State Building Trades Council of California, held at Bakersfield, Calif., March 16, 1920.

The CHAIRMAN. Well, just place that in the record. Indicate where it starts and where it finishes.

#### THE ORIENTAL.

Mr. KROSEN. Here it is:

People who have lived in China all their lives believe they know something about the Chinese, their customs, and civilization. They do; and yet what they do know forms a very small part of what there is to know. The Chinaman has an immense big territory. He numbers probably half a billion, but we count them generally on a guess of 400,000,000.

What we know about China is mostly guesswork.

It can not be anything else.

China has a history and literature that we know to be 5,000 years old, but how much older it is European civilization does not know.

Orientially speaking, China forms the main part of the earth. It is the continent that the oriental inhabits and it seems to be "the race"—the starting point to the east and the north and the west and the south.

They have antiquated unions of every conceivable kind in China.

All the world fears Mr. John Chinaman, because of his numerical strength, with a feeling of awe.

Nearly all the other nations exclude them—bar them from coming in—because they are afraid of being run over and into the ground.

Only new soviet Russia welcomes them. She will control more than 50 per cent of their trade, and trade is said to be ruling China.

England is aiming to secure control over 80 per cent of oriental trade, but she is said to have lost ground.

Mr. Chinaman likes the soviets and the Russians better than he does the Anglo-Saxons, and he deals where his feelings go.

Luckily for the rest of the world, the Chinese philosophy is opposed to war, and the Russian system will be the same, when they are through with the present revolution.

The soviet premier of modern Muscovites might be the son of the Mogul of Mongolia. There is no difference. Only about 60 years ago they killed and murdered by the million in China.

When the minds of men and women have steadied down and the effects of the last general upheaval are forgotten, then wars will be no more.

The orientals and soviets aim to conquer the world by the spade and the hoe and the loom, and not by the use of modern dynamos of warfare.

They will turn the highly developed fighting machines of the Americans and Anglo-Saxons and Latins into plowshares.

Russia with her millions of men is only part of Asia; she may have more intelligence; but she is, in fact, a big peninsula of Asia, of which western Europe is the smaller portion.

The narrow arms of the forks are crowded and they have developed highly finished brains that work like a smooth, perfect engine.

To the east of China islands stretch out that are in some respect inhabited by the very opposite of Chinese. They are an ambitious, plucky, and warlike race and combine with the European nations to control the world.

That is the Japanese, so unlike the Chinese in everything else except the standard of living.

They can not outwork a Caucasian. They can not do as much and as good work as an American by far, but they can outlive him very easily, and that is the criterion in these days of the high cost of living.

American labor protests against the immigration of orientals.

Fundamentally, by nature Japanese and Chinese and Muscovites are the same. The difference is only the off-scourings as they have come in contact with other elements of the human family.

This State has passed a land-tenure law. But we must have a national remedy.

We must have an amendment to the Constitution of the United States and an adequate immigration law passed by Congress, so that they will stop the incoming of all orientals.

Although they did not take a very active part when this council and its affiliated unions led the fight in 1905 and up to 1912, the mercantile interest and the farmers, and the newspapers now reiterate our arguments, and pray for stricter oriental exclusion.

That is well.

Up with the barricades!

We must stop the swollen streams coming from the Orient, where it is pressing in all directions by sheer force of numbers.

We can guard her while she sleeps and while she is waking up, and protect the future generations, the Americans, both in the East and in the West, against the evil now threatening to destroy American standards of living.

**Mr. KROSEN.** I also wish to place on record the resolutions indorsed by the twentieth annual convention of the State Building Trades Council of California, held at Bakersfield, Calif., March 15-21, 1920, as follows:

Resolution No. 25 (Introduced by P. H. McCarthy, O. A. Tvelmore, F. C. MacDonald, Walter G. Mathewson, James A. Gray, Thomas A. Lloyd, M. F. Connors, Thomas Graham). The committee recommended concurrence and the resolution was adopted, as follows:

Whereas the American citizens protest against oriental coolie immigration; and Whereas the ground for their protest is rooted in the cheap standard of living and the ability of the coolie workers to live on less; and

Whereas we desire very properly to preserve the white population of America in hope of advancing American workers and American standard of living; and Whereas exclusion legislation has been established as a national American policy: Therefore be it

*Resolved by The Building Trades Council of California, in twentieth annual session assembled, That we hereby indorse United States Senator James D. Phelan's constitutional amendment and pending exclusion bills; and be it further*

*Resolved, That we ask of Congress as follows: First, cancellation of the "gentlemen's agreement"; second, exclusion of picture brides by action of our Government; third, absolute exclusion of Japanese, with other Asiatics, as immigrants; fourth, confirmation and legalization of the principle that Asiatics shall be forever barred from American citizenship; fifth, amendment of section 1 of article XIV of the Federal Constitution, providing that no child born in the United States of foreign parents shall be eligible to American citizenship unless both parents are eligible to such citizenship; and be it further*

*Resolved, That we petition both houses of Congress, the House of Representatives, and the United States Senate, and the President of the United States in behalf of this legislation; and be it further*

*Resolved, That we ask the American Federation of Labor, its affiliated departments and international organizations, to cooperate and press the above legislation until it is successfully attained.*

Resolution No. 38 (by San Joaquin County Building Trades Council delegation). Committee recommended matter be referred to the executive officers of the State Building Trades Council and the recommendation was concurred in, as follows:

Whereas the labor movement of California, through the various subordinate bodies, have expressed themselves in favor of legislation for the exclusion of the Japanese; and

Whereas the executive officers of the State Building Trades Council have recommended such legislation in their reports to the convention; and

Whereas the Asiatic Exclusion League of California, being in full accord with organized labor upon the exclusion of Asiatics, announcing their platform upon the five cardinal points:

- (1) Cancellation of the gentlemen's agreement;
- (2) Exclusion of the picture brides;
- (3) Rigorous exclusion of Japanese immigrants;



(4) Confirmation and legislation of the policy that Asiatics be forever barred from American citizenship;

(5) Amendment to the Federal Constitution providing that no child born in the United States shall be given the right of an American citizen unless both parents of a race eligible to citizenship: Therefore be it

*Resolved by the Building Trades Council of California in convention assembled at Bakersfield, Calif., this 17th day of March, 1920, That we do give our unqualified indorsement to the Asiatic Exclusion League and urge upon all affiliated unions to give their support to the league in the work of ridding our land of a national menace.*

The status of that is the same as the gentleman who just spoke indorsing the action of the exclusion league and concurred in by the State Building Trades Council unanimously.

The CHAIRMAN. Let me ask you something: The members of the building trades council in Stockton, the building trades section in Stockton are pretty well employed now?

Mr. KROSEN. Yes; all employed at the present time.

The CHAIRMAN. Your complaint, then, is not concerning the present moment but is a general proposition.

Mr. KROSEN. A general proposition.

The CHAIRMAN. You heard the statement this morning of the representative of the cooks' and waiters' union?

Mr. KROSEN. I could only catch a brief outline now and then.

The CHAIRMAN. To the effect that as a temporary expedient that that union had to supply Japanese labor for the minor positions in hotels. He said that he did not believe in it, but that under their contract to keep the hotels supplied with help they were obliged to take the orientals.

Mr. KROSEN. Well, in our line we are not. The local organizations themselves have a right to establish a working by-law to cover local conditions and our constitution provides in places like Stockton, Sacramento, Los Angeles, San Francisco, Fresno, San Jose, there is a clause in there which prohibits us from dealing with them on the standpoint that they can not become citizens and because of their low standard of living we can not compete with them.

The CHAIRMAN. The attitude of your union is the attitude of the American Federation generally?

Mr. KROSEN. Yes; I think so.

#### STATEMENT OF MRS. L. S. WOODRUFF.

(Mrs. Woodruff duly sworn.)

The CHAIRMAN. What is your residence?

Mrs. WOODRUFF. No. 412 East Jackson Street, Stockton, Calif.

The CHAIRMAN. Your occupation?

Mrs. WOODRUFF. Home visitor and teacher in Americanization work.

The CHAIRMAN. Employed by the school system—the public-school system?

Mrs. WOODRUFF. Yes.

The CHAIRMAN. Will you state any observations you have in regard to the oriental problem in this section at the present time?

Mrs. WOODRUFF. I came to Stockton in 1907. For six years I taught in private-school work among the Japanese people. For three years

I conducted a kindergarten of a mixed nationality, and among them were Japanese. For two years I have been employed by the school board in Americanization work. I have visited in many homes and I have been in close touch with the Japanese people in Stockton. I found them industrious, honest, and public spirited. My work among them, of course, has been largely social and educational and religious.

The CHAIRMAN. You are employed by the county superintendent of schools?

Mrs. WOODRUFF. I am employed by the Stockton city school board and have been for the last two years. Before that my work was in connection with the church work and partially private work.

The CHAIRMAN. You go to the homes of the Japanese people?

Mrs. WOODRUFF. Yes.

The CHAIRMAN. You encourage their children to attend the public schools?

Mrs. WOODRUFF. Yes.

The CHAIRMAN. Do you know anything about the statement that we have to the effect that the Japanese mothers receive pensions from the Government upon the birth of the sixth child?

Mrs. WOODRUFF. I never heard of it.

The CHAIRMAN. You never heard of it?

Mrs. WOODRUFF. That is the first I ever heard of it.

Mr. RAKER. How large do the families run on an average here?

Mrs. WOODRUFF. I know of some families where they have no children. I know of others where they have one and others two and others three and up to five or six.

Mr. RAKER. Some 14?

Mrs. WOODRUFF. No, sir; I know of none.

Mr. RAKER. Somebody said to-day that there was one family of 14 children.

Mrs. WOODRUFF. There may be, but I don't know of it.

The CHAIRMAN. Do you think there are, to amount to anything, American-born Japanese children 16 to 20 years old in Stockton?

Mrs. WOODRUFF. Well, I think, according to our last statistics, our school census that we took last year, that the number is not alarming. I have forgotten the exact number of Japanese children, but I know the total number of foreign-born children from 17 to 21 was not large.

Mr. RAKER. Has there been any considerable number of picture brides come to this part of the United States in the last five years?

Mrs. WOODRUFF. Well, I have not the statistics. I will say that it is very likely that there has not been as many as in years before, but I don't know about that.

Mr. RAKER. What I am getting at is, are you acquainted with any who have come here as picture brides?

Mrs. WOODRUFF. Yes; I have been in touch with a number.

Mr. RAKER. They go to work, most of them, out on the farms and in the orchards?

Mrs. WOODRUFF. Well, the ones with whom I have been in touch are the ones who stayed in the city. I am not in touch with the farm life. I am in touch with the city and school life.

Mr. RAKER. Your observation applies solely to the city life?

Mrs. WOODRUFF. Yes.

Mr. RAKER. There is quite a considerable community of Japanese here in this city?

Mrs. WOODRUFF. Yes.

Mr. RAKER. Have they any schools of their own?

Mrs. WOODRUFF. Yes.

Mr. RAKER. How many?

Mrs. WOODRUFF. One.

Mr. RAKER. Any Japanese temples?

Mrs. WOODRUFF. This school of which I speak is in connection with the Buddhist Church, where, I believe, the Japanese people, the Buddhist Japanese, have a church, and in some way that the church is a school building and dormitory. Last year they enrolled over a hundred in this school. They take the children after they have finished their work in the public school and they take them to this school, where they are taught the Japanese language.

I have visited this school many times, and I might say this, that the Christian Japanese people do not send their children to the Buddhist school, and the Christian Japanese people even hold their Sunday school work on Sundays in the English language, refusing to use the Japanese language, refusing to speak the Japanese language to the children in this public way. I say this on the authority of an investigation made last year.

Mr. RAKER. What proportion of these people who attend this Christian Church are adults and what proportion minors?

Mrs. WOODRUFF. I do not know the statistics. I presume on Sunday they have an attendance of probably less than 50, not a large number.

Mr. RAKER. Both adults and children?

Mrs. WOODRUFF. Yes.

Mr. RAKER. And how many are children out of that 50?

Mrs. WOODRUFF. Probably 25 or 30.

Mr. RAKER. How about the Buddhist temple?

Mrs. WOODRUFF. Well, I don't know about their religious worship. All I know about their Buddhist work is the school, and I investigated that on the authority of being the home teacher and visitor in Americanization work.

Mr. RAKER. Have you made any investigation as to their textbooks, as to what they teach?

Mrs. WOODRUFF. No, sir; I don't know what they teach. I visited them several times and it seemed to—I do not understand their language, you understand, but it seemed to me just common-school teachings, reading and writing; but what it really is I don't know.

Mr. RAKER. How does it strike you as an American teacher, when we have our public schools here with suitable and efficient teachers?

Mrs. WOODRUFF. In my opinion, they should not allow schools teaching other languages, whether Japanese, Chinese, German, or whatever it may be; but according to our Constitution, our Constitution grants religious liberty to all people, and the ground upon which they operate this school is that it is a church school, as I understand it, just as the German Lutheran people have their parochial schools.

Mr. RAKER. Now, do the German Lutherans teach German in their schools?

Mrs. WOODRUFF. I don't know about now, but heretofore they did.

The CHAIRMAN. These schools are called Japanese language schools?

Mrs. WOODRUFF. As far as I can find out, they operate them under the plan of the church schools. I may be mistaken.

The CHAIRMAN. You have not studied their fourth reader?

Mrs. WOODRUFF. No, sir. It is pretty hard to study anything that you don't know. We have to take somebody else's word for it.

Mr. RAKER. What I am trying to get from your observations is whether or not you have gone into the subject to see whether they have gone further than the mere fact of teaching their religion in their Japanese schools?

Mrs. WOODRUFF. Well, they tell me they teach reading and writing, common branches.

Mr. RAKER. Do they go further than that and teach the Japanese idea of government?

Mrs. WOODRUFF. No, sir; I don't know about that.

Mr. RAKER. You are not able to give us any assistance upon that?

Mrs. WOODRUFF. No, sir; I don't know about that.

Mr. RAKER. You believe that if they do hold a separate idea of government than ours and teach it in this school, even if it is intended as a religious school, that it is a bad thing for this country?

Mrs. WOODRUFF. Yes.

Mr. RAKER. These two diverse ideas, forms of government in one?

Mrs. WOODRUFF. Yes.

Mr. RAKER. And the United States, if it is big enough for those people to come here, and they should like our laws and ideas and not teach a doctrine that would undermine our own form of government?

Mrs. WOODRUFF. Yes; I agree with you.

Mr. RAKER. From your observation now and your social work, you have become convinced that there is a racial difference, a strong racial difference, between the Japanese, orientals, and the Americans, have you?

Mrs. WOODRUFF. I do not know if I understand what you mean. Do you mean that in plainer language there is no assimilation?

Mr. RAKER. Yes.

Mrs. WOODRUFF. What kind of assimilation are you talking about, physical or social?

Mr. RAKER. Both physical and socially, intermarriage.

Mrs. WOODRUFF. The intermarriage question is taken care of by the Government, by the laws of the State, I believe. When it comes to social assimilation, my own idea is that there can be social assimilation. I heard it said several times to-day that they will not assimilate. I wish you might change that to say that they do not assimilate. There are always two factors in assimilation. It takes more than one thing to assimilate, and I believe that the Japanese in their social and cultural life about us—that there will be an assimilation.

Mr. RAKER. I don't. Do you believe the same thing in regard to the Negro?

Mrs. WOODRUFF. I believe all people.

Mr. RAKER. That is, theoretically speaking, whether it is a fact or not, a Negro citizen of the United States and an American citizen should be on exactly the same plane?

Mrs. WOODRUFF. I do; I mean in mingling together in social and—

Mr. RAKER (interposing). How can you think it is a social relation with our young men and our young women, and then just cut them right off at the pockets, to go to dances together, to church together, to ride together, but say that they can not intermarry.

Mrs. WOODRUFF. I said, if you want my own individual opinion on this—

Mr. RAKER (interposing). Yes; give it to us.

Mrs. WOODRUFF. That is an individual question, I think.

Mr. RAKER. We state by law that there should not be intermarriage between Negroes, mulattoes, and Mongolians, which includes the Japanese.

Mrs. WOODRUFF. Yes.

Mr. RAKER. You are in favor of that?

Mrs. WOODRUFF. I am in favor of that, and I think all races must abide by that law. That is what I mean, that we have never settled this question by legal means; I mean in every case, and the cases are so far between and few that it comes down to a matter of individual choice after all, and that probably is a question for the future.

Mr. RAKER. Well, it is about your impression that it would be wholly improper to permit the intermarriage of the races, isn't it?

Mrs. WOODRUFF. I don't know whether I am ready to answer that.

The CHAIRMAN. This State prohibits intermarriage, and the State of Washington does not prohibit it.

Mrs. WOODRUFF. Yes; and sometimes people go from this State up into the State of Washington. I understand that. I don't know what you may want in a hundred years from now. If this Americanization that we talk so much about brings any results, has any effects, I don't know what you want a hundred years from now.

The CHAIRMAN. But we will not be here a hundred years from now.

Mrs. WOODRUFF. No; but our posterity will be here.

Mr. RAKER. Isn't it a fact that we have kept separate from the beginning of time up to the present time, except where there has been a mongrel race grown up, and that has been to the detriment of the world?

Mrs. WOODRUFF. I remember a girl went from the land of Moab at one time up into the land of Palestine; Ruth, a foreigner, went into Palestine and down through her line of life to posterity came a Christ; so I say I don't know what you may want a hundred years from now.

Mr. RAKER. Well, they were the same class of people.

Mrs. WOODRUFF. No; she was a heathen.

Mr. RAKER. But she was of the same race, but not of the same nationality.

Mrs. WOODRUFF. Yes; I see what you are talking about.

Mr. RAKER. That is what I am getting at, the race has really kept separate from the beginning of time up to the present time, except where the mongrels have sprung up.

Mrs. WOODRUFF. I do not know as I understand you.

The CHAIRMAN. The great Genghus Khan and his armies moved out and made a great empire in Asia and ran their people down into Constantinople.

Mrs. WOODRUFF. We are talking about this assimilation, a social assimilation. I want to tell you what we found in our schools. Last

year we enrolled between 200 and 300 foreign people, Chinese, Japanese, Greeks, Portuguese, and so on, up to about 15 or 20 nationalities.

The CHAIRMAN. Any Mexicans?

Mrs. WOODRUFF. Yes; a few. They are not very ambitious. I suppose I have spent more hours in helping out the foreign people to get them into the schools, but especially the Mexicans, and have had less results along that line. We have had many social functions in our schools during the year. We conducted during the year eight different classes in different parts of the town. We found no trouble whatever in the people mixing together in their social and school life. I think every teacher will testify to that.

The CHAIRMAN. Now, that very condition, that harmony, is even more marked in the Hawaiian Islands than here, and there are many more races, and from the very nature of things, the more equitable the division of the number of the races the more harmony there will be among the children.

Mr. RAKER. Now, from your observation—not what you might think would be the result of a mixed race—don't you think the United States would make a mistake to permit the yellow race to come here and intermarry and become a part of us?

Mrs. WOODRUFF. I believe we should have immigration laws, but I do not believe in discrimination. I do not believe our country can afford to pick out one race or nationality and discriminate against it.

Mr. RAKER. Take the Chinese, Japanese, and Hindus through the years and every century—because we have built up this country, and it is a sort of, kind of ideal country, in a climatic way and otherwise, if we should continue that separation and not so raise up our young boys and girls that there would be this mongrel race coming from the two races, and we feel that it was our duty to posterity to prevent it legitimately, properly, and equitably, to keep friction from the two Governments at the same time; do you believe in that?

Mrs. WOODRUFF. With proper immigration laws?

Mr. RAKER. Yes.

Mrs. WOODRUFF. Yes.

Mr. RAKER. That would be the real summing up of your idea; is that about right?

Mrs. WOODRUFF. Yes.

Mr. RAKER. Notwithstanding that while they are here, and from your observation and dealing and trading with them you find them tractable and energetic and trying to do the right thing; but still we should keep a firm hand and prevent this intermixture; is that about a fair statement?

Mrs. WOODRUFF. Yes; but I say we must be fair with those who are here. They have come into our country; and when it comes to our dealings with them, they are citizens of our country, those who were born here.

The CHAIRMAN. The others are domiciled here, and they have certain rights under the Constitution.

Mr. RAKER. And they should be treated fairly.

Mrs. WOODRUFF. Yes.

Mr. RAKER. But as an American citizen—yourself and myself and others like us—you feel from your observation now and the experi-

ence you have had and what you have read of the races and the countries that it is a duty we owe to posterity to avoid and prevent mongrels from the mixing of these two races?

Mrs. WOODRUFF. I believe we should have our immigration laws, as I said before, and they ought not to discriminate. Our laws must be fair to all people.

Mr. RAKER. But still you do not quite answer my question.

The CHAIRMAN. You are leading.

Mr. RAKER. I am leading; I will admit that.

Mrs. WOODRUFF. All right.

Mr. RAKER. If there should be a fair immigration law?

Mrs. WOODRUFF. Yes.

Mr. RAKER. But a law that could be passed, relative to immigration, that would prohibit the immigration of people who do not belong here, who have no claim on us, who have no right, where their Government has no right as a Government to send them; we should so adjust our immigration law as to prohibit in the future, as well as the present, a mongrel race or intermarriage of the yellow race with the white race, so as to prohibit and prevent the mongrel race that is almost sure to come. Is that your idea?

Mrs. WOODRUFF. Yes; I believe it.

Mr. VAILE. You referred several times, stated that in your judgment we should have immigration laws, but there should not be any discrimination. Do I understand by that that you think it is not the intention of Congress to favor the immigration of those who are like us people here now and be unfavorable toward immigration of those who are unlike us; that there should not be any discrimination between those two kinds of people?

Mrs. WOODRUFF. This is what I mean: If we exclude one race, I believe we ought to exclude all races. If we exclude the Japanese, we ought to exclude the Hindus.

The CHAIRMAN. We do exclude the Hindus.

Mrs. WOODRUFF. Yes.

Mr. VAILE. Let me put you a hypothetical case. If you produce the most red-headed people—I am not facetious about this, because I have a red-headed child—and suppose a scientist came to the view that red-headed children were inclined to be excitable, tempered, and an undesirable element in the population; would you not say that it would be within the legal province of Congress to say we should not take in red-headed people, admitting the premise that any kind of people may be undesirable from a racial standpoint? Isn't it within the province of Congress to legislate upon that subject, even if it involves discrimination?

Mrs. WOODRUFF. What is the question?

(Question read by the reporter.)

The CHAIRMAN. She does not have to answer that. Congress has the power—

Mr. VAILE (interposing). Well, now, I will change the question. We will say: Is it within the legal province of Congress, but is it within the proper scope of the duties of Congress to legislate against the admission of people who may be deemed undesirable, even though it involves a discrimination between class A and class B?

Mrs. WOODRUFF. Is it within the scope of their power?

Mr. VAILE. Is it a proper exercise of their power?

Mrs. WOODRUFF. I presume they have the power to do so if they want to, but I have just stated that I did not think they ought to discriminate.

Mr. VAILE. My first question might have been a little far-fetched. We will bring it closer to an actual case. There is a part of Africa down in the Nile Valley where, as I understand, the people are almost all affected with opthalmia, an eye trouble, which seems to be almost a congenital thing there, and there is an enormous proportion of blind people. Would it be a proper thing—would it be within the proper scope of the functions of Congress to say that we won't take in people from there?

Mrs. WOODRUFF. Yes; for a limited time.

Mr. VAILE. But that would involve a discrimination between that country and the country where the people have good eyes. Would not that involve a discrimination?

Mrs. WOODRUFF. I do not believe they are parallel cases.

The CHAIRMAN. I think you have made this quite clear.

Mr. RAKER. Just one question: You are a religious woman?

Mrs. WOODRUFF. Yes.

Mr. RAKER. Belonging to what church?

Mrs. WOODRUFF. United Brethren.

Mr. RAKER. You kind of believe in the doctrine that—

Mrs. WOODRUFF (interposing). All men are clean?

Mr. RAKER. Yes; your belief is that all human beings, irrespective of color, location, or environment are sort of God's children and that they should be reached out to and given the same care and attention?

Mrs. WOODRUFF. I certainly do.

Mr. RAKER. And that a government formed by certain people, after their having tested it for years, should sort of lay down and let down their bars from their ideals of right government and the kind of character of people that are there and leave others come in who have not been in that government or a part of it, simply because they are all children of God?

The CHAIRMAN. She has already answered from the fact that she said—

Mr. RAKER (interposing). She has not quite answered that yet.

Mr. VAILE. I think she should be allowed to answer.

Mr. RAKER. She has not quite answered it. The lady is a very intelligent lady and she has had a whole lot of experience. She wants to help us and give her views. Do I make my question plain?

Mrs. WOODRUFF. No; too wordy.

Mr. RAKER. Do you understand the English language?

Mrs. WOODRUFF. I teach it.

The CHAIRMAN. I do not think it is necessary to proceed further. She admits that Congress has the right to make restrictions.

Mr. VAILE. But she thinks they ought not to be made.

The CHAIRMAN. She did not say that. She believes all immigration laws should be for all people alike, and that leads to the percentage plan of immigration and that is all there is to it. Isn't that it?

Mrs. WOODRUFF. Yes.

Mr. RAKER. I am not sure she made that statement.

Mrs. WOODRUFF. I think I did.



Mr. RAKER. Here are white men who have established a government with their ideals of government maintained for hundreds of years. With your idea of the right of all people to participate, they should lay down their form of government and the kind and character of people we have here and bring in an entirely new element or a new race of a different character and different color, a different kind of life for centuries back, just because they are all children, as you claim, of God?

Mrs. WOODRUFF. I am not sure that this country was established for the white men.

The CHAIRMAN. And further this country is conducted each year by the people placed in authority by the people.

Mrs. WOODRUFF. According to the teachings of your Constitution our country was established for all people.

Mr. VAILE. I do not remember that clause.

Mrs. WOODRUFF. I can not quote it just now.

Mr. BOX. Can you refer to that clause in our Constitution?

Mrs. WOODRUFF. Perhaps it was the Declaration of Independence, or the preamble.

The CHAIRMAN. At any rate, the doors of the United States have been opened, generally speaking, to the people of the world, excepting the Asiatics?

Mrs. WOODRUFF. Yes.

Mr. RAKER. The Chinese exclusion law has been in force for 20 years or more. You are in favor of that law?

Mrs. WOODRUFF. I am in favor of immigration laws.

The CHAIRMAN. You mean restrictive laws?

Mrs. WOODRUFF. Yes.

Mr. RAKER. We have upon the statute books what is known as the Chinese exclusion law.

Mrs. WOODRUFF. Yes.

Mr. RAKER. You are familiar with that?

Mrs. WOODRUFF. Yes.

Mr. RAKER. You lived here before it was enacted into law and since?

Mrs. WOODRUFF. I did not live here before it was enacted.

Mr. RAKER. Well, since then. Are you in favor of that legislation?

Mrs. WOODRUFF. Yes.

Mr. RAKER. We have placed upon the statute books for the last two years an act excluding Hindus.

Mrs. WOODRUFF. Yes.

Mr. RAKER. Are you in favor of that legislation?

Mrs. WOODRUFF. Yes.

Mr. RAKER. Do you think it is right and proper and just?

Mrs. WOODRUFF. Yes.

Mr. RAKER. That is all.

Mrs. WOODRUFF. Well, I think there should be an immigration law for the Japanese—all alike.

Mr. RAKER. In other words, we have excluded the Chinese and the Hindus, so let us exclude the Japanese. Is that your answer?

Mrs. WOODRUFF. Yes. I do not mean those who are here. I mean we should have immigration laws. I am not referring to those who are here. We have a law excluding the entrance to the United States

of the Chinese, and we have a law excluding the Hindus, and those laws we have are right and proper and ought to be enforced. As soon as we have them on our books they should be enforced.

Mr. RAKER. You believe in a similar law being enacted and enforced with reference to the Japanese?

Mrs. WOODRUFF. Yes.

Mr. RAKER. Treating them all alike.

Mrs. WOODRUFF. Yes.

#### STATEMENT OF JOHN ANDERSON.

(Mr. Anderson duly sworn.)

The CHAIRMAN. Where do you reside?

Mr. ANDERSON. Stockton, Calif.

The CHAIRMAN. What is your occupation?

Mr. ANDERSON. County superintendent of schools.

The CHAIRMAN. We have asked you to come before us, Mr. Anderson, to make a little statement about the school situation in this county with reference to the orientals and whites, and we would be under obligations to you for any statement which you may make to us.

Mr. ANDERSON. We have no segregation of Japanese and Chinese children as to the number. Those things are not required in our annual report, but I can give you the number of minors who are included in the yellow race. That is the way they ask for it in the State office. There were 615 boys out of a total enrollment of 12,016. That is for San Joaquin County, including the city of Stockton, and there were 453 girls out of a total enrollment of 10,574.

The CHAIRMAN. On what date?

Mr. ANDERSON. On November 1, or in the month of November, 1919.

Mr. RAKER. That number was Japanese?

Mr. ANDERSON. They are classed as the yellow race. That is the way the classification was made at the time of registration.

The CHAIRMAN. How do they get along with their instructions?

Mr. ANDERSON. In the country schools there is no difficulty, socially. There are not very many in any of our—in any particular school, I should say—in the city schools there is a larger number, and I have asked Mr. Grubb, the city superintendent, to get it and to give you that statement, because he is closer in touch with those. We have no serious difficulty in the country schools over that question in this county. There is not a great number. There is no particular friction. As a rule, the Japanese and Chinese children are easily disciplined; very studious, as a rule; and in some branches they are quite bright. In mathematics they do very well, and their artistic sense is highly developed. They have trouble with the language, but that is all. They make very fair students.

The CHAIRMAN. Are they taught languages right along with the others?

Mr. ANDERSON. The English language I have reference to. They get along very well in high school, although the percentage is very small.

The CHAIRMAN. You say you have Mr. Grubb here?

Mr. ANDERSON. Yes.

The CHAIRMAN. Have you any statement that you desire to make voluntarily, without questions?

Mr. ANDERSON. No, sir; I can think of none. I will be very glad to answer any questions you may see fit to ask.

The CHAIRMAN. Very well, we will excuse you and have Mr. Grubb come up.

#### STATEMENT OF LAFAYETTE J. SMALLPAGE.

(Mr. Smallpage duly sworn.)

The CHAIRMAN. What is your address?

Mr. SMALLPAGE. No. 237 East Pine Street, Stockton, Calif.

The CHAIRMAN. What is your occupation?

Mr. SMALLPAGE. Attorney at law.

The CHAIRMAN. Your name was handed to me as one of the witnesses who desired to be called or should be called. You are an attorney at law.

Mr. SMALLPAGE. Yes.

The CHAIRMAN. You practice law?

Mr. SMALLPAGE. Yes.

The CHAIRMAN. You represent Japanese clients?

Mr. SMALLPAGE. Yes.

The CHAIRMAN. Are you engaged in making contracts for them?

Mr. SMALLPAGE. Yes.

The CHAIRMAN. Are you a guardian for some of their children?

Mr. SMALLPAGE. No, sir.

The CHAIRMAN. Trustee?

Mr. SMALLPAGE. In a couple of instances; yes.

The CHAIRMAN. Will you tell us about it?

Mr. SMALLPAGE. Do you mean in regard to the contracts, or in what way?

The CHAIRMAN. Well, describe what you have been doing along that line.

Mr. SMALLPAGE. Referring to one corporation, the name of it is the Sunset Land Co.; in that case that is a small corporation capitalized, I believe, at \$15,000, as I remember it, and the father has two children—no, there are two heads of families there, two families and each have a child, and in that instance I am trustee, holding stock for those two children in the corporation, and the corporation, that is a holding company, has leased for a period of one year to the fathers this land.

The CHAIRMAN. You say the corporation has leased land?

Mr. SMALLPAGE. The corporation owns a certain tract of land and this corporation has leased that land for a period of one year to the father of one of these children.

The CHAIRMAN. That is the Sunset corporation?

Mr. SMALLPAGE. Yes.

The CHAIRMAN. Made up of whom?

Mr. SMALLPAGE. It is made up of four stockholders, five stockholders.

The CHAIRMAN. American or Japanese?

Mr. SMALLPAGE. There are two Japanese and three American citizens.

The CHAIRMAN. Is that corporation designed to get around the State land laws?

Mr. SMALLPAGE. No, sir. The corporation does what the law permits to be done.

The CHAIRMAN. It is a lease to the children?

Mr. SMALLPAGE. No, sir; it is not a lease to the child. It is a lease to the Japanese aliens.

The CHAIRMAN. To the father?

Mr. SMALLPAGE. Yes.

The CHAIRMAN. The children do not figure in this at all?

Mr. SMALLPAGE. Merely as stockholders of the corporation.

Mr. VAILE. And you are trustee for these children?

Mr. SMALLPAGE. Yes.

Mr. RAKER. But the corporation was formed with three directors and five stockholders?

Mr. SMALLPAGE. Yes; I think there are five in that corporation; yes, sir. Of the stockholders three are American citizens and two are Japanese aliens.

Mr. RAKER. Who put up the money?

Mr. SMALLPAGE. Originally?

Mr. RAKER. Yes.

Mr. SMALLPAGE. The Japanese aliens—I believe so; I don't know.

Mr. RAKER. Your interest as one of the stockholders is simply what we call a dry interest?

Mr. SMALLPAGE. Perhaps so.

Mr. RAKER. And the other two Americans are dry interests?

Mr. SMALLPAGE. No, sir. They are not.

Mr. RAKER. They have a real substantial interest in it?

Mr. SMALLPAGE. Yes.

Mr. VAILE. The other two Americans are the children of these Japanese aliens?

Mr. SMALLPAGE. Yes.

Mr. RAKER. They are Japanese; so the corporation was formed and purchased the land in its name; is that right?

Mr. SMALLPAGE. Yes.

Mr. RAKER. Then the corporation turns around and leased it to the Japanese man who is one of the stockholders of the corporation?

Mr. SMALLPAGE. Yes.

Mr. RAKER. And the father of one of the children?

Mr. SMALLPAGE. Yes.

Mr. RAKER. Now, that Japanese could not buy that land?

Mr. SMALLPAGE. He could not.

Mr. RAKER. So, by forming a corporation and obtaining the title to the property, obtaining a trusteeship, this white man for the little Japanese children, they are able through that method to turn around now and lease to the Japanese fathers this land for cropping purposes?

Mr. SMALLPAGE. Yes; that is the same as any other case, the same as any white man. If I owned a piece of land I could lease it to the father.

Mr. RAKER. But that is true in this case?

Mr. SMALLPAGE. Yes.

Mr. RAKER. So, as a matter of fact, while it would be true in the case of an American child in any case it is a method by which the

alien land law can be avoided by this corporation, which is formed, buying it, owning it in fee, and then leasing it to the Japanese?

Mr. SMALLPAGE. No, sir; I do not say that the alien land law is avoided. That procedure is one that is permitted by the law as it now stands. I do not accept your version that the law is avoided, because it is not. It is doing what is permitted to be done, if I may so express myself.

The CHAIRMAN. There is a dispute as to who owns the land, of course, the effort being to ascertain the oriental ownership; how would this land be recorded?

Mr. SMALLPAGE. It is always recorded in the name of the corporation, to the best of my knowledge.

The CHAIRMAN. It is an American corporation?

Mr. SMALLPAGE. Yes.

The CHAIRMAN. Made up of one person of the white race and two of the yellow race and two children of the United States?

Mr. SMALLPAGE. Two yellow citizens; yes, sir.

The CHAIRMAN. Two yellow citizens?

Mr. SMALLPAGE. That is correct. You might say American citizens of Japanese extraction.

The CHAIRMAN. So that to all intents and purposes it is an American corporation?

Mr. SMALLPAGE. Yes.

The CHAIRMAN. So that any land they own would not be shown in red on this map which has been put in by the State board of control?

Mr. SMALLPAGE. I don't know what that map shows. I have not seen it. I don't know what is designated by red.

Mr. RAKER. Are there any other corporations formed like this?

Mr. SMALLPAGE. Yes; there are one or two following the same lines.

Mr. RAKER. Two or three more?

Mr. SMALLPAGE. That I represent?

Mr. RAKER. That you are interested in?

Mr. SMALLPAGE. I am interested in several of these corporations; they are not all land-holding corporations. They are not farming. For instance, I represent the Japanese Business Men's Association, a corporation founded or modeled after a commercial club. In fact, they have a commercial club in Stockton, and I represent the Stockton Drama Co. That does not own any real property that I know of. Then, there is the Suya Co.; which is a mercantile company, which does not own any property that I know of.

Mr. RAKER. In the Sunset Corporation, how much stock do you own?

Mr. SMALLPAGE. One share.

Mr. RAKER. What is its par value?

Mr. SMALLPAGE. The par value of that corporation is--if I had my books I could tell, perhaps; but it is either \$10 or \$100, I have forgotten which.

Mr. RAKER. The other shares are in the name of whom--in the names of the other four stockholders?

Mr. SMALLPAGE. No, sir. They are in my name; that is, I represent the two minor children, and they are in my name as trustee for them; and the balance is in the name of the Japanese.

Mr. RAKER. The two interests held by the two Japanese children are large?

Mr. SMALLPAGE. Yes.

Mr. RAKER. They own what proportion of the stock?

Mr. SMALLPAGE. The controlling interest.

Mr. RAKER. That stock was issued to you in your own name?

Mr. SMALLPAGE. Yes.

Mr. VAILE. As trustee?

Mr. SMALLPAGE. As trustee.

Mr. RAKER. That is what I want to know. How is the certificate filled out?

Mr. SMALLPAGE. Lafayette J. Smallpage, as trustee.

Mr. RAKER. When these children are of age there will be no necessity of this corporation, and the property can be deeded by the corporation to the children?

Mr. SMALLPAGE. No, sir; I don't know as it would be deeded to the children. They could buy it perhaps, but there is no necessity of the corporation when the children become of age—I could not answer that because it is too remote.

Mr. RAKER. Do you know of any property owned by Americans using this method of getting real estate and farming it?

Mr. SMALLPAGE. Do I find any method like that?

Mr. RAKER. Yes.

Mr. SMALLPAGE. I know of families that have been incorporated, yes; and holding stock in the names of the father and mother and children.

Mr. RAKER. So as to keep it in the family and run the whole ranch, but what I am getting at is, whether a couple of minor children get property and then form a corporation and lease it to the father or to the other members of the family. Do you know of any American citizens—white people—doing that in California?

Mr. SMALLPAGE. I have a partnership now being formed between husband and wife, and we are figuring on taking in minor children, but as a general answer, as a general custom, in answer to your question, it is not the general custom, not that I know of.

Mr. RAKER. And that method of forming a corporation, holding the stock in trusteeship and then leasing it back to one who is not qualified to purchase real estate has simply come about and been developed since the enactment of the alien land law.

Mr. SMALLPAGE. That might be a factor.

Mr. RAKER. That is about the true situation?

Mr. SMALLPAGE. It might be a factor.

Mr. RAKER. Has not that developed this method of corporating?

Mr. SMALLPAGE. Yes; it might be so, but still you might say two men who are both interested in the land, it is quite important to incorporate rather than to own it as partners. But, as a general rule, to give you a common-sense answer to your question, that is probably true.

Mr. RAKER. In other words, to be right fair and square, the Japanese now leasing the property could not have leased it had not the corporation been formed and used in the way you have described.

Mr. SMALLPAGE. No, sir; that would not be true, because there are many Japanese who are leasing land from white people and this lease is only for one year. It is not a permanent tenancy at all.

Mr. RAKER. Well, to put it this way: They could not get over the three years. It is only by virtue of the law authorizing a lease only for three years that he could lease at all.

Mr. SMALLPAGE. Yes; and the same restriction applies to my corporation as to any white man's.

Mr. RAKER. Now, this referendum is to do away with the leasing of agricultural lands by a corporation to Japanese in this State?

Mr. SMALLPAGE. Yes.

Mr. BOX. The other land-holding corporations you represent—you mentioned several other corporations. I thought you said there was two or three land-holding corporations. Maybe I am in error.

Mr. SMALLPAGE. No, sir; you are right.

Mr. BOX. Two or three land-holding corporations in addition to this commercial and other corporations?

Mr. SMALLPAGE. Yes.

Mr. BOX. Are the other land-holding corporations handled in much the same way you have described?

Mr. SMALLPAGE. Yes.

Mr. BOX. Formed for the same purpose?

Mr. SMALLPAGE. In one or two instances there are white owners and in one instance there is a white man actually interested in it.

Mr. BOX. What extent is his interest?

Mr. SMALLPAGE. Considerable.

Mr. BOX. Does he own a controlling interest?

Mr. SMALLPAGE. No, sir.

Mr. BOX. The Japanese people or a trustee holding a controlling interest in the stock?

Mr. SMALLPAGE. I am not always trustee. I am only trustee in a couple of instances.

Mr. BOX. In that particular case, the one you are in, what are you, a trustee?

Mr. SMALLPAGE. Yes.

Mr. BOX. It is leased, the land, from one corporation through that corporation?

Mr. SMALLPAGE. In that instance it is a third party, and he is a Japanese.

Mr. BOX. As to the three of these land-holding corporations, who are the stockholders?

Mr. SMALLPAGE. The father and children, exactly as the others I mentioned.

Mr. BOX. Who are the tenants, the father of the children?

Mr. SMALLPAGE. Yes.

Mr. BOX. State whether or not that is the purpose for them getting the land, where, as a practical proposition, they could not get it.

Mr. SMALLPAGE. All of this has come about in this last year, and I personally do not believe that the Japanese people care very much about holding our land, but they want the right to farm. Every one of my corporations has been formed in the last nine months of this last year, and the corporations that I know of, and I think the reason that actuated them is the fear they will not be allowed to farm. I do not think they care very much about ownership of the land, excepting the right to farm it, and I think that is a fact.

Mr. BOX. As to what the prime motive is, you are just expressing your judgment?

Mr. SMALLPAGE. My judgment is based upon conversations that I have had with them.

Mr. BOX. But every one of these corporations was formed after the present law was enacted and, in your judgment, with a view to future legislation by the authorities of your State?

Mr. SMALLPAGE. What is the question?

Mr. BOX. Didn't you state it was based on a fear as to what was going to happen, since this agitation arose?

Mr. SMALLPAGE. That they might not be given the right to farm.

Mr. BOX. In other words, preparatory to any further effort that the people of the State might make?

Mr. SMALLPAGE. Yes; that is true.

Mr. BOX. That is all.

Mr. SMALLPAGE. May I make a statement?

The CHAIRMAN. Yes.

Mr. SMALLPAGE. I was here this morning and I heard a gentleman testify to the fact that the Japanese discard their wives because they do not bear male children. After I received your summons there came to my notice an actual concrete fact, a case wherein a child has been left homeless by the death of its parents, a girl child, and that child is now being adopted by a Japanese family here in this community under our American system. Now, that is a girl child. They have adopted a girl child.

Mr. RAKER. Well, they have to have girls to have boys.

Mr. SMALLPAGE. Yes; but this girl is 4 years old, and if they practice the abandoning of girl children it seems to me peculiar that this instance would come about.

The CHAIRMAN. Well, those things are all taken with a grain of salt. We are much obliged to you.

#### STATEMENT OF G. McM. ROSS.

(Mr. Ross was duly sworn.)

The CHAIRMAN. What is your address?

Mr. ROSS. 444 West Poplar Street, Stockton, Calif.

The CHAIRMAN. What is your business?

Mr. ROSS. Consulting mining engineer.

Mr. RAKER. For how long?

Mr. ROSS. Fifty years.

The CHAIRMAN. You are named on this list as one of the persons who should be called. Have you any views on this question? If you have, the committee is ready to hear your statement.

Mr. ROSS. In the practice of my profession as a mining engineer, I have had the pleasure of traveling largely over California. I am familiar with the mining conditions in the Eastern States—coal and copper mining—and I had to do with various nationalities that make up our country, and I know some of the agitation which came to this country during the Chinese question, and have observed the growth of the Japanese immigration, have had business relations with them, as employees in mines I have operated, as well as with many Mexicans, and I am familiar with the coast line of Oregon and California. The country your committee has just looked over I am familiar with—the Florin strawberry district—and I have seen



it change from a white man's to a Japanese colony. I am also familiar with the foothills of Placer County, below Auburn, and I saw the development of the fruit industry in that country; saw it gradually change from a white man's to a Japanese control.

Mr. RAKER. After it had been developed?

Mr. Ross. After it had been developed, yes; and I am familiar as an engineer with the development of the delta land you heard about this morning. Mr. Bigger, who testified before you, I know about the man. He first successfully raised corn in the delta, most successfully. I know Mr. Rindge, who has successfully increased the yield of potatoes by scientific fertilization, and I know the people who reclaimed these delta lands. Incidentally, having spent a good deal of time in pioneer countries, I had to find some relief from professional work and I took up the study of the forms of political economy and for that reason I have made close observation of the various changes which have come under my observation as a traveling and consulting engineer. As a result of a study and investigation I have made, I am satisfied that it is a dangerous thing for a country such as ours to attempt to use the labor of any race of people who are not qualified or permitted to enjoy full citizenship. Aliens are disastrous to the labor of the country, and do not make up its social features.

As I stated, I saw some of the agitation and the troubles which resulted from the agitation in San Francisco which finally culminated in the exclusion of the Chinese, and I have seen these changes which have occurred through the various years here, and my judgment is that we should not permit the further immigration of Japanese labor into this country, but that we should freely admit students and travelers, not only from Japan, but from every other country in the world, as we can learn something from even the lowest races and certainly can learn a great deal from the intelligent races.

Mr. Box. In your judgment is the question becoming acute here? Is it one that disturbs you, sir, as a mature citizen?

Mr. Ross. Very much so. It has been reported in this morning's paper that at Tullock, a portion of this county which produces melons, that there is considerable agitation and hostility over the arrival of hundreds of Japanese who contracted to harvest the melon crop at a rate 3 cents lower than the white men are asking. It has disturbed the community very much. The residents and handlers of crops say they are not suffering from a shortage of white labor.

Mr. Box. To what extent are you familiar or have you heard about the smuggling of any alien labor over our boundaries?

Mr. Ross. I have only heard about that.

Mr. Box. You have heard a great deal of this, have you not? Have you any views to base an opinion upon?

Mr. Ross. I am absolutely sure it is correct. I am familiar with the coast line, having had to make professional examinations of different points on the coast, on the Pacific coast, and have been in exceedingly rugged and very sparsely populated and little known portions of the coast, except to some fishermen, expert fishermen. Among the expert fishermen on our coast at the present time are a great many Japanese to whom our coast line is an open book, our coast line being 1,500 miles in length, with many points that make safe landings for small boats or small vessels, which can be easily used for landing men or materials.

Mr. RAKER. To follow up that question, do you know of the percentages of the Japanese controlling the industry—the fishing industry of the Pacific coast?

Mr. ROSS. There was a statement published in the Los Angeles Examiner a few months ago that was sent to the members of the Oriental Exclusion League, of which I am an official, stating that they were in control; that is, that they controlled the majority of the boats and supplied the majority of the fish used on the coast.

Mr. RAKER. Is that beneficial or otherwise to this country or to the State of California?

Mr. ROSS. I think it is very unfortunate to the State of California, because while they are permitted to use our coast line we are really being taxed for that privilege. Our retail price for fish is 20 cents per pound. In my earlier investigations of the conditions on the coast, I was advised by people on San Pablo Bay that they would undertake to furnish fish to consumers in California, all the fish they could use, at 2 cents per pound.

Mr. RAKER. That is now being done by aliens?

Mr. ROSS. Yes.

Mr. RAKER. Japanese?

Mr. ROSS. Very largely by the Japanese.

#### STATEMENT OF C. B. HART.

Mr. Hart duly sworn.

The CHAIRMAN. What is your address?

Mr. HART. I am president of the H. C. Shaw Co., dealers in implements and hardware in Stockton, Calif.

The CHAIRMAN. You are familiar with the inquiry being conducted by the committee, and have heard some of the evidence?

Mr. HART. Yes; I have.

The CHAIRMAN. Are you able to make any statement which will add any information to the record being made by the committee in regard to the situation in this locality—the Japanese situation?

Mr. HART. Our experience with the Japanese has been through selling them lines of goods, possibly, \$200,000 worth per year—that is for the tillage of the land down there—and our experience has been in connection with the running of the business, extending the credits, etc.

The CHAIRMAN. You have carried on business with them and have given them credit?

Mr. HART. Yes; given them credit.

The CHAIRMAN. Do you care to make any statement as to the future or to offer any suggestions as to what National legislation might be advisable?

Mr. HART. No.

The CHAIRMAN. You have no view as to whether we should suspend the immigration of oriental peoples?

Mr. HART. That is something I could not say.

The CHAIRMAN. Has your experience with the Japanese and the oriental people been satisfactory?

Mr. HART. Decidedly so.

The CHAIRMAN. Could you use many more in this country?

Mr. HART. I should judge so.

The CHAIRMAN. You have no objection to the Hindus?

Mr. HART. I have never had any dealings with them.

The CHAIRMAN. Have you had any dealings with Mexicans?

Mr. HART. No, sir.

The CHAIRMAN. In your opinion, was the Chinese exclusion act a good thing for the State of California?

Mr. HART. No, sir.

The CHAIRMAN. A bad thing?

Mr. HART. I would like to see more of them.

The CHAIRMAN. Well, if we had a steady flow to take care of needs each year—of Chinese in the last 25 years—we would have had quite a number in this State.

Mr. HART. All I know of that is that we have had very close connections with farmers and particularly on the reclaimed lands, which are very much in need of that kind of labor, which is furnished by the Chinese.

The CHAIRMAN. It is immaterial to you whether the Chinese or the Hindus own the lands or the Japanese own them?

Mr. HART. That is a problem that I could not say. From a business standpoint it would be a good thing. The more employment of—

The CHAIRMAN (interposing). The more people of any kind—

Mr. HART (interposing). The more people of any kind, of course, the more business we do.

The CHAIRMAN. And that would apply until the country was all filled up.

Mr. HART. Yes; I am just speaking from a business standpoint.

The CHAIRMAN. All the ships that could bring people to the United States in your life time could not bring enough to interfere—

Mr. HART (interposing). I do not know how many they could bring, but, of course, the more people there are, the more densely the country is populated, the more business we would have.

The CHAIRMAN. The more we bring from countries where the standards of living are low, the more likely would be our level of living to sink.

Mr. HART. Of course, that I don't know.

The CHAIRMAN. You have not given that any study?

Mr. HART. No, sir.

The CHAIRMAN. You have no objection to their coming in through eastern ports at the rate of a million a year.

Mr. HART. I could not say, but anything which would come here in the way of labor to increase farming would be a benefit to us.

The CHAIRMAN. What do you mean by "us"?

Mr. HART. I mean in our line of business, merchants.

Mr. RAKER. How long have you lived here?

Mr. HART. All my life.

Mr. RAKER. Born in California?

Mr. HART. Yes.

Mr. RAKER. And you have been in business here in Stockton for many years.

Mr. HART. Yes.

Mr. RAKER. You are a man of family?

Mr. HART. I have a wife but no children.

Mr. RAKER. You are acquainted with Mr. George Shima?

Mr. HART. Yes.

Mr. RAKER. And the Japanese Association?

Mr. HART. No, sir; not with the association.

Mr. RAKER. With the secretary and manager of it?

Mr. HART. No, sir.

Mr. RAKER. You are acquainted with the Japanese heads of these various concerns that sort of look after the Japanese?

Mr. HART. I am acquainted only in a farming way.

Mr. RAKER. And in a business way?

Mr. HART. Yes, sir.

Mr. RAKER. You sell all the way from tractors down to a little——

Mr. HART (interposing). We do not sell tractors.

Mr. RAKER. You sell all kinds of farming implements to cultivate the soil?

Mr. HART. Yes.

Mr. RAKER. In various forms?

Mr. HART. Yes.

Mr. RAKER. Isn't it a fact that you are told by the association or some of the leading men of the association, or rather he gives the name of those to whom you are to furnish implements when they apply and you are sort of told that you will not lose anything by it?

Mr. HART. No, sir; they come in individually. For instance, a Japanese will come in and buy for his firm or himself.

Mr. RAKER. Without your knowing him?

Mr. HART. Well, he pays so much down. You take a Japanese if he comes in here and we do not know him, generally we find out something about him.

Mr. RAKER. Who do you find it out from?

Mr. HART. From the people who rent the land to him.

Mr. RAKER. The man from whom he rents the land tells you that the man is all right, "I have a lien on all of his crop and what he buys here there is no question about your getting your money?"

Mr. HART. He does not go that far. He says he is renting that land and if he has been farming for him before, that he has been a successful farmer and if he comes in and wants to buy any goods from us, we sell him half cash down and the balance on his note, taking our chances.

Mr. RAKER. So, as a matter of fact you have a lien on everything?

Mr. HART. With people that we do not know or have never had business dealings with.

Mr. RAKER. You are a man of what age?

Mr. HART. Fifty-eight.

Mr. RAKER. You have attended our high schools and colleges?

Mr. HART. Yes, sir.

Mr. RAKER. You are quite familiar with the laws of California?

Mr. HART. Yes, sir.

Mr. RAKER. And quite familiar with our form of Government?

Mr. HART. Yes, sir.

Mr. RAKER. You are making money?

Mr. HART. Yes, sir.

Mr. RAKER. And you are looking forward now and figuring simply on the amount of money you can make?

Mr. HART. Well, I should judge so; yes, sir.

Mr. RAKER. Well, now, don't you have a thought or an idea of the other fellow and the condition of the State in which you live and of the Nation in which you live?

Mr. HART. Yes; naturally, of course.

Mr. RAKER. Yes; but you said on your examination that the only thing you are looking at—

Mr. HART (interposing). No, sir; that is not what I am looking at.

Mr. RAKER. Having more men here so there would be more labor, not caring where they come from, in order to increase farming so that you could sell more implements?

Mr. HART. No, sir. I did not mean that. Of course, I have thoughts of my country. But that is the experience I have had. I thought what you wanted was the experience that we have had with Japanese.

Mr. Box. Never thinking about this subject except as you state likely as a business consideration, have you considered the fact that China and Japan have some 450,000,000 people; that India has 250,000,000; and that we have only about 100,000,000, and what the effects would have been if we had permitted as many of those millions to come here as wanted to come? Have you considered the effects of that?

Mr. HART. In giving my answer I did not know just what you wanted.

Mr. Box. As we understood you, you were just thinking of how much business you could do with them.

Mr. HART. What I was thinking about was the bringing of more Japanese here; that is, if the country needed them, if the farmers here had not enough labor, and they required that kind of labor, it would be more benefit to us to have them come.

Mr. Box. It would be more benefit to you in your particular business to have 200,000,000—

Mr. HART (interposing). Oh, well, I do not believe in having 200,000,000 coming here.

Mr. Box. You are not willing to leave that statement to the effect that it was wrong to stop the Chinese coming, as an unqualified statement?

Mr. HART. No; what I believe is that we should have just enough to farm our land here. That is the impression that I wanted to give.

### STATEMENT OF YO SUZUKI.

(Mr. Suzuki duly sworn.)

The CHAIRMAN. Mr. Suzuki, where do you live?

Mr. SUZUKI. Twenty-six East Weber Avenue, Stockton, Calif.

The CHAIRMAN. What is your business?

Mr. SUZUKI. President of Stockton Growers' Exchange (Inc.).

The CHAIRMAN. What is the membership of the Stockton Growers' Exchange?

Mr. SUZUKI. We have about 2,000.

The CHAIRMAN. In the city and county?

Mr. SUZUKI. Yes.

The CHAIRMAN. You have a Japanese Agricultural Association here besides?

Mr. SUZUKI. Yes; we have a department of that.

The CHAIRMAN. But the whole thing is embraced in your association?

Mr. SUZUKI. Yes.

The CHAIRMAN. What are the dues?

Mr. SUZUKI. We have two kinds of members; first-class members, \$5 per year, and others \$3.

The CHAIRMAN. How often do you meet?

Mr. SUZUKI. We meet once a month—our directors.

The CHAIRMAN. Have you club rooms for the members?

Mr. SUZUKI. We have association rooms; yes, sir.

The CHAIRMAN. You have an annual meeting to elect officers?

Mr. SUZUKI. Yes; in January.

The CHAIRMAN. How much do you send down to the general Japanese Association for each member; what percentage?

Mr. SUZUKI. What is the question?

The CHAIRMAN. You get \$5 for each first class member. Your association belongs to the Japanese Association of America?

Mr. SUZUKI. No, sir; we are just connected with that. We are independent from it.

The CHAIRMAN. Don't you send in any fees at all to help them employ their secretary?

Mr. SUZUKI. Yes; some part of it—have a connection.

The CHAIRMAN. How much?

Mr. SUZUKI. Twenty per cent.

The CHAIRMAN. Twenty per cent of what you get in?

Mr. SUZUKI. No, sir; 2 per cent.

The CHAIRMAN. Only 2 per cent from this big association here?

Mr. SUZUKI. Yes; not from the membership fee, but we send about 8 per cent.

The CHAIRMAN. That is more like the others in the rest of the State, isn't it?

Mr. SUZUKI. Yes; just about the same.

The CHAIRMAN. What do you think about this situation?

Mr. SUZUKI. Well, I am awfully sorry because we try to do our best. We try all of our efforts to become American citizens and we always teach our children to be Americans; to fight for America. We always taught that and some Americans think we can not be assimilated but I think we can be assimilated.

The CHAIRMAN. You think you can?

Mr. SUZUKI. Yes.

The CHAIRMAN. Sometimes?

Mr. SUZUKI. Not sometimes, but always.

The CHAIRMAN. A long time from now?

Mr. SUZUKI. Yes; it takes a long time, but the second or third generation can be assimilated, but you see we have different customs or manners, so it takes some time to assimilate.

The CHAIRMAN. Now, when you get in a member, do you ask him when he came to the United States?

Mr. SUZUKI. No, sir; when I came to America—

The CHAIRMAN. No. If a Japanese boy comes to the secretary and wants to join the association.

Mr. SUZUKI. Yes; we ask him when he comes; not when he came into the country, but when he starts in business here.

The CHAIRMAN. You ask him when he came from the old country?

Mr. SUZUKI. No, sir.

The CHAIRMAN. Do you ask him how he came?

Mr. SUZUKI. No, sir.

The CHAIRMAN. You don't ask him what ship he came on?

Mr. SUZUKI. No, sir.

The CHAIRMAN. Or whether he came from Mexico?

Mr. SUZUKI. No, sir; we do not.

The CHAIRMAN. It makes no difference in your society here whether they came in under the law or slipped in?

Mr. SUZUKI. Oh, we don't—slipped in?

The CHAIRMAN. From Mexico?

Mr. SUZUKI. There might be some occasions, but I don't think many. I don't know much about that; but if we know a boy comes from Mexico we don't welcome them.

The CHAIRMAN. How many Japanese newspapers are there in Stockton?

Mr. SUZUKI. One semiweekly paper here and two branches from San Francisco.

The CHAIRMAN. Two branch newspapers from San Francisco?

Mr. SUZUKI. Yes.

The CHAIRMAN. Dailies?

Mr. SUZUKI. Yes.

The CHAIRMAN. Do you think more Japanese come to the United States?

Mr. SUZUKI. I don't think so, because our Government I know was very strict about that, about giving passports.

The CHAIRMAN. Your Government is very strict about giving passports to immigrants?

Mr. SUZUKI. Yes, indeed. I was back to Japan about three years ago; very, very strict. They investigate again and again and again, and even the graduates from the university, it is hard to get passports.

The CHAIRMAN. How long have you lived in the United States, in Stockton?

Mr. SUZUKI. In America 14 years.

The CHAIRMAN. How many times have you been back?

Mr. SUZUKI. Just once.

The CHAIRMAN. Did you serve in the Japanese Army?

Mr. SUZUKI. No, sir.

The CHAIRMAN. Never?

Mr. SUZUKI. No, sir; never.

The CHAIRMAN. Do you owe any service?

Mr. SUZUKI. No, sir.

The CHAIRMAN. Have you got to go back to serve?

Mr. SUZUKI. No, sir; I don't go back.

The CHAIRMAN. You can not go back?

Mr. SUZUKI. No, sir.

The CHAIRMAN. You can not go back any more unless you do serve?

Mr. SUZUKI. No, sir; I have no service in Japan.

The CHAIRMAN. Can you go back to Japan immediately, if you want to?

Mr. SUZUKI. Sure I can go.

The CHAIRMAN. Your Government will take you back?

Mr. SUZUKI. No, sir. The Government can not take me back. I am independent myself.

The CHAIRMAN. The Japanese Government can not keep you out?

Mr. SUZUKI. No, sir.

The CHAIRMAN. Do these boys get along pretty well in your association?

Mr. SUZUKI. Yes. Our purpose is to promote social and moral conduct or uplift, and we try with all of our efforts to Americanize our people.

The CHAIRMAN. Do the women belong to this society?

Mr. SUZUKI. No; but they can belong to the association if they want to.

The CHAIRMAN. Anything more?

Mr. SUZUKI. I am sorry, Mr. Chairman. I know America is the melting pot, you see, and we are ready to melt, but some American people hate us; hate us by appearance, color of skin, and so on; and they say the Japanese can not be assimilated. I think that is wrong.

The CHAIRMAN. Well, nobody hates you.

Mr. SUZUKI. Well, I feel so; some of them; I don't say all of them.

The CHAIRMAN. Are you unhappy?

Mr. SUZUKI. Yes; I feel unhappy when I see bitter agitation against the Japanese. I would like to be American; I would like to fight for America.

The CHAIRMAN. You would like to be a citizen of the United States?

Mr. SUZUKI. Yes.

The CHAIRMAN. Have you any children?

Mr. SUZUKI. No, sir; I have been married for 17 years and I have no children. I may say that Mr. Bigger, the former witness here, he says that in Japan that we can be divorced if they have no child. I understood him to say that.

Mr. Box. Well, he said that he heard that here.

Mr. SUZUKI. Well, that is not the fact. Under the Japanese civil laws there is nothing about that.

The CHAIRMAN. That is a cause for divorce in many of the States of the United States anyway.

Mr. SUZUKI. Yes; there is such a misunderstanding and I am very sorry.

Mr. SIEGEL. You have been married 17 years.

Mr. SUZUKI. Yes.

Mr. SIEGEL. You have no children and you have been living with the same wife?

Mr. SUZUKI. Yes; I am working for the church.

Mr. SIEGEL. Have you any statistics here to show how many members of your society volunteered for America for service in the war?

Mr. SUZUKI. My secretary has that. I want to tell you about the antigambling campaign.

The CHAIRMAN. Your secretary will send that in. This photograph shows the antigambling association and the Japanese Salvation Army here, which has promoted the campaign of antigambling [indicating photograph]?

Mr. SUZUKI. Yes.

Mr. KLECZKA. That is in Stockton here?



Mr. SUZUKI. Yes.

Mr. RAKER. Everybody is against gambling?

Mr. SUZUKI. Yes.

Mr. RAKER. Drinking, too?

Mr. SUZUKI. Yes.

Mr. KLECZKA. Is that sake?

Mr. SUZUKI. In Japan they have sake. We are trying to promote good citizenship among them in America.

The CHAIRMAN. Would you like to have in the immigration laws something to say that those who gamble should be sent back; deported?

Mr. SUZUKI. Oh, yes; we would like to send back the gamblers—the regular gamblers. We don't like that because they disturb the society and we always fight for it.

The CHAIRMAN. Can you let us have this picture?

Mr. SUZUKI. Yes.

Mr. RAKER. And the statement may also go into the record?

The CHAIRMAN. Yes.

(Statement referred to is clipping from Stockton Daily Independent, May 23, 1920, as follows:)

#### ANTI-GAMBLING LEAGUE ACTIVE.

Japanese organization is campaigning for education of countrymen.

Japanese who are backing the Anti-Gambling League of Stockton have recently renewed their campaign of education to cause all of their countrymen to refrain from entering the Chinese gambling joints in Stockton.

The Anti-Gambling League is an organization fostered by the leading Japanese of Stockton and San Joaquin County and has a membership of over 2,000 Orientals.

The following statement of the stand of the association on the gambling question has recently been sent out by the Stockton league headquarters:

"Every sane man and woman realizes that gambling of any sort is a real menace to an individual's welfare and well-being, as well as to the welfare of society. It ruins one whole being as a man with reason. It shatters his hopes and ambitions of life. It causes his physical and moral degradation. Not only do the individuals throw away their lives, they sacrifice their homes in order to gamble and their wives and children are left uncared for. The consequence of it is that society as a whole suffers.

"Japanese residents of this city and neighboring towns early perceiving the grave danger of this vice, organized themselves into a league called the Anti-Gambling League in November of last year.

"The increase in vagrancy has been one of the most obvious results of gambling. Recently a Japanese attempted to commit suicide at Independent Park in this city. When the case was investigated it was learned that gambling was the cause for the rash act. There are many Japanese who are being cared for at the State asylums and State and county prisons because of mental disorders brought on by gambling. These people are a direct expense to the people of this State and county.

"The movement headed by the leading Japanese of Stockton and its vicinity has produced a good result. They have been carrying on a rigorous campaign against gambling in Stockton. They have been holding meetings at many places to give warnings to those who frequent the gambling dens and on the other hand we are campaigning for a social awakening and education. There is no purpose in this work other than to create a sound, wholesome, public sentiment and opinion against the vice of this kind and to carry out a reformatory program among the Japanese residents in this city and surrounding towns. The league stands primarily for a social reform. The birth of the league is indeed a manifested expression of the Japanese residents of their desire for betterment of civic and community life.

"JAPANESE ANTI-GAMBLING LEAGUE OF STOCKTON,  
"By F. EVAKI."

Mr. SUZUKI. In Japan the Government is very strict on gambling. In Japan we can not gamble, but here in America there are so many Chinese gambling dens here.

Mr. RAKER. They should be shut up?

Mr. SUZUKI. Yes.

Mr. RAKER. That is bad business?

Mr. SUZUKI. Yes.

Mr. RAKER. You know what we mean when we are talking about excluding Japanese?

Mr. SUZUKI. Yes.

Mr. RAKER. Do you think it was a good thing to exclude the Chinese from America?

Mr. SUZUKI. No, sir; I don't think so.

Mr. RAKER. Do you think that was a bad law?

Mr. SUZUKI. I think so; but we must obey the American law.

Mr. RAKER. Do you think it was a good thing to exclude the Hindus from America?

Mr. SUZUKI. I think all mankind are made equal, so I do not think it is necessary.

Mr. RAKER. Are you in favor of or excluding the Japanese?

Mr. SUZUKI. I am against them excluding any kind; any kind of excluding.

Mr. RAKER. You think we should leave the Japanese to come to this country as they may see fit to come?

Mr. SUZUKI. Yes; but we must have some limitations. We must limit their coming, you see.

Mr. RAKER. What do you mean by that limitation?

Mr. SUZUKI. Limit them from coming in any more Japanese. We think that now there is enough.

The CHAIRMAN. You think we have enough here now?

Mr. SUZUKI. Yes; and the Japanese Government itself now prohibits them.

Mr. RAKER. You think that is all right?

Mr. SUZUKI. Yes.

Mr. RAKER. And that we ought to stop more from coming? You think we should prohibit and prevent either by the Japanese Government or this Government any more Japanese coming to the United States?

Mr. SUZUKI. Yes; I agree with you.

Mr. RAKER. Do you talk that over among your people?

Mr. SUZUKI. Sure I do.

Mr. RAKER. How do your people feel about it?

Mr. SUZUKI. They think it is all right, except the scholars and visitors should be allowed to come and visit this country.

Mr. RAKER. You would let visitors come and see what they can see and let the students come and visit our country and learn what they can learn and go home, but you think so far as the laboring class is concerned that we should not let any more come in?

Mr. SUZUKI. Yes; I think it is no use for them to come any more.

Mr. RAKER. Have you talked with the Japanese consul at San Francisco along that line?

Mr. SUZUKI. I have no relation with the Japanese consul, so I don't talk to him.

Mr. RAKER. Why don't you have any relations with him?

Mr. SUZUKI. Oh, really, I don't know. We talk with our members, but the Japanese Government has no relation with us.

Mr. RAKER. Did the Japanese Government send word here for you people to take the census of all the Japanese that were here in about Stockton, boys and girls, and men and women?

Mr. SUZUKI. Yes; they registered here, because the government wanted to know how many Japanese were in Stockton and California, and we helped them to make the statistics.

Mr. RAKER. And you took the statistics and the names, and a list of all the Japanese children who were here, wherever they might have been born, did you?

Mr. SUZUKI. Yes; I think we took all of them.

Mr. RAKER. What business has Japan got to come over here and take those statistics?

Mr. SUZUKI. Not your Government work, but we must know how many Japanese are here, so we must take a census some time of the Japanese people.

Mr. RAKER. When was that census taken?

Mr. SUZUKI. By the Japanese Association.

Mr. RAKER. That would be the Japanese Association of America? Are they the same ones who took this census?

Mr. SUZUKI. Yes.

Mr. RAKER. Took them for the Japanese Government?

Mr. SUZUKI. No, sir; not for the Japanese Government, but for the Japanese in America.

Mr. RAKER. Why did you say that the Japanese Government sent over word that they wanted to have the number of Japanese?

Mr. SUZUKI. I don't know anything about the government; we do not deal with the government. We have a request from the Japanese Association of America.

The CHAIRMAN. Did you get those statistics?

Mr. SUZUKI. Yes.

The CHAIRMAN. Did anybody pay you for it?

Mr. SUZUKI. Yes; we paid 25 cents each to keep an extra secretary. It takes lots of time.

Mr. RAKER. Do you believe that the law should in this State permit Japanese and American boys and girls intermarrying? Do you believe in that?

Mr. SUZUKI. That is a very delicate matter.

Mr. RAKER. We have been finding that it is a delicate matter, and I have been attempting to be just as judicious as I can.

Mr. SUZUKI. You talk to the individuals, the father and mother, when they are satisfied to marry Japanese, they can get married.

Mr. RAKER. What is your view as the president of this association of 2,000 members, and familiar with the Japanese character, good fellows trying to do the right thing? Now, what is your view as to the advisability and its being the proper thing for Japanese boys marrying American girls?

Mr. SUZUKI. Well, that is prohibited by law, so it can not be. I think international marriage it will be all right.

The CHAIRMAN. He said a while ago that in one or two generations—

Mr. RAKER (interposing). There can't be a second or third generation unless there is marriage now. Now, I want to know whether you are in favor of having that first and second generation?

Mr. SUZUKI. Yes; I am in favor of it.

Mr. RAKER. You think it would be a good thing?

Mr. SUZUKI. Yes.

Mr. RAKER. That is all.

The CHAIRMAN. Mr. Secretary, you can get the figures about the Japanese boys who volunteered to go into the Army and furnish it to us.

### STATEMENT OF ROY M. KIMURA.

(Mr. Kimura duly sworn.)

The CHAIRMAN. Where do you live?

Mr. KIMURA. One hundred and twelve East Lafayette Street, Stockton, Calif.

Mr. RAKER. How long have you been in the United States?

Mr. KIMURA. Since 1905.

The CHAIRMAN. You are in the real estate business?

Mr. KIMURA. Yes; I have a license from the State. In regard to this question, I do not do much business, because I believe it is against the sentiment of the people of the State of California.

The CHAIRMAN. You do not encourage the making of leases for children?

Mr. KIMURA. Well, I am not doing only real estate, but mostly I am doing a general agency.

The CHAIRMAN. Do you help the Japanese families to rent houses in Stockton?

Mr. KIMURA. Yes.

The CHAIRMAN. Do you find they get fair treatment?

Mr. KIMURA. Well, yes; most of the people of Stockton treat me in the same way that people treat white people, I believe.

The CHAIRMAN. Are there sections here known as Japanese sections?

Mr. KIMURA. Well, I tell you, that two or three Japanese came to me last two or three months who have been here many, many years, and had enough money to buy a homestead, and one of them came and asked me to some homestead, not in the south part, but in the north part, where the first-class people live.

The CHAIRMAN. In the best residence district?

Mr. KIMURA. Yes; but I advised not to buy anything. Not to do anything—to try to buy any land or homestead—because I personally feel that we do not want to make any bad feeling with the people of the United States, especially the State of California. One thing I want to tell you: We have boy scouts—about 30 young Japanese—and we organized what we call Japanese Y. M. C. A. here recently. We have about, I think, 350 members.

Now, many of those boys, among those members we have 25 or 30 young Japanese who were born in this country, and some of them were born in Honolulu and came from Honolulu. I tell you, most of the Japanese who were born in this country they refuse to speak the Japanese language. They play basket ball, tennis, and baseball. I am the manager. I myself try to speak to them in the Japanese

language, and they refuse and they say, "Oh, we are American; you speak American language; don't speak Japanese." And we have once or twice every week our meeting with these children, young boys, who attend the public school in Stockton and this county, and give lectures, speeches, and discussions, and shows, to make them ambitious to be useful citizens of this great country of the United States. I will not hesitate to say I myself have nothing against my own country, but I have made up my mind to stay here permanently until my life be ended. I stay with Stars and the Stripes. That means I am willing to be a useful citizen.

The CHAIRMAN. And you would like to be an actual citizen?

Mr. KIMURA. Yes.

The CHAIRMAN. Now, then, there are a great many Japanese who feel just that way?

Mr. KIMURA. Well, I believe so.

The CHAIRMAN. Yes; there is no doubt about it, but if too many come they can not all feel that way.

Mr. KIMURA. Well, I am against too many Japanese coming in. Our Government—I say "our Government" because I am Japanese—they stopped this thing already. We can not come in; we can not get passports from the Japanese Government any more, because we are trying to avoid any trouble between the United States and Japan. I know that is a fact, and I can say it freely.

The CHAIRMAN. I think you have the right idea; that is all.

Mr. RAKER. Just a couple of questions: How long since you have been back to Japan?

Mr. KIMURA. Never been there; I have no idea of going back.

Mr. RAKER. You feel you are voicing the sentiment of the Japanese people; that you want to do everything you can, but still you state here that there be no more Japanese people coming to the United States?

Mr. KIMURA. Yes.

The CHAIRMAN. He did not say all of them, but such Japanese as he could influence.

Mr. KIMURA. Yes; but I want you people to treat us just the same way as you would treat your own people; I mean those who have come into this country up to date, but I don't want any more Japanese to come into this country from our own country.

The CHAIRMAN. Have you ever sold any real estate in Los Angeles.

Mr. KIMURA. No, sir.

The CHAIRMAN. Are you familiar with the corporations which have been formed here for the purpose of buying real estate in about Stockton?

Mr. KIMURA. I did once, only about Mr. Smallpate, who testified here a while ago.

The CHAIRMAN. That is the only one you know about?

Mr. KIMURA. Yes.

The CHAIRMAN. Did you ever represent large corporations in land deals?

Mr. KIMURA. Well, people say from hearsay, but I have lots of information from a friend of mine living in Japan who gives me the facts. Some two or three big corporations are trying to lease some land but they stopped them.

The CHAIRMAN. Are you and Mr. Shima on good terms?

Mr. KIMURA. No, sir. I know him, but I have no business with Mr. George Shima at all.

The CHAIRMAN. You and George differ as to the general situation?

Mr. KIMURA. Well——

The CHAIRMAN (interposing). On this Japanese question?

Mr. KIMURA. I don't know what his opinions are.

The CHAIRMAN. Well, in regard to the Japanese coming here, in regard to the general situation. You don't associate with him at all?

Mr. KIMURA. No, sir.

The CHAIRMAN. Why not?

Mr. KIMURA. He is not my friend, but I have known him for many years.

The CHAIRMAN. Why is he not your friend?

Mr. KIMURA. Well, I have no business connections with Mr. George Shima at all.

### STATEMENT OF W. R. JACOBS.

(Mr. Jacobs was duly sworn.)

Mr. RAKER. Where do you live?

Mr. JACOBS. Stockton, Calif.

Mr. RAKER. How long have you been a resident of California?

Mr. JACOBS. I was born in California a long time ago.

Mr. RAKER. And your business or profession?

Mr. JACOBS. I am an attorney and land owner.

Mr. RAKER. Now, you have heard the general views of the witnesses who have testified here, and you can observe what the committee is trying to get at. Will you give us in a general way your view of the oriental situation in California as you understand it?

Mr. JACOBS. Well, I have lived in this State all of my life, and have traveled over California a great deal, and I have observed its development, and I heartily concur with Mr. Ross in his testimony in which he told you of the change from an American locality to a Japanese colony in many parts of the State. That change has been so marked and so rapid that it is alarming to a Californian; that is, alarming to a Californian who looks at it from a purely patriotic standpoint, from the standpoint of the welfare of himself and his children and posterity, and not from a purely commercial viewpoint. If a man is making money out of the Japanese trade it may for a time warp his views, but if he looks at it from a purely patriotic standpoint, the encroachment of the Japanese in business activities in California has been alarmingly rapid. There was some testimony here to the effect that witnesses did not regard the situation as dangerous. If you see a small blaze in inflammable material you know that there is danger. I regard the situation in California as dangerous and one that needs prompt and decisive action.

I believe in dealing justly with the Japanese as I would any other human being, but I want, as an American citizen, as a native of California, as the head of a family, I want to dissent most emphatically from the views expressed by a lady teacher this afternoon with reference to the subject of social assimilation in the schools between Japanese and white children. The agitation in San Francisco a few years

ago is still fresh in our memory over the question of the Japanese in the schools. The Legislature of California took the proposition up and there was some advice from the National Government which stayed the hands of the legislature at that time. The feeling that existed at that time exists to-day, and if a referendum were to be taken in Stockton upon the question of the social assimilation of the Japanese boys and the white girls there would be a vote against it of 95 per cent. This philosophy that we heard advocated this afternoon, if even countenanced, would lead to joy rides between big Japanese boys and young American girls, and anything of that kind would lead to a race riot in 24 hours, if discovered. The people of this city would not tolerate it.

The CHAIRMAN. You are pretty keen on this subject and you feel—

Mr. JACOBS (interposing). I think it is a dangerous doctrine to advocate. I am not partisan or bitter, but I am earnest in the matter.

The CHAIRMAN. Would you favor the segregation in the schools of the Japanese?

Mr. JACOBS. I think it would be better. I am in favor of stopping Japanese immigration to this country absolutely. Of course, the children who are born here, that is a very difficult problem to solve, as to the light in which their status would be regarded. The child has to have a country. To say to a child born here without its consent, "You go back to a foreign country." To say that to these Japanese children born in America would be, in my judgment, not just, but there should be a stop put to all Japanese immigration.

The CHAIRMAN. You undertake to be just as fair as you can in looking at this problem?

Mr. JACOBS. I know that you gentlemen are not traveling through California to get prejudiced testimony. You want facts for judicial action.

The CHAIRMAN. I thank you for that. Now, do you keep out of Japanese stores?

Mr. JACOBS. No, sir; I do not. I own land, and I have dealt with Japanese. I have leased land to Japanese. I have owned delta lands for 20 years in California, and further than that, to show you that I am not prejudiced, I state to you that I had a Japanese boy in my family during the last year, and perhaps I was actually selfish in keeping him as long as I did. I studied the situation through him. He was about 15 or 16 years old, and you will notice in the Stockton papers during the school year advertisements from Japanese boys asking the privilege of going into American homes to learn the English language and learning to cook—

The CHAIRMAN (interposing). Now, I want to ask you a question right there: Do you see anything wrong in a congressional committee of inquiry attending a reception tendered by a Japanese domiciled in Stockton?

Mr. JACOBS. What is the question?

(Question read by the reporter.)

Mr. JACOBS. Well, that is up to the committee to determine. It is not for me to advise the committee, and I do not suppose the committee cares what I would do in case the invitation was extended to me. I presume the committee had its own reasons for doing

what it has done on this investigation, and I assume that you gentlemen are trying to get facts from every source possible, studying different—

The CHAIRMAN (interposing). Well, I will come right out. Did you announce a protest here some time yesterday?

Mr. JACOBS. I did, sir; and a great many others did and a great many other citizens of Stockton have stayed away from this committee meeting because of the fact that this committee was the guest, so the newspapers state, of a certain prominent Japanese in this community.

The CHAIRMAN. At dinner last evening?

Mr. JACOBS. Yes; and the newspaper stated that the committee went, or some of the committee went as guests of Mr. Shima, as his guests on his launch down the Sacramento River and the paper stated that the committee went as his guests yesterday afternoon down to his potato fields, and that they were going to attend a banquet at Stockton Hotel as his guest. Now, you ask me the question. I heard a great many of our best citizens object to that proposition.

The CHAIRMAN. Well, now, if you were on a committee with me, by Congress, or by the State, or otherwise, to go to the State of Washington to look into the conditions of some of the Indian tribes, and an Indian chief asked us to eat at his table, would you decline?

Mr. JACOBS. Sufficient unto the day is the evil thereof. I would cross the bridge as I came to it. If I thought I could learn something about the subject in hand by eating with the Indian I might go with him, as far as the character of the food would safely permit. In other words I would pursue my investigation as far as I reasonably and prudently could.

The CHAIRMAN. Well, I will say to you now that information came to me that you were protesting vehemently. I will say to you that I have eaten in the huts of the Eskimo, have eaten in the teepees of the Indians of the various tribes, and have eaten in the low straw huts of the Hawaiians, and have eaten in the cabins of the Negroes—

Mr. JACOBS (interposing). Well, your experience is more extended than mine has been.

The CHAIRMAN. And I think this committee, and I want the people of Stockton to know it, that this committee was fully justified in sitting around the table with this Japanese business man, securing information such as we could. And I would like to have you know further that this committee can not get all of its information in the slow process of a hearing, or that part of the time it is divided into groups of two or three making personal inquiries. It can not all be done by a single group. Now, I understood you to say that you wanted to be very fair and impartial. I want to be the same.

Mr. JACOBS. I assume that, Mr. Chairman; I assume that.

Mr. RAKER. Mr. Shima was notified to appear before the committee and was sworn and testified in San Francisco. He wrote a letter to the chairman and asked him to make a personal investigation of his activities in and about Stockton. We have nothing to do with the Sacramento River, with Mr. Shima, or anybody else, except to go on the boat, the regular boat to Sacramento, and in coming here we came in our own conveyances and others furnished through the courtesy of Gov. Stephens. When we came here we went down to the boat,



boarded the boat, and went down the river and visited and viewed Mr. Shima's ranch and others as we went along, and then we came in last night and had dinner with him. That is about a fair statement, isn't it?

THE CHAIRMAN. Yes; except that we came to Stockton on the invitation of no person.

MR. RAKER. And it is our purpose to go on through to Fresno and the Imperial Valley and other places. Now, you have known me for a good many years?

MR. JACOBS. Yes.

MR. RAKER. Now, as a Member of Congress and as a member of this committee, trying to be fair and frank without any fear or favor of what an examination might disclose, don't you think that I, with the courage of my convictions, would do the right thing, wherever I am, that will help to solve this problem and get information on all sides to the end that this committee can come to a fair, just, judicial determination as near as it can of the facts involved?

MR. JACOBS. I have known you, I think, about 35 years, and it would take overwhelming testimony to even raise a suspicion in my mind as to any impropriety on your part in any public or private acts of your life. I am honest in that and you know that from our dealings.

MR. RAKER. Now, some of these men on this committee I have known 10 years and some a less time—

MR. JACOBS (interposing). They look like a splendid bunch of men, and I have the fullest confidence in them, and I think they are all right. They look good to me.

MR. RAKER. I feel for myself and I feel that they want to go to the limits of the law to the end that we might honestly and thoroughly do our duty irrespective of criticism. You admire that kind of a man?

MR. JACOBS. I am delighted with them, and they do not need that recommendation from you; they don't need that; they don't need that. I am frank to say that it did not quite look like the best practice, so far as I was concerned, I am frank to say that to you gentlemen. I am not backing up at all, but at the same time I do not question the motives of you men in making an investigation like this to go on a trip of this kind. I think you can get the best results by secret-service methods. If you go down along this railroad now you will not see a half a dozen Japanese children. A month ago they were like ants coming out of ant hills. They are sweeping up their front yards for the committee to see, and they are presenting things in the best light.

MR. RAKER. To show you that we are not prejudiced at all, that is one of the things we have to avoid; in State and governmental institutions, when we go around on these investigations, we find everything is put in apple-pie shape so that we can not get the real facts.

MR. JACOBS. I know that, and from the experiences I have had in legislative investigations in my own State I know the embarrassment under which the committee works.

THE CHAIRMAN. And we have pursued this policy for a long time, and the only time that we have not pursued it, it has turned to be a mistake. We had the privilege of holding executive sessions and many matters come up which should not be discussed in public, but notwithstanding that every time an executive session has been held

something has popped out which has been injurious to the public. I think Judge Raker will bear me out in that.

Mr. RAKER. Yes; I am opposed to secret hearings and executive sessions, and I am in favor of letting the public know what is going on. Don't you think that is about right?

Mr. JACOBS. I don't think the committee should be limited to their sources of information from both sides.

Mr. RAKER. Should make them public?

Mr. JACOBS. Yes; with the understanding, of course, always, that the representative men on each side will be heard.

The CHAIRMAN. I believe that is all.

Mr. JACOBS. There is one thing I would like to say to you gentlemen. I know you are busy. It has been published in the paper that the Japanese women do not work in the fields of California. I know positively that that statement is not true. I have seen Japanese women working in the fields many, many times in this State. Of course, there was a suggestion this morning that a lot of men are trying to make politics out of this question. I want to say on behalf of Senator Phelan, and not from a partisan standpoint, that in his several years of advocating legislation upon this question he has truly, honestly, and patriotically represented the honest sentiment of the best people of California, and I can say the same for Gov. Stephens, of the opposite political faith, and I think that any man who attempts to do politics in this State and takes the opposite side, I would say that he has not had his ears to the ground for any length of time or that he is a poor politician or a fool.

Mr. RAKER. Isn't it a fact that there has been an exclusion bill—

Mr. JACOBS (interposing). You gentlemen can take it from me, when I make the statement, as stating conservatively the sentiment of California and this county, that I believe there are 90 per cent of the people in this county in favor of this exclusion. Of course, a Japanese is a good thing to make money with if you have the lands. Landlords can make money with him, but he is a dangerous competitor for the white man. The Japanese can live cheaply. The white man can not compete with them, because of their cheap methods of living and their habits of life, but they are not a desirable class of people, and the white race and the Japanese can not live together in harmony in the State of California. I would say to you gentlemen conservatively and dispassionately that I favor, as the people of California do, the preservation of the State of California as a white man's country and a white man's State.

The CHAIRMAN. Do you object to the bringing in of Mexican labor?

Mr. JACOBS. Yes. I would apply the same rule to the Hindu, the Chinaman, and the Mexican. I would make the same protest against the intermarriage of the Japanese that I would against the intermarriage with the Mexicans, the Hindus, the Negroes, or the Chinamen. I hope that you gentlemen will not go back to your homes feeling that I am suspicious of you for having eaten dinner where you did last night.

COMMITTEE ON IMMIGRATION AND NATURALIZATION,  
HOUSE OF REPRESENTATIVES,  
*Saturday, July 17, 1920.*

The committee met at 11 o'clock a. m. at the Angel Island Immigration Station, San Francisco, Calif., Hon. Isaac Siegel (acting chairman) presiding.

Mrs. E. Austin, Immigration Service, duly sworn as interpreter.

**EXAMINATION OF KAYASHIMA TANI.**

Mr. RAKER. What is your name?

A. Kayashima Tani.

Q. How old are you?—A. Seventeen.

Q. Have you any sisters?—A. One sister.

Q. Any brothers?—A. Three boys.

Q. Where are the boys?—A. One in America, one brother.

Q. What is his residence?—A. I don't know his address.

Q. In California?—A. I think so.

Q. You don't know for sure?—A. No, sir; I don't know his address.

Q. Where are your father and mother now?—A. Kagoshima Ken, Japan.

Q. They are both living?—A. My father is living. My mother is my stepmother.

Q. Your mother is dead?—A. Yes, sir.

Q. Have you a passport?—A. Yes [handing passport to Mr. Raker].

Mr. RAKER. Which is as follows:

The Imperial Japanese Government. Passport. No. 164243.

The undersigned, His Imperial Japanese Majesty's Minister of Foreign Affairs, requests all the authorities concerned, both civil and military, to permit the bearer, Taka Kayashima, emigrant (relative), a Japanese subject, proceeding to the United States of America to pass freely and without hindrance and in case of need to afford her every possible aid and protection.

L. S.

February 28th, 9th of Taisho, (1920).

(Signed

VISCOUNT YASUYA UCHIDA.

Description: Domicile, Kagoshima Ken. Family relation, wife of Tsurukichi. Age, 16 years 5 months. Stature, 4 feet 9.3 inches. Particular features, patterns (whorls) of both thumbs, left forefinger. Signature of bearer.

This is to certify that the photograph attached hereto is a likeness of person to whom this visé is issued, in witness whereof the seal of the American consulate general at Yokohama, Japan, is impressed upon the photograph. [Photograph.]

American consulate general, Yokohama, Japan.

Seen, No. 5825.

(Signed)

E. C. KELLOGG,

Vice Consul of the United States of America.

Dated June 29, 1920.

(Stamp.)

Photograph marriage  $\frac{19318}{30-12}$

Mr. VAILE. The thumb prints are not on the passports?

The INTERPRETER. No, sir.

Mr. VAILE. What Judge Raker read is not a translation of what is on the other side?

The INTERPRETER. No, sir.

Mr. VAILE. It is not the form of passport?

The INTERPRETER. No, sir.

Mr. VAILE. But those are the forms used for immigrants.

The INTERPRETER. Yes, sir. The Japanese Government issues two different kinds of passports, Himin and Emin, yes to immigrants.

Mr. VAILE. Those are issued to people of different social classes in Japan?

The INTERPRETER. Not exactly social. It is the financial standing of a man in this country who is sending for this woman; he can get a Himin passport if it shows—

Mr. VAILE (interposing). What kind of a passport is this [indicating]?

The INTERPRETER. That is Emin, laboring class—that is, he has not the standing of the other man.

Mr. SIEGEL. This passport has been examined by the American consular agent at Yokohama, Japan, who has impressed upon it a stamp, which says, "American consulate general, Yokohama, Japan, seen No. 5825, E. C. Kellog, vice consul of the United States of America, dated June 29, 1920. Stamp. Photograph marriage 182-14 And the fee stamp is \$1.

Mr. RAKER. Now, to that is attached a photograph and the seal. This is your photograph [indicating]?

The WITNESS. Yes.

Mr. RAKER. And attached to it is this certificate: "This is to certify that the photograph attached hereto is a likeness of the person to whom this visé is issued. In witness whereof the seal of the American consulate at Yokohama, Japan, is impressed upon the photograph." Is this your name [indicating]?

The WITNESS. Yes.

Mr. RAKER. Now, Taka Kayashima is the young lady's name at the present time?

The INTERPRETER. No, sir; that is her married name.

Mr. RAKER. What was her name before she was married?

The INTERPRETER. Oda Tani. The family name comes first. Her first name is Tani.

Mr. RAKER. Now, what other papers have you?

(Witness hands paper to Mr. Raker.)

Mr. RAKER. This is ticket "No. 7398, Toyo Kissen Kaisha Oriental Steamship Company, steerage check, S. S. *Shinyo Maru*, voyage No. 43, home sheet No. 30; No. on manifest 12. Name Mrs. Kayashima Tani, from Yokohama to San Francisco. Fiyioka, purser." And on the back is No. 19318. This is your ticket?

The WITNESS. Yes, sir.

Mr. RAKER. What other papers have you; your marriage certificate?

The WITNESS. This is the family record, which shows the marriage certificate [indicating].

Mr. RAKER. This is the marriage record?

The WITNESS. The family record.

Mr. RAKER. In Japanese?

Answer. Yes; and I put the date of marriage here [indicating].

Mr. RAKER. December 1, 1920?

Answer. Yes, sir.

Mr. RAKER. You translated that?

The INTERPRETER. Yes.

Mr. RAKER. Has she any other papers showing her marriage except this?

The INTERPRETER. No, sir; that is all they are required to bring.

Mr. RAKER. Can you read that to the reporter to show what the record shows?

The INTERPRETER. The record shows that the girl entered this family December 15, 1919. That is all it shows—that she has entered their family.

Mr. RAKER. She entered the family?

The INTERPRETER. She entered the family of this man at this date.

Mr. RAKER. Is that all you did to consummate marriage?

The INTERPRETER. She went to the husband's home and registered the marriage in the village or community.

Mr. RAKER. Have you your prospective husband's picture?

The WITNESS. Yes.

Mr. RAKER. Where is that picture?

The INTERPRETER. She turned it over to us yesterday at the boat, I will get it afterwards for you.

Mr. TAYLOR. Would you know his picture if you were to see it?

The WITNESS. Yes.

Mr. TAYLOR. You would recognize it?

The WITNESS. Yes.

Mr. TAYLOR. Had you ever met this young man in Japan that you were married to?

The WITNESS. I can't remember.

Mr. VAILE. Have you seen him before, that you know of?

The WITNESS. No.

Mr. TAYLOR. Have you had correspondence with him through the mails?

The WITNESS. Yes.

Mr. TAYLOR. How long have you been negotiating this marriage?

The WITNESS. About two months before the marriage or registering into the family we negotiated.

Mr. SWOPE. Where is your husband living?

The WITNESS. Stockton.

Mr. SWOPE. What business is he in?

The WITNESS. Farmer.

Mr. SWOPE. How old is he?

The WITNESS. Twenty-nine.

Mr. TAYLOR. How long has he been in America?

The WITNESS. About 10 years.

Mr. TAYLOR. Have you any letters from him?

The WITNESS. No.

Mr. TAYLOR. None at all?

The WITNESS. No.

Mr. TAYLOR. Now, if they would put some other picture up a little different and the man would come here to take you as his wife, you would have to go, would you not?

The WITNESS. I would have to see into that before I would go.

Mr. SWOPE. Did your husband pay your father any money?

The WITNESS. Only such money to come to the United States here, expense money, 400 yen; that amounts to about \$200.

Mr. SWOPE. Would that be about the normal expense?

The INTERPRETER. No, sir. Most of them send more than that.

Mr. RAKER. You are not sure who your husband is? You have no letter from him. You have only one picture here, and they all look alike, so it would be pretty hard for you to tell just who would be your husband.

The WITNESS. All I know is that I have seen his picture, and that is all I can go by.

Mr. RAKER. What I am getting at is, this young girl is relying entirely upon somebody coming here and getting her. If a Japanese man comes here 25 to 30 years of age and he says that is he, although it does not look much like him [indicating photograph], will you go with him as his wife?

The WITNESS. I would want to see first, and find out.

Mr. SWOPE. Isn't it just as easy for these Japanese girls to identify a Japanese man from a picture as it is for an American girl to identify an American man from a picture?

The INTERPRETER. Yes.

Mr. SWOPE. Have any mistakes been made?

The INTERPRETER. Once when we had a hearing the wrong man came in by mistake, and the woman said: "That is not my husband" right away. She was a picture bride also. They study their pictures pretty well. They know. Also, they have a consular paper to use. It won't take me a minute to get the consular paper which verifies the man to be that man. This is what they have to bring to claim their wives, so we know it is the man [indicating paper].

Mr. RAKER. This is what he brings: "Consulate, Japan, 711 International Bank Building, Los Angeles, Calif." Also there appears on here the seal "His Imperial Majesty's consulate," and over that is the stamp, "July 12, 1920," and under it, "9683. To whom it may concern: This is to certify that Tsutonu Hosma, a subject of Japan, whose residence is at 891 East Coronado Street"—that is not the one in this case?

The INTERPRETER. No; but every one has to bring these in every case.

Mr. RAKER. But you have not the credentials of this young lady's husband.

The INTERPRETER. No, sir; he has not presented himself yet.

Mr. RAKER. "The person above mentioned is of good character and has means to support a wife or family, as the case may be." It is signed "Ujiro Oyama, consul of Papan," and then it is signed by T. Tanaka. That is the same one that they all bring?

The INTERPRETER. Yes.

Mr. SIEGEL. Can you read?

The WITNESS. Yes.

Q. Do you go to school?—A. Yes.

Q. How long did you go to school?—A. Nine years.

Q. Do you know what you husband's business is?

Mr. SWOPE. She has already answered that.

Mr. SIEGEL. How old is your father?

A. Sixty.

Q. Were you examined by the doctor before you came here?—

A. Yes.

Q. And when you went to the American consul to get your passport viséed did he ask you any questions?—A. Yes, sir.

Q. What did he ask you?—A. Where I was born, age, and where I was going.

Q. Is that all that he asked you?—A. Yes.

Q. You are sure of that now?—A. Yes.

Q. Those three questions?—A. Yes.

Q. And that is all?—A. Yes.

Q. And then he viséed the passport?—A. Yes.

Mr. SWOPE. You have had correspondence with your husband; do you know how much money he is worth; how much money he possesses?—A. I don't know.

Q. Has he a good home?—A. Yes, sir.

Q. Did he say whether you would have to do any work in the fields or not?—A. To study sewing on a machine.

Mr. RAKER. What have you done with the letters that you got from this man?—A. Left them in Japan.

Q. Why didn't you come over here before? You say you were married in December, 1919; why did you wait so long before coming over here?—A. Because I had plenty of time before the limit, so I waited.

Q. Before what limit?—A. Until the limit of time of passport, eight months.

Q. You were married in December and did not get your passport until February 28, the last day. Why didn't you come over here before that?—A. I went to live in my husband's home. My husband is my cousin.

Q. Who told you about the time expiring, when you could come over?—A. At the village.

Mr. RAKER. I don't know whether the committee appreciates this, but here is a marriage on December 20, 1919, and the passport is dated February 28, 1920.

The INTERPRETER. Before they apply for a passport they have to go before the village master, who stamps that. It goes first from the village to the ken, or preceptor, and from the preceptor it goes to the foreign office, and the foreign office says yes or no, and then it goes back to the kencho—

Mr. SWOPE (interposing). What date did you receive your money to come over here?

A. I am not sure.

Q. About what month?—A. About one month.

Mr. RAKER. Are these other young ladies in a similar situation?

The INTERPRETER. I think probably they are, but some of them have known their husbands for a good many years. There are lots of them who come with their husbands. These are all picture brides.

Mr. TAYLOR. I understand that the distinction between these ten and the others is that these ten have not seen their husbands?

The INTERPRETER. They have not seen their husbands.

Mr. TAYLOR. And they are picture brides?

The INTERPRETER. Yes.

### EXAMINATION OF PICTURE BRIDES.

(Examination had through interpreter.)

Mr. RAKER. What is your name?

A. Kanane Yamamoto.

Q. Did you see your husband before you came into the United States?—A. No, sir.

Q. What is your name?—A. Watonobe.

Q. Did you see your husband before you came into the United States?—A. No, sir.

Q. What is your name?—A. Ozawa.

Q. Did you see your husband before you came to the United States?—A. When I was a very small girl I knew him, but I can not remember him very much.

Q. How long ago do you think you saw him?—A. When I was about four or five years old.

Q. What is your name?—A. Noma Kishi.

Q. Have you ever seen your husband?—A. I have never seen him.

Q. What is your name?—A. Hayashi Koto.

Q. Have you seen your husband, before you came to the United States?—A. No, sir.

Q. What is your name?—A. Makamura Tsue.

Q. Have you ever seen your husband yet?—A. No, sir.

Q. What is your name?—A. Orima Mie.

Q. Have you ever seen your husband?—A. No, sir.

Q. What is your name?—A. Hijike Kitotoko.

Q. Have you ever seen your husband yet?—A. No, sir.

Q. How old are you?—A. Eighteen years and 11 months old.

Q. What is your name?—A. Asano Shiga.

Q. Have you ever seen your husband yet?—A. Yes; I know him very well.

Mr. SWORN (addressing interpreter). I wish you would ask all of the girls if their husbands have mentioned anything to them about working in the fields over here?

The INTERPRETER. They answer "no."

### EXAMINATION OF JOAQUIM SILVA.

(Philip Garcia duly sworn as interpreter.)

(Witness Silva duly sworn through interpreter.)

Mr. SIEGEL. State your name.

A. Joaquim Silva.

Q. Where did you come from?—A. Greeley, Colo.

Q. You came from Mexico into the United States?—A. Yes, sir.

Q. How did you come from Mexico into the United States?—A. Came through El Paso, Tex.

Q. Did you come into the United States without being asked any questions?—A. No, sir; they did not ask any questions at all when I came through. I came through by the bridge.



Q. Did anybody examine you?—A. Never asked me any questions. I just walked through into the United States.

Q. Did you see other people walk through there that way?—A. Yes; there was another boy went through there the same way.

Q. Who told you that you could come across?—A. The Mexicans come back and forth.

Q. Without having any passports or any papers?—A. No, sir.

Q. Can you read?—A. Yes, sir.

Q. How old are you?—A. Twenty years old.

Q. Did anybody ask you to come into the United States, to come into Texas?—A. Colorado, you mean?

Q. Yes.—A. Yes; I went to work in Colorado.

Q. But who asked you to go there?—A. A contractor.

Q. What is his name?—A. I don't know his name.

Q. Did you get a letter from a contractor while you were in Mexico to come?—A. In El Paso different people came to me and asked me to go to work.

Q. Didn't some of these people come over onto the Mexican side and ask you to go to work?—A. No, sir.

Q. Do you know of many other people coming across in the same way?—A. Lots of them come over the same way, but some of them have to go back again.

Q. Who told you that you could get across that way?—A. Lots of my friends go back and forth and they told me this was a good place to work, so I came across.

Q. How many miles from the border did you live?—A. I lived in Chihuahua, about 200 miles from the border.

Mr. Swope. Do you know of any of your friends coming over?

A. No, sir.

Mr. TAYLOR. Did you ever have any trouble in Mexico before coming over here?

A. No, sir.

Q. Were you in the Mexican Army?—A. No, sir.

Mr. SIEGEL. Are there any Japanese coming in from Mexico the same way?

A. I don't know.

Q. Did you see any Japanese in Mexico?—A. Yes.

Q. Were there many Japanese in the place where you came from?—A. There was only a few in Chihuahua where I came from.

Q. Were there many as you got near the border line?—A. I did not see any near the border line.

Q. What part of Texas did you come from, and where did you go to in Colorado?—A. From Laredo, Tex., to Greeley, Colo.

Q. What were you doing in Greeley, Colo.?—A. Working in the sugar beets.

Q. Didn't the sugar beet agent come into Mexico and ask you to come over?—A. No, sir.

Q. How long did you work in Greeley?—A. I worked a year in Rockefeller and one year in Greeley, and another year in Fort Morgan.

Q. Did you go back each time?—A. Then I went to work in Colorado.

Mr. SIEGEL. What is the warrant, Mr. Commissioner, on the ground that he is unlawfully in this country?

The COMMISSIONER OF IMMIGRATION. I don't know just the charge. Probably he is charged with entering without inspection, but we can get you the warrant.

Mr. RAKER. Did you give any money to the inspector when you came from Mexico to the United States?

A. No, sir.

Mr. SWORE. Who came with you?

A. A boy from the same place.

Mr. RAKER. Who gave you any money when you got across to the United States to pay your railroad fare?

A. When I got to Laredo some agent picked me up and put me on the railroad.

Mr. SIEGEL. When you got to Laredo did somebody take you and put you on the train to go to Colorado and pay your fare?

A. No, sir.

Q. Did you have any money when you came over?—A. No, sir; I had no money.

Q. Where did you get food to eat?—A. On the train they fed us and they gave us a ticket.

Q. How did you get on the train? Who gave you your ticket?—A. The employment office.

Q. Met you as you came over the bridge, is that right?—A. The same time I came crossing the street, El Paso Street, 7 El Paso Street, the agent there asked me to go to work for him.

Q. And then the agent put you on the train?—A. Yes; and the agent put me on the train. There was 50 of us altogether.

Mr. SWORE. Did you come across there in the daytime or in the night time?

A. About 10 o'clock in the day.

Q. Was there anybody on guard there at the bridge?—A. There was a man standing by there, but he told me to go through.

Q. What did you tell him?—A. I told him that I wanted to go to El Paso, and he said all right.

Q. Was he an American official?—A. He was an American.

Q. What date did you come over here?—A. Tenth day of May, 1916.

Q. How long did you stay in El Paso?—A. I left the same day.

Q. Where does that agency maintain headquarters?—A. No. 7 El Paso Street.

Mr. SIEGEL. You got into some trouble, did you, at Greeley?

A. After I got there in the sugar beets, I had some pistol in my pocket, and somebody search me and arrested me.

Q. Did you have your money with you when you were there working?—A. Yes; I had a check for \$120, but before they arrested me I cashed that check in the First National Bank and I sent it back to Mexico, so I didn't have any money on me then.

Q. How long were you kept in jail there?—A. Forty-five days I was kept in jail.

(Angel Island hearings closed.)

COMMITTEE ON IMMIGRATION AND NATURALIZATION,  
HOUSE OF REPRESENTATIVES,  
*San Francisco, July 17, 1920.*

The committee met at 3.15 p. m. at the St. Francis Hotel, San Francisco, Calif., Hon. Albert Johnson (chairman) presiding.

Mr. Swope. Mr. Chairman, I would like to protest against individual statements which are given out that have been, unfortunately, taken as the opinion of the committee; for instance, in the Call of this date, under glaring headlines, there is a statement by Mr. Siegel declaring that Angel Island immigration station is a fire trap, a health menace, and it is written as though it is condemned by the members of this committee and is referred to by one of the members as "a rotten, dirty hole, the worst I have seen." That was by Mr. Siegel. Of course, the members have a right to express their own opinion, and Mr. Siegel would be entitled to express his own opinion.

I want to say for my own part that that statement does not represent my views on the subject, and, considering the equipment they have on the island, I think it is in splendid shape. From a health standpoint I think it has more sunlight and air than Ellis Island. The bunks are the same kind that were used on the transports for American boys, and it seems to me as if it was in a sanitary condition compared with any of these other stations, especially Ellis Island, and as a fire trap, of course it might be improved upon. I do not even believe that it is a fire trap. I understand that those electric switches they have unlock every door at the first alarm of fire, and before I conclude what I have to say I would like to hear from Judge Raker and Judge Box as representing the feeling of the whole committee.

Mr. Box. There should be some expression here that one man undertaking to talk for or to represent the whole committee is not a proper way of proceeding, the way I see it.

Mr. VAILE. I certainly would not consider—

The CHAIRMAN (interposing). I think we had better discuss this in executive session.

Mr. SWOPE. This article has been made public and I think—

Mr. SIEGEL (interposing). Mr. Chairman—

Mr. Box (interposing). Just a minute. I think Mr. Vaile should be permitted to speak.

Mr. SIEGEL. Wait a moment. I have something to say, I think. We were supposed to have the Assistant Commissioner of Immigration here for examination. He himself admitted that he had but two men to guard that place at night, even though there might be 600 people there. As far as I am concerned I think the newspaper men that were along, seeing the conditions, although there were only two of them permitted to go with the committee over the place, two representing two associations, and they can readily say that there was not even a single fire extinguisher around the place, and when the statement is made that water must be brought over by barges and there is no water supply on the island, and the very fact that there are only two men on guard at night, and there is not a single fire escape around the place, so far as I am concerned I think the island should be thrown open so that all newspaper men could go over the entire place and see for themselves.

Mr. Box. I move that each member of the committee be permitted to make a statement in order and that there be no interruptions.

Mr. VAILE. I indorse partly what Mr. Siegel has said. I think there is great danger of fire there. That is my opinion. I think the Government should either rebuild those buildings or build them at another place, or change the character of the buildings, but as far as its being a rotten dirty hole, my opinion would be exactly the contrary, as far as sanitary conditions are concerned, and rather than being deplorable, my opinion is that they are excellent. It seemed to me that the place is very clean, even in the room where a large number of Orientals are. There was very little confusion, very little litter. The places were clean and the tables appeared to be clean.

Mr. SIEGEL. There was no statement made as I understand it that the tables were not clean. I have not seen the paper, as far as that is concerned.

Mr. Box. I think we should proceed in order.

The CHAIRMAN. Mr. Vaile, proceed.

Mr. VAILE. I am through.

Mr. RAKER. Mr. Chairman, I had been to Ellis Island and I had been all over it from one end to the other, from the cellar to the garret, through the offices, through the detention rooms, through the prisoners' quarters, through the toilets, and every place where there is anything to be seen. I had my eyes opened here this morning. I went through the same thing, went over it, looked at it, and when something was said—I hear that a report had gone out that it was insanitary, and I immediately inquired who it was that made that statement and the answer was that it was Mr. Siegel.

So I asked Mr. Siegel to show me where there was any insanitary condition, where it was dirty or filthy, and I asked him to show me, and he tried to show me rooms, but he was unable to show me any room that showed any signs and when we got through this morning about 9 o'clock there was some sweeping up to be done. We went through the kitchen and we went through the wards, and I looked at them personally; I went back over them again to see the conditions, and I want to say in justice to those who keep them, that the kitchen and dining room and parlors, and everything else is in a nice, healthy, clean condition. It is sunny, and there is no place where people are detained where they have as much light and sun and fresh air as they do on this island. There is no question about it. There is no stench and no smell. I even went into two or three of the toilet places to see for myself. I went into the hospital and found the same conditions there. With regard to the question of fire escapes, the highest building is a two-story building and there are lower buildings and a man can get out of one of them without any trouble, or even a higher one, as far as danger is concerned.

In any building there is a danger of fire occurring at any time. So, I think that this station is an ideal place to keep people in, from every shape or form, and I want to say that it is sunnier and the conditions are much better than in Ellis Island, from my personal observation, not only once, but three or four times, and I think it is an injustice to make a statement of this kind upon the facts which are there for any one who actually desires to go and see

Mr. SIEGEL. I—

The CHAIRMAN. Wait until we hear from Judge Box.

Mr. SIEGEL. Congressman Kleczka says it is a fire trap, and the paper says so and I went through that personally and I would like to have all of the newspaper men given an opportunity to go over there and to look at it for themselves.

Mr. Box. This is an unfortunate affair, and as I view it, the truth lies somewhere between the extremes. Personally I saw nothing to indicate any bad condition due to bad administration. My own personal judgment is some of the buildings are unsafe in case of a fire and one building—it was not sufficiently ventilated. I think that to be due to its crowded condition, the presence of a large number of orientals smoking and eating, and other things, in the same room. Personally I think some of us have taken one extreme and some another, but I think the plant is inadequate and unsafe, but I believe it is worthily administered.

Mr. SIEGEL. I will say to you, Judge Box, that you have not said a single word uttered by me. I said the responsibility was at Washington in not providing adequate safeguards against fire.

Mr. Box. I did not say what you said, but if the paper quoted you correctly—

Mr. SIEGEL (interposing). I think it was your duty, Mr. Chairman, to have been present over there to-day.

The CHAIRMAN. I had some other work to do.

Mr. SIEGEL. I know all about that. Of course, notice was given that we were going to be over there. They knew we were coming, and therefore the place must have been in the best condition.

Mr. VAILE. I object to the insinuation in your statement that the place was fixed up in expectation of this visit. You do not know whether the place was any different to-day than it has been any other time.

The CHAIRMAN. Those having any complaint to make can make them and we will have it in the record.

Mr. TAYLOR. This is the first opportunity I have had to observe an immigration detention barracks. I will say, however, that I was favorably impressed with the conditions as I saw them. I think from a sanitary standpoint the barracks are ideal. I thought the ventilation splendid, and from my inquiry as to the precautions that had been taken to take care of any emergency arising from fire satisfied me. I understand that they have a number of fire extinguishers over there.

Mr. SIEGEL. Did you see any?

Mr. TAYLOR. The superintendent informed me that they had.

Mr. SIEGEL. Did you see any around there?

Mr. TAYLOR. I did not look for them.

Mr. SIEGEL. I looked for them.

Mr. TAYLOR. I made inquiry of the superintendent, who is present here, and he will testify this afternoon, and he said they had them. As far as water is concerned, I saw large tanks over there which contained water to be used in case of fire, and I did not see any immediate danger or menace from that angle.

Mr. RAKER. I want to say, in addition to that, that this has not been my first visit to Angel Island, nor my second. I have been there a number of times before, and it has been improved in buildings and

other things, and the public knows of the character of these buildings and how things are managed.

The CHAIRMAN. All right; the matter will be taken up later, and those desiring to make complaints to the commissions may do so for the record.

Mr. SIEGEL. I think it would be a very good idea if the commissioner were to receive a suggestion from the committee that the place ought to be turned open to all of the newspapermen, so that they can see for themselves, instead of having two, representing both associations, go through the place.

The CHAIRMAN. The commissioner is under instructions of the Commissioner General.

Mr. SIEGEL. As this is termed an open meeting, I move the chairman be moved in behalf of the committee to ask the commissioner that permission for the newspaper men of all the newspapers to be allowed to go through the entire place and make their own deductions instead of merely two who were permitted to go through this morning be granted.

Mr. VAILE. Perhaps we ascertain by a question or two from the commissioner whether that privilege has ever been refused to any newspaper man.

The CHAIRMAN. I think the motion is out of order.

#### STATEMENT OF W. T. BOICE.

(Mr. Boice duly sworn.)

The CHAIRMAN. Mr. Boice, you were asked to come over this afternoon to be heard before this committee?

Mr. BOICE. Yes.

The CHAIRMAN. What is your occupation?

Mr. BOICE. Assistant commissioner of immigration. I may say that Mr. White was very glad and anxious to have been able to meet your committee this morning, but he was called away on some very particular business last evening and found it impossible to be here.

Mr. SIEGEL. Was Mr. White on duty yesterday?

Mr. BOICE. Yes.

Mr. SIEGEL. What time did he leave the island yesterday?

Mr. BOICE. Half past 2.

The CHAIRMAN. Now, the chair is going to rule that if the committee is going to make an inquiry as to Angel Island, it will go into executive session. I do not desire to do that because there are a number of witnesses called to appear here at 4 o'clock. That time is now approaching rapidly.

Mr. SIEGEL. If that is the case, why let there be an executive session and let us make an inquiry into the island.

Mr. RAKER. I personally object to any executive session.

Mr. BOX. I move you that we proceed with the matters that the committee planned to handle in an orderly way, and that this incidental matter be laid aside, and that we go ahead with our business.

Mr. RAKER. Second the motion.

Mr. SWOPE. I second the motion.

The CHAIRMAN. You have heard the motion. Any discussion?

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Mr. SIEGEL. Yes; discussion as follows: That you gentlemen in open meeting have called for facts, examined witnesses on this Japanese question, and have discussed it in the newspapers, and you have each of you expressed opinions on certain conditions. As far as this committee is concerned, I think that question is of sufficient importance to be looked into, as to whether the conditions really are such as the assistant commissioner has told me, that he has repeatedly recommended that new buildings be obtained here on the mainland not being over there away from the mainland, where it is costly to run them—

Mr. RAKER. Those matters were not involved and were not the matters I made my statement on.

Mr. SIEGEL. As to the condition of the buildings: By condition is meant their state. To my mind it looks as though they had not been painted in quite some time. I do not blame the commissioner for that. He is not responsible. He does not get the money, except what he is allotted from Washington; but as to the condition of the place, anybody could see by going through it. The commissioner stated that he had asked for additional watchmen and has not got them. He has only two watchmen to guard the whole place at night, when he should have 15 or 20 more. He has not got them, although he has requested them.

The CHAIRMAN. All in favor of the motion say "aye."

(Motion carried. Mr. Siegel voting in the negative.)

The CHAIRMAN. The motion is carried. We will proceed with the regular business.

Mr. SIEGEL. I will make this announcement, that I will wire to the Secretary of Labor for permission to have as many newspaper men as may wish to be allowed to go over the island and look over it and inspect it so they can see for themselves, instead of being just allowed two of them. At the same time I will call attention to the conditions as I have found them.

Mr. RAKER. Here is the assistant commissioner. He is under oath. He states that they have never denied newspaper men the right to go in and inspect the place and see the people and the buildings or anything else.

Mr. BOICE. They have visited there every day.

Mr. RAKER. Do you deny them the right to do that?

Mr. BOICE. No, sir.

Mr. SIEGEL. The question involves whether you will grant them permission to go over there?

Mr. RAKER. He has allowed them.

Mr. SIEGEL. I do not care to be interrupted; when I want to make a statement I will make it, and I propose to make it. This is not a one-man committee.

Mr. RAKER. For the record, Mr. Siegel made a statement here that a condition exists that is not true—

Mr. SIEGEL (interposing). I repeat it, does exist.

Mr. BOY. In order to keep order I will move that we adjourn.

The CHAIRMAN. What will you do with the motion to adjourn.

Mr. SIEGEL. I move to put it on the table.

The CHAIRMAN. You can not move to put it on the table.

Mr. SIEGEL. Oh, yes; I can. I do not want to adjourn.

The CHAIRMAN. Let us be reasonable. You are all pretty tired—

Mr. RAKER. Mr. Chairman, just a moment. The statement was made as to a fact before this committee—we have a witness on the witness stand who is the assistant commissioner of immigration, and I ask permission that I may ask him, in order that it may go into the record, before we act upon that matter, to show that the newspaper men at no time have been denied the right to land on Angel Island and to make any inspection that they desired. Mr. Boice, state whether or not any newspaper men have been denied admission to Angel Island, to inspect the buildings there or their maintenance.

Mr. BOICE. I never knew of any request being denied.

Mr. RAKER. If they had been denied you would have known it?

Mr. BOICE. Yes; I have been on duty there most of the time.

The CHAIRMAN. Were you asked to come over here to make any particular statement?

Mr. BOICE. Yes; there was some matters the committee wanted to go into with me, and I thought they might be considered a matter of administration, and I think you people are the best judges of the matter.

The CHAIRMAN. The matters of administration are not in the hands of this committee.

Mr. BOICE. Well, between our administration and that at Washington, it is something you should be familiar with, and you are the best judges as to whether or not it should be made public.

The CHAIRMAN. We will try to arrange a time to hear you and give you sufficient notice.

Mr. SIEGEL. I wish to ask that when the witness testifies that it be in public and to state that I am opposed to any executive session. I do not see why there should be anything concealed behind closed doors or anything heard behind closed doors. I can not see the necessity for concealing at any time or at any place anything by a congressional committee.

The CHAIRMAN. I think we might as well start with the regular witnesses.

## STATEMENT OF GEORGE WARREN HINMAN.

(Mr. Hinman duly sworn.)

The CHAIRMAN. What is your address and your business?

Mr. HINMAN. 423 Phelan Building, San Francisco, district secretary of the American Missionary Association.

The CHAIRMAN. Now, Mr. Hinman, your name appeared on the list of witnesses we desired to hear in regard to the Japanese problem on the Pacific coast. Do you desire to make a statement?

Mr. HINMAN. Yes.

The CHAIRMAN. We will be glad to hear from you.

Mr. HINMAN. The persons who have asked this hearing represent the leading denominations of America, the Y. M. C. A. and the Y. W. C. A., in their missionary activities for orientals on this coast. The territory covers the entire coast, and the persons represented have a thorough knowledge of the present conditions among orientals in the United States and have confidence in the efficacy of our Americanization program that we are following out in this mis-



sionary work. Our work is for all of the orientals. We understand that the purpose of this committee is to study the oriental situation, and we recognize that the situation among the Chinese and Hindus is equally involved with that of the Japanese, although an effort has been made here to center the attention upon the Japanese. We come here to protest against having the hearing used as a means of promoting this State propaganda, or State initiative, and we simply ask for a little interlude in the hymn of hate that the newspapers have been carrying on against the Japanese.

The CHAIRMAN. You do not mean to infer that the committee has been unfair?

Mr. HINMAN. No, sir; not at all. It is the unfortunate situation in which these hearings have been placed here in California by the newspapers. These things have been put in the newspapers in a way to hinder getting at the exact facts. Just the other day when some members of the committee showed a natural human interest in a Japanese child the incident was presented in the newspapers under the caption, "Cute, but yellow." I am sure you will agree with me that although that statement was not cute, it was certainly "yellow."

We representatives of missionary work are not concerned, except indirectly, in championing the political and economic rights of the orientals in America. We wish to emphasize another side of the question. Quoting from the San Francisco Bulletin, Friday, July 16, 1920: "Isaac Siegel, of New York, a member of the committee, said: 'There are two phases to this question and only two. On the one hand are the men who are leasing lands to Japanese and making money. They boost for the Jap and say he is necessary. On the other hand are the people who talk about the future and who see nothing but disaster ahead in the rapidly growing Japanese power.'" I would like to call the attention of the committee to the fact that there is another side to this question, the position of those who are working to Americanize the Japanese by Christian methods.

Most of the Japanese recognize, as we do, that to an alien immigrant naturalization and land holding in the United States are not rights, but privileges. We are not advocates of free immigration for orientals or any other nationality so different in type of civilization. We believe in uniform immigration laws, which shall protect our people from unfair competition with immigrants, either from Europe or Asia. We realize the problem raised by the coming of orientals to the United States, for it is that which makes our missionary work necessary. Maintenance here of the religious institutions of China, Japan, and India, forming centers for national traditions and attachments, we regard as one of the most serious obstacles to Americanization, and we seek to substitute the American school and the American church for these oriental institutions. We have abundant evidence that the orientals are not incapable of assimilation, but religious work among them is one of the most effective agencies to this end.

Mr. VAILE. You are not referring to physical assimilation?

Mr. HINMAN. I am referring to assimilation in the sense of accepting American ideals. I think it is hardly fair to limit the question of assimilation to simply that of miscegenation.

Mr. VAILE. It has been used both in a sense of physical and industrial and social—

Mr. HINMAN (interposing). I am using it in the sense of adjustment to American ideals. We have a number of examples of successful assimilation, of the efforts toward assimilation. We hold that the Japanese Y. M. C. A. and Y. W. C. A. in San Francisco and the work of the churches here in San Francisco and Los Angeles and elsewhere are illustrations of successful assimilation through the efforts of missionaries. We have to submit the fact that the Japanese Association of Southern California last year had a fund of \$1,500 for the purpose of carrying out their Americanization program and that the Japanese Association of Northern California used an almost equal sum on a distinct program of Americanization.

Mr. SIEGEL. What did that consist of?

Mr. HINMAN. In southern California there were four different departments of this Americanization program. One was medical, one was instruction to the women, particularly in American dress and American manners, one was institutes in which the chief of police of Los Angeles and a representative of the mayor, representative of the City Federation of Churches, representatives of the Board of Education, and others were invited to meet the secretaries of the 19 Japanese associations of southern California for a discussion of methods of assimilation, methods by which the different associations in southern California might be brought into touch with American ideals.

Mr. SIEGEL. That covers the nine southern counties of California?

Mr. HINMAN. Yes. And a similar program was put on in the north. I am more familiar with that in the south. In connection with the statements that have been made concerning the Buddhist temples here in California, we recognize that the Buddhist interests are likely to be a menace to American ideals, but it has come to our attention that the Buddhists have been compelled to practically adopt American methods in their work. They have the Sunday schools, they have the church services, and in many other respects they have conformed closely to our churches. The influence of Americanization is strong upon all of the Buddhist temples. Of course it is foolish to say (referring to a remark of Senator Phelan) that the Buddhist temples teach Shintoism, because that is simply a confusion concerning the religion of the Japanese.

Mr. RAKER. What do you mean by that?

Mr. HINMAN. Shintoism and Buddhism are separate, quite separate religions, and the Buddhist temples closely approximate to Christian churches. They have adopted very many of the methods of the Christian churches.

Mr. RAKER. Have you been in them?

Mr. HINMAN. Yes; I have. Something has been said concerning the Japanese language schools. Here I have a written report of an examination of a Japanese school in the south, written by a man who speaks Japanese. It is on the very subject of the nature and purposes of the instruction in these language schools. I will read it if you wish, or simply place it in the record. It is important as showing that these schools are not un-American.

The CHAIRMAN. I think you might read it.

Mr. HINMAN (reading):

First of all, the reason for this school and for similar schools for the Japanese children in California. As these Japanese children attend the American grammar schools and play with American children, they of course, pick up English much faster than they do Japanese. So that it most frequently happens that they are talking in a language that their mother can not understand, which separates the mother from her children, much to her anxiety. She is of course glad that they know English but wants them to know Japanese too. It is also an advantage for any child to be able to speak two languages. But these are very minor reasons compared to the great question as to whether the Japanese are going to be permitted to remain in this country or not, whether they are going to be given the opportunity of making a living here or be legislated out of the rights that most men in our boasted democracy are given.

If they are practically driven out of this country by legislation and antagonism, then what will those children do who know only English and can not speak Japanese. If they have to go back to Japan, they must know Japanese. The anti-Japanese agitation has been the most potent factor in producing these Japanese language schools. If the Japanese were sure of a welcome here or at the least that they would not be legislated out of the privilege of farming the land, if they were sure of not being discriminated against, there would very soon be no Japanese language schools. It is the anti-Japanese attitude fostered and aroused by politicians who twist and exaggerate the truth and do everything in their power to cause misunderstanding between Americans and Japanese that make these schools necessary in the eyes of Japanese. There are, therefore, throughout California, where any number of Japanese children live, little language schools, held for one or two hours in the afternoon, after the Japanese children come home from grammar school.

In the Long Beach school there are at present 40 children. They are divided into two divisions—the country children come and study from 9 a. m. to 12 u. m. on Mondays, Wednesdays, and Fridays; the city children come on Tuesdays, Thursdays, and Saturdays, during the summer. In the wintertime they come from 3 to 5 in the afternoons. Their age is from 3 years to 9 years and there are no children over 9 in the school.

What do they teach? They teach the Japanese language and writing, using the very same readers that I used when I went to Japan and began the study of the Japanese language. They read the readers from number one to five.

The CHAIRMAN. Who is this man writing this, which you are reading?

Mr. HINMAN. A missionary from Japan named Paul B. Waterhouse.

The CHAIRMAN. Can he supply us with the readers?

Mr. HINMAN. I presume he can.

The CHAIRMAN. Where does he live?

Mr. HINMAN. In Pasadena.

The CHAIRMAN. Have you them?

Mr. HINMAN. No, sir. These are the ordinary readers used in the public schools of Japan.

Mr. RAKER. That was signed by this gentleman?

Mr. HINMAN. It is not signed by him, it is a copy of his letter.

Mr. RAKER. Give us his address.

Mr. HINMAN. Paul B. Waterhouse, 719 Palisades Street, Pasadena, Calif.

Mr. RAKER. And the date of that letter.

Mr. HINMAN. June 26, 1920. Now, with reference to the population, we have no desire to question the facts concerning oriental population and Orient land holding in California, as published in the reports of the United States Commissioner of Immigration and the California State Board of Control. These figures have, however, been used to create false impressions, often without any regard to the ratio between oriental totals and totals for the whole State.

with Mr. Shima. Mr. Shima was ready and willing to take the land when it was reclaimed, in fact, anxious to take the land when it was reclaimed. In other words, the reclamation was not contingent upon Mr. Shima taking the land. The reclamation would have occurred even though he had not taken the land. As a matter of fact, that was the case with the first reclamation. He only operated a small portion of them. The Rindge Co., with which I was connected at that time and with which Mr. Phillips was also connected, Mr. Shima bargained for those lands, but took only a small portion of the entire tract.

The CHAIRMAN. Took it under lease?

Mr. ATHERTON. Yes.

The CHAIRMAN. Did it finally come to a point where he purchased the land?

Mr. ATHERTON. No, sir. At first he developed only a small acreage out of a reclamation and then later, as he expanded he would take the entire reclamation under a lease.

The CHAIRMAN. Does he own any islands outright now?

Mr. ATHERTON. Yes.

The CHAIRMAN. Purchased them from your company?

Mr. ATHERTON. Purchased them from our company. That was a very much later development—well, not all of it. There is one tract of land that he owns which he bought from other people; that is, a portion of it and a portion of it from us, and that particular land we reclaimed for him under a contract with him.

The CHAIRMAN. When he was under the lease plan entirely he must have paid you considerable sums.

Mr. ATHERTON. Yes.

The CHAIRMAN. Approximately how much per year, just in round figures.

Mr. ATHERTON. His leases overrode. Sometimes he had an older lease when a new one would come in. I think it is possible as much as \$250,000 rentals in a single year.

Mr. VAILE. Extending over what period?

Mr. ATHERTON. And he has been renting land from us since 1904, continuously, up until last year.

The CHAIRMAN. And last year he purchased?

Mr. ATHERTON. Well, some he had purchased before that.

The CHAIRMAN. He completed his purchase?

Mr. ATHERTON. Yes.

The CHAIRMAN. I was informed while looking over the lands down there that one tract across from Shima, and I am not sure but what it was across from where he is building his new place, had been abandoned and has not yet been taken up by anybody; that it has no owner; a good sized island and looked like it was the same kind of land.

Mr. ATHERTON. A short distance from where he is putting up his new building?

The CHAIRMAN. Yes.

Mr. ATHERTON. You are probably referring to Mildred.

The CHAIRMAN. The title to that is in the State?

Mr. ATHERTON. No; there is no land in the delta in which the title is in the State. That land is abandoned temporarily because of

lawsuits to determine who is the owner, and also other lawsuits on account of damage which the tenants there incurred because of improper levees.

The CHAIRMAN. The tenants have damages against your company or some other company?

Mr. ATHERTON. Yes.

The CHAIRMAN. And on the ground that the levees did not hold?

Mr. ATHERTON. Well, there is a general lawsuit. It is a very involved condition, and for that reason nothing is being done with it.

The CHAIRMAN. Now, the sale of the land to Shima, where they are working for him with the dredges—are you under contract to keep up the levees?

Mr. ATHERTON. No, sir. We own four dredges. One was destroyed by fire and the other outlived its usefulness, but we own four now and we rent those dredges at a price per day to him. He owns one dredger. Then, in addition to that, we employ some outside dredges. We have one in our employ now, and sometimes we have four or five, in case of necessity, to maintain the levees.

The CHAIRMAN. You furnish the help on the dredges?

Mr. ATHERTON. Yes.

The CHAIRMAN. Does he furnish the help at the pump houses?

Mr. ATHERTON. No, sir; we furnish the help at the pump houses. There is only one man at the pump ordinarily.

The CHAIRMAN. Those are your men?

Mr. ATHERTON. Yes.

The CHAIRMAN. Are you familiar with further diking projects in this State or in Washington?

Mr. ATHERTON. In this State I am, to a considerable extent. Incidentally, I am a member of the State reclamation board, and to that extent have a more or less direct touch, and I am in direct touch with most of the big reclamations in the State.

Mr. VAILE. When you sold this land to Shima did you sell to him as the Empire Navigation Co.?

Mr. ATHERTON. No, sir; the land we sold to him was sold to him directly.

Mr. VAILE. Title taken in his name.

Mr. ATHERTON. Yes; and Mandeville Island—I can not tell you myself just how that is. The general office of the company is at Los Angeles, and I can not tell you exactly now just how that was handled.

Mr. VAILE. What was the Empire Navigation Co.?

Mr. ATHERTON. Originally a dredging concern, and they ran out of work for their dredges and then they bought out a tract of land, which is the Empire tract and King Island, which formerly belonged to Shima and which we bought back from him for the purpose of finding work for dredges.

Mr. VAILE. Is the Empire Navigation Co. composed of American stockholders.

Mr. ATHERTON. The old Empire Navigation Co., so far as the stockholding is concerned, went out of existence, and then the California Delta Farms was organized, but the present stockholders I can not tell you.

Mr. VAILE. The title was taken in Shima's name to this land?

and in Los Angeles we have city communities where by force of circumstances the orientals are segregated. It is purely the result of enforced segregation that Florin becomes so largely a Japanese town.

The CHAIRMAN. Do the Japanese own property in the segregated section in San Francisco?

Mr. HINMAN. Sometimes they do and sometimes they do not. I understand the committee is to visit the Japanese section here. There is a well-defined section where it is exclusively Japanese. It is perfectly comparable with the situation in a country village. It is where conditions have forced them into segregation, whether in the city or the country.

Mr. SIEGEL. Would you mind describing the section here in this city?

Mr. HINMAN. It is largely from Octavia Street to Filmore and from Sutter to Geary. The bulk of the Japanese segregated district is within those limits. In Los Angeles the large Japanese district centers around First and San Pedro Streets, branching out for two or three blocks in every direction from that corner.

Mr. RAKER. Is this segregation voluntary or by law.

Mr. HINMAN. It is economic rather than either.

Mr. RAKER. There is no city or State law requiring segregation?

Mr. HINMAN. No.

Mr. RAKER. But segregation has come about by virtue of the people themselves?

Mr. HINMAN. By virtue of the attitude of Americans toward the Japanese people.

Mr. RAKER. Not at all by the attitude of the Japanese themselves toward the American people?

Mr. HINMAN. So far as I know, the Japanese would rather not be segregated; neither would the Chinese. They do not choose these segregated districts from their own wishes but from compulsion.

The CHAIRMAN. Well, not compulsion.

Mr. HINMAN. Well, say public sentiment—compulsion from public sentiment.

The CHAIRMAN. Isn't that significant?

Mr. HINMAN. Yes; it is significant of the feeling toward them. There is no disputing that. We are not questioning the facts, but we are questioning the treatment.

Mr. RAKER. Has that question been brought about by politicians or by citizens?

Mr. HINMAN. Citizens.

Mr. RAKER. All of them, young men and women and young and old men and women?

Mr. HINMAN. Well, I could not say with such unanimity as that, but it was public sentiment. There is no question but the Chinese and Japanese have been prevented from assimilation by the public sentiment which compels them to be segregated.

The CHAIRMAN. Let me ask you one question point blank: Do you think it is desirable that they should spread into all of the wards and precincts of each city?

Mr. HINMAN. Just as rapidly as they could be assimilated.

The CHAIRMAN. Have you had any experience in such a place as Washington, D. C., with the Negro population?

Mr. HINMAN. Yes; I was there a good many years ago—30 years ago—and I know the segregated sections were there.

The CHAIRMAN. You know that property that at one time was valuable city property, once a few Negro families take possession, the other population moves away.

Mr. HINMAN. It is a problem of adjustment which will take a long time to work out, and the association with others must be dependent upon thorough assimilation. The Japanese families who have become thoroughly assimilated are occupying homes in the best residence districts of the city.

Mr. VAILE. Do the resident there object?

Mr. HINMAN. In the case of any that I know of they are regarded as welcome.

Mr. SWOPE. What do you consider assimilation?

Mr. HINMAN. The acceptance of Americanization. We put on a big program, under the United States Government, for the Americanization of aliens here. I think that program should be applied to the orientals as well as the others.

Mr. SWOPE. You think these people can be thoroughly Americanized?

Mr. HINMAN. I think our experience is they have been. Our work for 30 years shows they have been Americanized.

Mr. SWOPE. What you call Americanizing them is making them interested in our institutions and history and adopting our methods of living?

Mr. HINMAN. Yes.

Mr. SWOPE. Are you familiar with their schools?

Mr. HINMAN. Here in this country?

Mr. SWOPE. Yes.

Mr. HINMAN. I brought into the record this letter regarding the schools. Those schools are supplemental to the public schools.

Mr. SWOPE. After they have attended the public schools?

Mr. HINMAN. Yes.

Mr. SWOPE. Are you familiar with the instruction going on in these schools?

Mr. HINMAN. I apprehend that this report [indicating letter] is characteristic of all of the language schools.

Mr. SWOPE. I am speaking with reference to your own observation.

Mr. HINMAN. I do not know the Japanese language, and my own observation of these schools is simply that they study the language so that the children will not be out of touch with their parents.

Mr. SWOPE. Do you think those schools are confined entirely to the instruction in the Japanese language?

Mr. HINMAN. Yes.

Mr. SWOPE. Do you know whether there is anything in their instruction which teaches them anything about the United States?

Mr. HINMAN. Yes; I have seen pictures in their schools and their association halls, and pictures of Washington and Lincoln are the most common.

Mr. SWOPE. Have you ever seen any pictures of Washington or Lincoln in any of their Japanese books?

Mr. HINMAN. I have not seen any pictures of Washington or Lincoln in their Japanese books, because I do not read Japanese.

Mr. SWORE. Have you had anyone translate these books to you so that you could make an accurate investigation as to what the books contained?

Mr. HINMAN. No; I have relied upon the testimony of others who knew the Japanese language.

Mr. SIEGEL. The other day we went to one of the schools and we saw one of the books, and all we saw in it was a series of pictures showing the success of the Japanese forces, and we looked through the entire schoolbook, a book from which they were being taught, and we could not find anything in there about the United States, either by picture or otherwise. We do not pretend to know the language, but that is exactly what we saw.

Mr. SWORE. From your experience and relations with these people, what do you think is their motive in conducting these separate schools?

Mr. HINMAN. To teach the children and keep them from becoming wholly alienated from their mothers.

Mr. SWORE. If that is the reason, do you consider them fit for Americanization, if that is the attitude they take in this country?

Mr. HINMAN. I should regard it as a commendable thing if they should keep in touch with their mothers.

Mr. SWORE. I thought you said their mother country.

Mr. HINMAN. No, sir; their mothers. The mother often does not understand the English language, and if the child understands only English there will be an alienation between the Japanese mother and the child, and the child will have no opportunity to influence the mother toward Americanization.

Mr. SWORE. Don't you think these schools are rather a hindrance than a help to assimilation?

Mr. HINMAN. It depends altogether upon the teacher in the school.

Mr. SWORE. Well, I mean the school system as a whole.

Mr. HINMAN. During the war the use of foreign languages under proper restrictions by people who were thoroughly American was a great instrument in bringing aliens into touch with America.

Mr. SWORE. Don't you think there will be a marked tendency on the part of the parents of these children to become familiar with our language as soon as their children can attend our schools and break up the old language?

Mr. HINMAN. My experience is that there is.

Mr. SWORE. Then why have these schools?

Mr. HINMAN. They are needed only when there is no knowledge of the English language by the parents. A little knowledge of Japanese on the part of the children helps to bridge over the gap, making a connecting link between the parents and Americanism.

Mr. TAYLOR. About what age do they start sending the children to these Japanese schools?

Mr. HINMAN. About five or six years.

Mr. TAYLOR. Don't they acquire a sufficient knowledge of the Japanese language from their mothers' tongues to be able to communicate with the mothers?

Mr. HINMAN. In a large number of the communities in which I have had experience the Japanese children have not had sufficient com-



mand of the Japanese language to deliver an address in Japanese. They not not; no, sir. It is only by these schools that they can acquire enough Japanese to maintain communication with the parents.

Mr. TAYLOR. What other nationality maintains such a system as that?

Mr. HINMAN. Well, there were a good many German schools.

Mr. TAYLOR. To the same extent and proportion as the Japanese?

Mr. HINMAN. Yes. In North Dakota there were a great many German schools where the instruction was in German.

Mr. TAYLOR. Part of the day?

Mr. HINMAN. All day long.

Mr. TAYLOR. And they did not attend the American schools there in North Dakota?

Mr. HINMAN. No, sir; they did not.

Mr. VAILE. You do not think there is any danger of children who speak one language and who are living at home with their mother, that there is any danger of those children getting that language unless they learn it at school?

Mr. HINMAN. They pick up only a few words from their mothers. The average vocabulary is only about 300 words, and they would have a very inadequate knowledge of Japanese. They would have very little influence upon the Japanese here unless they did know the language.

Mr. VAILE. Well, the fathers also speak Japanese.

Mr. HINMAN. Yes; and the children are the bridge between the old Japanese population and the new American Japanese, and they must keep in contact with both sides.

Mr. SWOPE. At about what age do these children stop attending these Japanese schools?

Mr. HINMAN. I do not think they ever go beyond 10 or 12, as far as I have observed.

Mr. SWOPE. What observation have you actually made? Have you ever been inside of any of their schools around here?

Mr. HINMAN. Yes; I have been inside of the Japanese school at 227 1/2 North San Pedro Street, Los Angeles.

Mr. SWOPE. Could you tell how old those pupils were by looking at them?

Mr. HINMAN. Yes.

Mr. SWOPE. Did you make an inquiry of the teachers as to the ages of these children?

Mr. HINMAN. I have seen the records of the schools, but I have not them in mind now.

Mr. SWOPE. We are after accurate information. You could not give us any accurate statement as to that?

Mr. HINMAN. The accurate statement is simply that there are no children higher than the third or fourth grade.

Mr. SWOPE. That is, attending these schools?

Mr. HINMAN. Yes.

Mr. SWOPE. And it is your opinion, then, that these schools are a benefit to them and a benefit to our plan of Americanization?

Mr. HINMAN. I think they are a temporary agency for interpreting American ideals to the homes and the people.

Mr. SWOPE. You think it should be continued?

Mr. HINMAN. Under proper regulations.

Mr. SWOPE. What do you mean by that?

Mr. HINMAN. Just as in Hawaii, there is a systematic effort to bring the Japanese language schools under the control of the board of education, so I think it is desirable that all foreign-language schools in America should be under the control of the board of education and should be required to make reports to that board.

Mr. SWOPE. You think our school board should in a way prescribe their studies?

Mr. HINMAN. Yes; now, we believe the basis of opposition to orientals in America is largely economic, and has been from the first protest of the early gold miners against foreign labor. The prejudice fades away, as in the case of the Chinese in recent years, when they give up competition for opportunities desired by other residents. It is stimulated as a weapon to aid in an economic struggle. As an illustration of this: Here in Oakland Chinese have gone into business as retail butchers. There has been a constant protest against that. Previously the Chinese had been thought of as a harmless people, but since they started to rise to a higher economic status there is agitation against them.

Mr. VAILE. In other words, when the oriental ceases to become a laborer for the white man and becomes a competitor that opposition becomes acute?

Mr. HINMAN. I think so. We believe the people in California should certainly be protected against the competition of oriental labor, just as eastern manufacturers have for years been protected against the competition of Europe's cheap labor. Fair and just immigration laws are, however, a much better weapon for such protection than race prejudice. Race prejudice exists against this group (orientals) because of political disabilities. We can remember when there was a violent prejudice against the Irish, and later when there was a violent prejudice against the Italians, but the persistence of the prejudice against the orientals arises from the fact that they are politically helpless, and so there is no way in which that prejudice can be gradually removed.

Mr. RAKER. You do not compare the Irish question in Boston and the eastern States with the Chinese and Japanese question in the West?

Mr. HINMAN. I am simply referring to the attitude toward the Irish in the East some 40 years ago, which you will remember was rather hostile.

Mr. SWOPE. I believe you said that you thought that proper immigration laws were the remedy. Have you any plans in your prepared statement which you would recommend?

Mr. HINMAN. No, sir.

Mr. SWOPE. What plan would you recommend?

Mr. HINMAN. That is rather a large contract. Still, I should think immigration laws strictly limiting the immigration of aliens, and that would apply equally to the people of all races, would be desirable.

The CHAIRMAN. Now, you get down to the point. Following out your theory, then, the only question now would be that of assimilation?

Mr. HINMAN. Yes.

The CHAIRMAN. Can we make a law which will enforce assimilation?

Mr. HINMAN. The various educational plans suggested by the Americanization department of the United States Bureau of Education are steps in the right direction.

The CHAIRMAN. Have you read the Bureau of Education report on the situation in Hawaii?

Mr. HINMAN. I was in Hawaii myself last summer and spent nine weeks there and made a rather careful study of it. The Americanization program as put on in this country should be extended to all of the aliens, orientals included, and the coming of orientals should be restricted to a proportion which would be equal for all races.

Mr. VAILE. Would you make any distinction in the coming here of a people quite different from us and a people similar to us.

Mr. HINMAN. I think that difference can be met on other than racial grounds, such as cultural.

Mr. VAILE. Do you think it is desirable to make it on racial grounds?

Mr. HINMAN. No, sir. I think it is undesirable to make it on racial grounds.

Mr. VAILE. Do you think the people of northern Europe should not be admitted any more than the people of Japan?

Mr. HINMAN. Well, admitted on different grounds, grounds that are not racial, but that depend upon the cultural condition and their capacity to adjust themselves to American ideals. How about the Mexicans? We have a problem of immigration there. It is reported that 200,000 Mexicans drifted across the southern border into Texas and California—

Mr. VAILE (interposing). We are considering that problem and we have held several hearings on it.

Mr. HINMAN. And there are several million of them who have come in in the last 10 years, as compared with the Japanese, and that problem is tremendous, alongside of which the handling of this Japanese problem is a mere bagatelle.

Mr. SIEGEL. With the exception that under the law the Mexicans can become citizens.

Mr. HINMAN. It seems to me that the Japanese show a great deal more tendency toward Americanization than the Mexicans. Those who come here will die off in 20 years and the children are more likely to be assimilated than the children of some other races—Mexicans, for instance.

Mr. VAILE. Assuming the same or an equal degree of cultural advancement, would you apply the same standard of immigration to people with whom we can assimilate physically as to those with whom we can not? I am assuming there is nothing to say against the cultural progress of either.

Mr. HINMAN. Then we get to the question of physical assimilation, which means intermarriage?

Mr. VAILE. Yes.

Mr. HINMAN. I will tell you my feeling: I would not want a member of my family to marry any foreign-born person unless it was one of the English race.

Mr. VAILE. Don't you think it is proper to make a difference between those who are physically like ourselves and those who are physically unlike ourselves in the matter of the number which should be admitted?

Mr. HINMAN. I do not think it is a matter of physical likeness or unlikeness. I think it is a matter of cultural likeness—

The CHAIRMAN (interposing). I am going to ask the doctor to get through with this prepared statement.

Mr. HINMAN. I have practically completed what I have to say. Our position is that we wish to urge an emphasis on the Americanization movement and on fair and equal immigration laws as a means of solving this problem. We urge, therefore, that the Americanization movement, so strongly and effectively promoted by the United States Bureau of Education, and locally by the California Commission of Immigration and Housing, should be adequately extended to the orientals in America. Our missionary undertakings have cooperated heartily with this movement and derived much help from it. We believe that a systematic effort to assimilate a strictly limited oriental population in the United States will absolutely succeed in its purpose, as our own experience has shown, and will also influence our relations with oriental countries most profoundly for harmony and mutual understanding.

There is a committee of Congress now visiting the Orient, studying the relations of America with China and Japan. This hearing can not be separated from the hearings and investigations of those men. This is bound to be an international question, and the measures advocated here in this State by the Oriental Exclusion League seem to us more likely to aggravate the difficulties than to solve them.

We do not find fault with the facts, but with the methods proposed to meet them. We insist that orientals in America should be treated in accordance with international courtesy and with a faith in the possibilities of Americanization. We ought not to start this Americanization program and then let it drop for lack of confidence in it. Our California Committee on Immigration and Housing has done much magnificent work along the lines of the Americanization program, and we simply want to carry it on to a success among the orientals. We believe the problem of the Japanese is a small thing compared to this problem of the Mexicans, and we believe—

Mr. VAILE. Would you limit immigration of all races, equally?

Mr. HINMAN. Yes.

Mr. VAILE. For what reason; economic?

Mr. HINMAN. Yes; to protect American labor.

Mr. VAILE. Suppose we admit 10,000 Englishmen and 10,000 Japanese?

Mr. HINMAN. That does not necessarily mean that there should be exactly the same number.

Mr. VAILE. You are familiar with the birth rate of American Japanese?

Mr. HINMAN. Yes.

Mr. VAILE. Do you think, from a numerical or an economic standpoint, your argument would hold water?

Mr. HINMAN. I do not ask for the admission of an equal number.

The CHAIRMAN. Your argument leads to the Gulick plan?

Mr. HINMAN. Yes; a limitation of immigration, based on certain conditions.

Mr. SWOPE. What kind of conditions?

Mr. HINMAN. Cultural adaptability.

Mr. SWOPE. That is a very broad term.

Mr. HINMAN. Yes; but it has this definite signification: It means how near in ideals that particular race corresponds to ours.

Mr. SWOPE. Their numbers would be small?

Mr. HINMAN. Yes.

Mr. SWOPE. It would not be very equal.

Mr. HINMAN. Yes; it would be in accordance with a principle of equalization. There are a great many other principles of equalization besides those of numbers.

Mr. VAILE. Suppose their ideals corresponded entirely with ours—were identical?

Mr. HINMAN. Yes.

Mr. VAILE. Would you then contend that notwithstanding the physical conditions there should be no difference in the numbers admitted?

Mr. HINMAN. I have had some very choice friends among Japanese, men whose cultural attainments made me ashamed—

Mr. VAILE (interposing). The same has been true in my own case.

Mr. HINMAN. And I have enjoyed their friendship.

Mr. VAILE. So did I.

Mr. HINMAN. Enjoyed association with them.

Mr. VAILE. So did I, but that does not quite answer my inquiry. Will you read the question again, please, Mr. Reporter?

Mr. HINMAN. You said if the cultural attainments were exactly the same and the only difference was the physical difference—would I favor their being admitted?

Mr. VAILE. On an equal basis with those from other countries.

Mr. HINMAN. We would have to study what you mean by physical difference.

Mr. VAILE. Difference in stature, color, in shape, characteristics. I am not saying that our form is better than theirs, but it is a different form.

Mr. HINMAN. We have a deeper color in the Mexicans than the Japanese.

Mr. SWOPE. Now, what methods to determine these qualities do you offer?

Mr. HINMAN. The qualities of capability for assimilation?

Mr. SWOPE. Yes; somebody has to be the judge to determine how many we will admit.

Mr. HINMAN. The method of admitting a proportion of those who are already here; that is, a certain percentage of those who are already here, on the basis of the assimilation—

Mr. SWOPE. That would be numerical methods?

Mr. HINMAN. Yes; based upon the number who have already been assimilated.

Mr. BOX. Substantially that advocated by Dr. Gulick?

Mr. HINMAN. Yes; but there are a number of ways by which you may establish assimilation.

Mr. SWOPE. When do you consider a Japanese assimilated to Americanism?

Mr. HINMAN. When he loyally stands by the ideals of Americanism. I know a lot of Japanese and Chinese who do it emphatically and who are using all of their influence to bring their fellow countrymen who come from China and Japan to that same standard.

Mr. SWOPE. Then, it would be necessary to have some sort of a commission to determine how many have been assimilated?

Mr. HINMAN. Yes.

The CHAIRMAN. We will excuse you at this time, Doctor, because we have some other witnesses to whom we want to listen.

### STATEMENT OF KIYOSHI TOGASAKI.

(Mr. Kiyoshi Togasaki duly sworn.)

The CHAIRMAN. Now, you were asked to come here and appear before us because you are a citizen of the United States.

Mr. TOGASAKI. Yes.

The CHAIRMAN. It is not the desire of the committee to embarrass you or to ask you a lot of hard questions about the Japanese problem, but if you have a statement to make we will consider that and be glad to have you make a statement of your experience in the United States.

Mr. TOGASAKI. I have always been in the United States, outside of the time when I was overseas.

The CHAIRMAN. You were overseas?

Mr. TOGASAKI. Yes; with the Army.

The CHAIRMAN. How old are you?

Mr. TOGASAKI. Twenty-five years old this coming September. I was born in San Francisco in 1895. My father is an old pioneer on the Pacific coast, coming here some 35 years ago. I will be a little bit personal, if you will excuse me, to bear out my testimony. I will state that my father has been one of the first law students back in the old country, and he was a leading member of his class, outstripping every one of them, despite his youth, and upon reaching his graduation was too young to enter into practice, but he got the pioneer spirit, and he came to this country and my father in the meantime was converted to Christianity. He was a convert, I believe—I can not give you the accurate statement—it was by Dwight L. Moody, of whom you have undoubtedly heard, in a great revival, some years ago, and my mother is a very staunch Christian of the Puritanical faith, and my mother and father have been very strong Christians in our community since their confirmation, and have spent all of their spare time in christianizing Japanese in the community.

Father is far more conversant than I am on subjects in English literature. You will be surprised in conversation with my father to find out how well he is conversant with English literature. I have been brought up in a Puritanical environment, and my father and mother have been very strong Christians, hence our Sundays have been devoted to the church, and my father's hope is that he will be able to preach Christ, although, owing to economic circumstances, and in order to provide for the family, he is in business at this time. Father has been good enough to send both me and my sister to college. Sister is a graduate of Stanford and I am a graduate of the Uni-

versity of California. Sister is to continue her studies in the medical department. I am assisting my father in his business. In order to get away to-day I had to leave the youngsters of my Sunday school class where they are camping out across the bay. In my Americanization as well as Christian work, I have strong faith in Christ and God, who is willing to help us find these things and help us contribute to the welfare of this Nation.

I am sincere in my heart with what we find in our Nation's motto, "In God We Trust," and I believe we can assimilate these little children who are rising to-day. They shall some time be to America a most worthy contribution, that any nation would envy. My work has been in the Y. M. C. A. I am at present volunteer worker at the Sutter Street branch of the Y. M. C. A. I have a group called the citizenship club, in which we have a number of youngsters ranging from 10 to 12 years, native-born citizens, and who some day will exercise the right of franchise, and it is my pleasure to give them two hours of good healthy exercise and then at the end I end it by a story of Theodore Roosevelt or Lincoln or Washington, or some of the other noted past Americans, to imbue into them the ideals of Americanization. I have been devoting myself to the cultivating of an ideal among the youngsters. That is part of my Sunday school work. Permit me to say—excuse me if I become too personal—

The CHAIRMAN (interposing). We want a personal story.

Mr. TOGASAKI. I have been through the grammar and the high schools and been brought up in this country entirely and have been associated with American friends. Between times I have come in contact with different Japanese friends as well. My friends have been largely Americans since my childhood as well as my sister's. I can not go very far back, but during my college—I will have to tell you something about the experience of my father, that is in regard to my father and his business connections. In 1906, you will remember the great fire and earthquake in San Francisco and the great suffering that we all experienced. My father, financially, was one of the victims. Father, believing in the Puritanical faith, does not believe in entirely insuring his business, hence, as a result of that he lost his whole fortune during that fire. He might still have declared himself a bankrupt and paid all of his debts through bankruptcy proceedings, but rather than do that—he had saved the books, although the rest of the concerns that held debts against him saved no books—I will cite Bernstein & Co., and a number of others who held no evidence as to how much father owed them. Father, being of that faith which has always to this day remained the highest, paid every cent which should have been forthcoming.

Then, again in 1916, if I recall correctly we underwent another trying time, when our mother underwent a serious operation, at which time we thought we would lose her. I was in midst of my final college examination. It was most trying for me to go back and hear mother had been sent to the hospital the first time. At that time, the Shinyo Maru, No. 2, they called it, had unloaded a certain part of father's goods on the waterfront. The following day a fire occurred which burned up the entire dock and the goods which had been unloaded upon it. The insurance company declared they were not responsible for any goods after they had been unloaded. In other

words there was no 5-day clause in the policy of insurance. As a result father suffered another big loss and he had to stand for it, and at that time the debts which father had he arranged to be paid in a most liberal manner and to-day father is again able to stand upon his feet and we two here are the product of his efforts and of the efforts of our Uncle Sam.

The CHAIRMAN. Did you have a hard time to get money to go to school with?

Mr. TOGASAKI. From the help of my uncle and my sister during her early days worked her way through college, and I also have worked a little to help out with our personal expenses through college. During my college days I have been teaching English to the foreigners and teaching through textbooks which I purchased myself, in order to fit them for American ideals. That has been my purpose. Then, outside of the trinity of teaching, the University of California, Y. M. C. A., and Sunday school work, an international cabinet, as we call it, was organized during my service overseas. At this cabinet I assembled some 10 different nationalities—negroes, Italians, Scandinavians, Japanese, Americans, and the like. We all gather around the table every noontime at luncheon. Here we put into practical operation something stronger than the League of Nations, for in this manner we have been able to Christianize our international conduct, in other words to spread the gospel of Americanism throughout the world. Those young people who gather around that table during noon hours will some day be leaders in their countries, perhaps, when they return to their countries.

The CHAIRMAN. Did you go to a Japanese school when you were a little boy?

Mr. TOGASAKI. Yes; for a while and then I quit.

Mr. SWOPE. I have been very much impressed with your good faith, and the work that you are doing. What do you think of these schools? Do you think these Japanese schools help Americanization?

Mr. TOGASAKI. The Japanese schools?

Mr. SWOPE. Yes.

Mr. TOGASAKI. I can not say as to whether they help or hinder.

Mr. SWOPE. Well, I simply want your opinion.

Mr. TOGASAKI. Well, I am not conversant upon that subject enough—

Mr. SWOPE (interposing). You would not like to answer that?

Mr. TOGASAKI. I could not because I am not conversant with it.

The CHAIRMAN. Have you any brothers or sisters who go to those schools?

Mr. TOGASAKI. No, sir.

The CHAIRMAN. Your father and mother speak English?

M. TOGASAKI. Yes, sir.

Mr. SWOPE. These little children that you have had camping out, have they attended Japanese schools?

Mr. TOGASAKI. Perhaps some of them do, but I do not know whether they do or not. I do not know anything about their schooling other than the fact that they go to a grammar school.

Mr. SWOPE. You are not familiar with the course of instruction carried on in these language schools?

Mr. TOGASAKI. I went myself.



Mr. SWORE. When you were attending those schools what did they instruct you in?

Mr. TOGASAKI. If I can recall—I was so young at that time—it was merely the instruction in my mother tongue.

Mr. SWORE. Japanese history?

Mr. TOGASAKI. No, sir.

Mr. SWORE. Just simply the language?

Mr. TOGASAKI. Language was all.

Mr. SWORE. Any reference to America or any particular statement with reference to America in any of those books you studied in the language school?

Mr. TOGASAKI. Well, I don't remember.

Mr. SWORE. Do you recall any?

Mr. TOGASAKI. No. We went there right after school and then I only went three months, and mother teaches us Japanese. She showed us the same books.

Mr. SWORE. There is no reference in those books to the United States?

Mr. TOGASAKI. No, sir. They are just reading lessons.

Mr. SWORE. You read little stories?

Mr. TOGASAKI. Yes.

Mr. SWORE. What do those stories refer to?

Mr. TOGASAKI. They are fairy tales; Japanese fairy tales. Those books are books that are made in Japan to be used in Japan.

Mr. SWORE. Are any of those books printed here?

Mr. TOGASAKI. I don't think so.

Mr. SWORE. The books they are using at the present time have to be brought over here?

Mr. TOGASAKI. I don't know what they are using at the present time, but those books that we used at that time were brought from the old country.

Mr. SWORE. Are these schools encouraged by the Japanese Government or Japanese people in this country?

Mr. TOGASAKI. That I could not say, because I was so young when I left.

Mr. SWORE. But you have been in close touch with your people in this country?

Mr. TOGASAKI. Yes, sir.

Mr. SWORE. And you are somewhat interested in Americanization work and you have not paid much attention to that feature of it? Proceed.

Mr. TOGASAKI. The very principle of the international cabinet has been to take the foreign students—we interest them particularly in American institutions, Angel Island, to show them how the immigrants came in, how they were examined and then we take him to San Quentin showing how the prisoners are well treated, and how humane the American institutions are, and then we take him to the mint, then to manufacturing and industrial centers, on trips through the bay, and also invite them to lectures by prominent Americans, and then we also invite them to the homes of Americans who open them up for social evenings. And we enjoyed several of those evenings with the American and foreign students combined.

I remember last Thanksgiving we had a Thanksgiving dinner given by the University of California Y. M. C. A. The American Y. M.

C. A., of which I am also a member, provided the funds to defray the expenses of this banquet, a good, hearty turkey dinner, and there we all of us assembled, Americans included, and we had a good, hearty exchange of fellowship together. At these meetings we have always stopped to impress upon the foreigners that we were ready to help them in their troubles, and we have made every effort to comfort them and make them feel at home while on our campus. That has been our work, not only to spread the gospel, but to impress upon them the true worth of an American amongst them.

Mr. SIEGEL. By foreign students do you mean the students coming from other countries intending to return to those countries, or do you mean foreign-born students who are attending the university?

Mr. TOGASAKI. Well, they are both, I would like to say. I could not specify which.

Mr. VAILE. What organization were you in in the expeditionary forces?

Mr. TOGASAKI. Three hundred and forty-seventh Field Artillery.

Mr. VAILE. What rank did you have?

Mr. TOGASAKI. Private, first class.

The CHAIRMAN. Did you get along all right in the Army?

Mr. TOGASAKI. Yes; I enjoyed myself.

Mr. SWOPE. Were there any other Japanese boys in your outfit?

Mr. TOGASAKI. No, sir. I was the only one in that outfit.

Mr. SWOPE. Did the fellows all treat you well?

Mr. TOGASAKI. Yes; they treated me square and fair.

The CHAIRMAN. How many Japanese men and women of voting age, born in the United States, are here to-day?

Mr. TOGASAKI. I have not been interested enough to find out that myself.

The CHAIRMAN. Do you know any of the others?

Mr. TOGASAKI. Yes.

The CHAIRMAN. Are there any others in this room?

Mr. TOGASAKI. Yes.

The CHAIRMAN. I will ask all who vote to stand up.

(Six Japanese arise.)

### STATEMENT OF TOKUTARO SLOCUM.

(Mr. Slocum was duly sworn.)

Mr. SLOCUM. I was in Sgt. Yorke's regiment.

The CHAIRMAN. Did you like the Army game?

Mr. SLOCUM. Yes; I liked the game very well.

Mr. VAILE. He was the only sergeant major of the Japanese race in the American Army.

Mr. KLECZKA. Did you enlist as a private?

Mr. SLOCUM. Yes.

Mr. KLECZKA. How long were you in the service?

Mr. SLOCUM. About a year and a half.

Mr. SWOPE. There were some Japanese commissioned?

Mr. SLOCUM. Yes; there were captains.

Mr. VAILE. Were there any other soldiers of the Japanese race in your company?

Mr. SLOCUM. Not of Japanese.

Mr. SWOPE. Where did you go to college?

Mr. SLOCUM. Minnesota University.

Mr. SWOPE. Graduated there?

Mr. SLOCUM. No, sir; enlisted there and since coming back, due to other reasons—my American father died, and my mental condition was such that I did not believe I could have concentrated five minutes on books—

Mr. SWOPE (interposing). How long did you go to college?

Mr. SLOCUM. Two years.

Mr. SWOPE. What do you mean by American father?

Mr. SLOCUM. I came over here in 1904, our whole family came over here and my father was just like Togasaki's father, a man of fine spirit; he went through bankruptcy in Japan as a result of the Chinese-Japanese war. When he came to this country he worked on a railroad as one of the laborers on the Great Northern Railroad in North Dakota. At that time North Dakota was wild prairie country. My father worked there two or three years, and my Japanese father was the first Japanese to take up a homestead, and my father is now the only Japanese who ever took advantage of the homestead laws there.

Father had great ambitions for us to go to the American schools and become Americanized as soon as possible, but I was the only one of school age. I was only 10 years old then, so father decided I could go to town to get an education, so I went to Minot, and I did not have much money, only about \$5 when I came and after paying board and room did not have much money left and I had to go to work, and I went to work in a restaurant, willing to wash dishes or do anything, I did not care what, so I could establish myself, and when I was 11 years old I went to Dad Slocum and he said "What do you want"? and I said, "I want work"—I could speak a little English. He said, "What kind of work"? and I said that I could do anything. He laughed, but I think he liked me. He told me to wash bottles in his drug store—he owned three drug stores in the town—so I went to work washing bottles, and he said after about a week, "Where are you staying"? and I said "In a little shack," and he said, "How do you like it"? and I said, "Not very well," and he said, "How would you like to stay with me"? and I said, "Yes; I will be more than glad to."

So I went up to the house, and I met my American mother—I have got her picture here—and she looked me over and she said, "You need some clothes," so she bought me a complete outfit of clothes; took mighty good care of me—a very good Christian family. This was about Christmas vacation. They had one boy, Henry Slocum. They are a people of very liberal ways and they asked me if I wanted to go to school, and that was the very thing I was looking for, and I said I would be very glad to go to school. He said, "How would you like to be my boy?" I said, "Fine." So my Japanese father and Mr. Slocum got together, and they took the matter up, and I was made their boy, and from then on I went to high school—they sent me through grammar school, and I graduated from high school in Minot. I played football, played quarterback and end, and every place I would go they would say, "Kill that Jap," but anyway it was a clean American game, and I liked the game; and I went to American dances, and

I enjoyed other privileges, and at that time I was the only Japanese in that part of North Dakota. I belonged to a dancing club that they had at the University of Minnesota when I went there, and I went to those dances and had a good time.

In the second year of the university I got down to work, but war was declared, and the University of Minnesota has a military school, with about eight hours a week for military training. I was made corporal, and I was very, very proud; and when the war broke out I said to myself, "Here is a chance to prove my worth to Gen. Slocum," so I wrote a letter to my father, who was then in Canada, and told him that I was going. I wanted to be an artilleryman, and I went to Camp Dodge, and there I was in training for a while, and the Eighty-second Division wanted a small detachment to help fill out the division, and I was one of the fortunate ones sent down there, and I went overseas and fought beside the Americans. I liked that fine. It was a great game. All of my officers were southern officers. Maj. Clausen is a Virginia Military Institute graduate. Another friend of mine was adjutant—I forget his name—and Lieut. Waller; and they were splendid men; typical southern type of gentlemen.

The CHAIRMAN. Is your own father living?

Mr. SLOCUM. He is farming now; yes; it is necessary that I go back to the history of my father; may I?

The CHAIRMAN. Yes.

Mr. SLOCUM. Thank you, sir. My father was at Minot, N. Dak., farming for some time, and there was a settlement of Scandinavian people there in that part of the country, and my father, being the only Japanese there, had a good chance to sell out to some Norwegian people there; so he heard of a great opportunity in Canada, so he went up to Saskatchewan, Canada, and he pioneered up there, and he has been up there for a considerable time. He has about 3,000 acres of land there. He owns the largest amount of land owned by any Japanese in Canada to-day, and he is successfully farming it, although this year we have a total crop failure.

The CHAIRMAN. Is your mother living?

Mr. SLOCUM. My mother is, fortunately, living. By the way, my American father is dead. When I was in the Argonne I went over the top five times. I was on the Somme front, and from there I was sent to the Toul sector, and was in the St. Mihiel offensive, and from there I went to the Argonne. We had a hard time up there for a while, but it is all over now. I had a funny kind of a dream one night while I was over there. I dreamed that I was home, and to prove to you how much I loved my American father and mother, I dreamed I was back home, and in my dream father and I were walking along the south side of the house, and all of a sudden father disappeared, and I thought that was a funny kind of a dream, so I wrote back and asked how father was, and no more than my letter had been gone about two weeks when I got a letter from home stating that father had passed away. That was a sign of mental telepathy or whatever you call it.

Mr. SWORE. You are a good soldier, I am sure you are a good faithful soldier, and I am sure you are a good American citizen. I was in the Three hundred and fifty-first Infantry at Camp Dodge, and later I was sent to Camp Hancock. I know that you are interested in Americanizing your own people in this country.

Mr. SLOCUM. Yes, indeed.

Mr. SWORE. I myself would be very much interested in knowing how you regard these separate language schools in this country. I take it for granted that you did not attend them?

Mr. SLOCUM. No, sir.

Mr. SWORE. You only went to American schools in this country?

Mr. SLOCUM. Yes, sir.

Mr. SWORE. Don't you believe that that helped you to become a better American citizen.

Mr. SLOCUM. I do. I do not believe or approve of divided education. But I do approve of them, as Mr. Hinman said, having a sort of connecting link between the east and the west, people coming from Japan who do not understand the English language or customs very well, as it will assist them to assimilate, and it makes a sort of a link of understanding of the east and west.

Mr. SWORE. You understand that the average man has only so much time every day for study. Is it your opinion that a man's time is more profitably employed in studying Japanese and English together, or only our language; learning to cherish our institutions?

Mr. SLOCUM. Cherishing our institutions, as I say. I do not approve of divided attention.

Mr. SWORE. Your position is, then, that if a man has only so much time for study that he had better devote it to studying our language and methods and history?

Mr. SLOCUM. When in Rome, do as the Romans do.

Mr. BOX. Have you had occasion and opportunity to observe the attitude of your young friends generally—I do not speak of this interesting group [indicating], but the bulk of them.

Mr. SLOCUM. Yes; I have had occasion to study them.

Mr. BOX. What is their attitude toward becoming Americans?

Mr. SLOCUM. Sir; what they want is a chance, but it seems as though the ineligibility—the Americans look upon Japanese is ineligible, and there is that feeling of "Oh, what is the use trying." If they are given a chance they will become good Americans, as good as I am. I am one of the fortunate ones to be given the full privilege, so when the war came I was glad to have a chance to prove my Americanism, and if the opportunity came again I would be Johnny on the spot.

Mr. BOX. You would be proud to do it again?

Mr. SLOCUM. Yes; and I will swear before God and you gentlemen and Christ.

Mr. RAKER. You were born in Japan?

Mr. SLOCUM. Yes.

Mr. RAKER. About what age were you when you came over?

Mr. SLOCUM. A little over 9 years old.

Mr. RAKER. Any other children in your family?

Mr. SLOCUM. Yes; my brother, by the way, was enlisted in the Canadian Army, because he was a Canadian citizen, and he was killed at Vimy Ridge, and I have two little brothers, 17 and 14 years old, and one little sister.

Mr. RAKER. They are in Canada?

Mr. SLOCUM. Yes; going to Canadian schools.

Mr. RAKER. Have you, by virtue of your service in the American Army, used the benefit of the statute passed about a year and a half ago and become naturalized?

Mr. SLOCUM. Yes.

Mr. RAKER. You have become naturalized and are an American citizen now?

Mr. SLOCUM. Yes.

Mr. RAKER. Under the congressional provision for those who were in the Army to become American citizens?

Mr. SLOCUM. Yes.

Mr. RAKER. Have you studied the history of the Japanese and the Japanese religion and their belief in the Mikado?

Mr. SLOCUM. I have read Lafcadio Hearne's Japanese interpretation, you remember?

Mr. RAKER. Yes.

Mr. SLOCUM. He is to the Caucasian race—was a man without a country until he was made a citizen of Japan, and he is considered the only Caucasian who ever wrote anything deep there, and I read his work and also I read many other books—

Mr. RAKER (interposing). How long have you been in this country—in California this time?

Mr. SLOCUM. A month and a half.

Mr. RAKER. Your acquaintance with California is quite limited then?

Mr. SLOCUM. Quite true.

Mr. RAKER. You don't know anything about the conditions where your people live at Sacramento and the surrounding country?

Mr. SLOCUM. I have never been there, but I am going to go down that way yet.

Mr. RAKER. And you have not been in any part of the rice fields where there are a number of your people gathered?

Mr. SLOCUM. No, sir.

Mr. RAKER. Have you been in northern California, in the fruit belt, or in the fruit belt of southern California?

Mr. SLOCUM. No, sir. I have not been in either place.

Mr. RAKER. It is true also that you have not been to Fresno or Los Angeles or the Imperial Valley?

Mr. SLOCUM. That is quite true.

Mr. RAKER. Then I would take it that you are not familiar with the general situation of the Japanese people in California?

Mr. SLOCUM. Not in California, sir. I dare say that I am not in a position to give a just opinion.

Mr. RAKER. That is fair enough.

Mr. SLOCUM. Thank you.

Mr. RAKER. You came from North Dakota?

Mr. SLOCUM. Yes; and then I went to Seattle, Wash., and then I worked in a logging camp after the war.

Mr. RAKER. Were you in Seattle before the war?

Mr. SLOCUM. No, sir. I just came through Seattle.

Mr. RAKER. You are not familiar with conditions there?

Mr. SLOCUM. I dare say that I am better acquainted with Japanese conditions in Seattle than here, due to the fact that I was in Seattle about seven months, whereas I have only been here about a month and a half.

Mr. RAKER. Now, you have, as I take it, become fairly and completely Americanized.

Mr. SLOCUM. Thank you, your honor. I consider that a great honor.

Mr. RAKER. Now, I say that in all sincerity and from what you have told us. You are in a position to give us a view as to the living together or assimilating by virtue of marriage as between your race and the American people. Have you given that any thought?

Mr. SLOCUM. I have; yes, sir.

Mr. RAKER. Are you familiar with the fact that your race has existed for many centuries as a separate, independent race?

Mr. SLOCUM. Yes.

Mr. RAKER. You do recognize that you are a distinct people?

Mr. SLOCUM. Yes.

Mr. RAKER. You are familiar with the American standards?

Mr. SLOCUM. Yes; and I was fortunate enough to be taken into an American family and I am familiar with their ideals from the bottom up.

Mr. RAKER. Also you have been a keen observer of the white race, both men and women, wherever you have been—their mode of living and habit, and so on?

Mr. SLOCUM. Yes; an interested race, indeed, sir.

Mr. RAKER. From your observation and knowledge, while you are still a young man, still your observation and knowledge is quite extensive, do you believe it would be a good thing for either race to intermarry?

Mr. SLOCUM. If you will allow me, sir, I will have to make a sort of roundabout reply.

Mr. RAKER. Proceed in your own way.

Mr. SLOCUM. The question of marriage is a question of physical attraction between the male and female. It is something where I could not pass the remark and say, "What right have you to marry a Jap?" if the two contracting parties desire it. Nevertheless, for myself, I will speak as that gentleman spoke [indicating]. I do not believe the Japanese and the Americans and the white race have come to that understanding where they could live happily married, because I do feel that they would feel a little conscious of having done a thing, when the problem has not been settled to a state of perfection, which would make them happy.

Mr. RAKER. Your view is that it would be detrimental to both races, and you feel now that by virtue of the sentiment of your people and the sentiment of the American people that there will be that feeling, that there would be an unhappy condition, to say nothing about the offspring.

Mr. SLOCUM. I do believe it will be eventually; but I do not think at the present time it is quite the thing to do.

The CHAIRMAN. Do you think any more Japanese should come to the United States?

Mr. SLOCUM. Many more come to the United States? That all depends upon whether or not you want them.

The CHAIRMAN. You do not want them to come here and be sort of section laborers?

Mr. SLOCUM. No, sir; if it will elevate the standard of living, as you gentlemen here are constantly voicing, and if they come here as

a good class I do not see any reason why they should not be accepted.

The CHAIRMAN. You don't want them to come freely as coolies? Your father went to work on a railroad?

Mr. SLOCUM. Yes; but he had good stuff in him.

The CHAIRMAN. Do you know whether your father had to give a piece of his money to a railroad contractor every day?

Mr. SLOCUM. I do not say but what he did, because those contractors in the early days took advantage of the laborers who could not speak English and would tell them, "Come across with a dollar a day."

The CHAIRMAN. You would not want Japanese coolies to come in here to work on railroads and dig ditches under contract bosses and cut down wages and make it hard for anybody to live.

Mr. SLOCUM. No, sir. Labor is essential for the progress of any country. If such labor comes—there are two kinds of laborers, skilled and unskilled, and there are many laborers who are laborers simply because they are so unfortunate that they can not do anything else.

Mr. SIEGEL. You believe that one class will graduate into skilled labor?

Mr. SLOCUM. Yes.

Mr. SIEGEL. And the other class, whatever their color or the shape of their heads might be, will remain exactly where they started?

Mr. SLOCUM. Yes.

Mr. SIEGEL. And the same applies to all people regardless of whether they are native or foreign born?

Mr. SLOCUM. Yes.

Mr. RAKER. To cut it short there is no hindrance by virtue of how or where you are born in this country, whether of a poor family or a rich family?

Mr. SLOCUM. Yes; that was the beauty of this country.

Mr. RAKER. But in foreign countries we have that.

Mr. SLOCUM. Yes; especially in Europe. I do not know about Japan, but I think that is felt in Japan, too.

Mr. RAKER. I thought you knew. You don't know whether that is true?

Mr. SLOCUM. No, sir. I was too young when I lived in Japan.

Mr. RAKER. Your observation of the question here is that there is quite an agitation and quite a feeling?

Mr. SLOCUM. Yes.

Mr. RAKER. And from your viewpoint now as an American citizen, do you believe that we ought to stop further immigration of Asiatic laborers and avoid this clash between the races?

Mr. SLOCUM. Well, I see that some kind of everlasting understanding between the United States and Japan will have to come, yes; some action of that type will have to be taken.

Mr. RAKER. You believe it ought to come?

Mr. SLOCUM. Yes; and the sooner the better. I know in my heart that I am as good an American as anywhere in America, and then to have such a thing come up as was published in the paper "Cute but yellow" it hurts. I would just as soon have somebody shoot me.

Mr. RAKER. The way to settle it is to settle it right and proper so there will be no friction between the two governments,



Mr. SLOCUM. I fully appreciate the motives of you gentlemen coming from Washington for that purpose.

Mr. RAKER. And you think that those of you who are here should be allowed your privileges and benefits and not be hampered but be allowed to live out your lives in this country?

Mr. SLOCUM. Yes.

Mr. RAKER. And that your students and your travelers should be allowed to come in here, but so far as laborers are concerned, with all due respect to your father, that we should avoid trouble and stop further immigration? Is that it? Is that your view as an American citizen, earned by virtue of your offering to sacrifice your life for this country, yet still being a member of the Japanese race, do you believe we ought to stop it, but in a diplomatic way?

Mr. SLOCUM. You are asking a deep question that I can not answer immediately.

The CHAIRMAN. You would rather see all of these Japanese who are now in California coming into a position where there would be no bad blood and no friction than to see any more coming?

Mr. SLOCUM. Yes; that is true. I would like to have that number that could become Americans, that could become assimilated and become true Americans.

#### STATEMENT OF DR. H. B. JOHNSON.

(Dr. Johnson duly sworn.)

The CHAIRMAN. Now Doctor, the stenographer is very tired, having worked since morning with us, and having worked hard the rest of this week, so we will ask you to read your prepared statement at this time and then we will examine you orally later on, so as to give the stenographer a rest.

Dr. JOHNSON. May I, before taking up the written statement, call your attention to one or two things touching the question that we have before us this afternoon? On the question of assimilation, here is a picture representing a wedding group. The young man is secretary of the Fresno Japanese Association and the bride is also a Japanese. I had the pleasure of performing this wedding ceremony, the ceremony being in English—

The CHAIRMAN. Well, now, if you are going to make an oral statement, doctor, we can not give the stenographer a rest.

Dr. JOHNSON. Very well, perhaps I had better take that up later when I touch upon the question of assimilation.

The CHAIRMAN. Yes; and you may leave this picture with the committee as a part of the record.

(Photograph marked "Exhibit A," July 17, 1920.)

Dr. JOHNSON (reading):

*To the Members of the Subcommittee of the Congressional Committee on Immigration and Naturalization.*

GENTLEMEN: In the hearing which you have granted me on the much-discussed Japanese question which you are investigating, permit me to read, both to save your time and to provide a permanent record both for your committee and for me. I have tried to anticipate questions which you naturally will wish to ask me. If at the close you have other questions which you desire to ask I shall be glad to answer them also.

My duties as a superintendent of Methodist Japanese missions have taken me through this State and over the Pacific coast from two to four times annu-

ally for the past 16 years. Thus I have had wide opportunities for observation and for the formation of opinions and policies. More than this, having been a missionary in Japan for another 16 years, and having raised my family there—for a few years in the interior, quite removed from other Anglo-Saxons—I can understand, as few other Americans in this country, the racial characteristics of the Japanese. I believe I still have an open mind. I am still studying the Japanese question in all its phases. I have reached some convictions, if not conclusions, and these I am sure you will wish to hear.

#### AN AMERICAN OF AMERICANS.

I am a Californian of 16 years' residence, and an American who had three ancestors in the Revolutionary War and who proudly had two sons in the service of the American Navy during the late war. Further, my experiences abroad have strengthened my Americanism. I take second place to no one in my love for California and our national flag.

Washington, in his farewell address, spoke not only to his own generation but to us to-day when he said, "Observe good faith and justice toward all nations. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period a great nation, to give to mankind a magnanimous and novel example of a people always guarded by an exalted justice and benevolence." As an American, in dealing with the complex question before us I am trying to ever keep these words before me.

#### IMMIGRATION AND COLONIZATION.

I favor neither a wide open immigration door nor colonization of our Japanese immigrants. I know of no missionary working among them who does. But this is far from acknowledging that we need a discriminatory law. It is not good policy to permit the colonization of any immigrant people within our national borders.

I was a member of the National Immigration Congress, which was held in New York in 1905 and which considered both Asiatic and European immigration. The question of distribution was uppermost, particularly of the immigrants from Europe. It has been imminent ever since. Had the desirable immigration from Europe been widely distributed during these 15 years we would not now be face to face with the question of the Japanese farmer in our valleys. I said desirable immigration from Europe, for we must recognize that there has been much that is very undesirable.

Gov. Stephens calls attention to the fact that the Japanese occupy some of the best lands in the State. It must not be overlooked that in many parts of the State they have been patient and diligent in redeeming California's waste lands. This is true of the delta section near Stockton, of the rice lands of Colusa County, of the sandy districts near Livingston, and of wide stretches in various parts that are now intensively cultivated.

#### AMERICAN-BORN JAPANESE IN SCHOOLS.

It should be frankly admitted that, at present, in a limited number of school districts there is an overcrowding of children of Japanese birth in the public schools. This is notably true at Florin, in Sacramento County. This should not be, but it is not necessary to go to Washington to solve this problem. Neither is it necessary to segregate the children of Japanese parentage in the manner proposed in 1907, when the gentlemen's agreement was entered into. Let the school authorities of the State fix a certain liberal percentage beyond which the children of any race or color shall not be permitted to sit with Anglo-Saxon children, not because they are inferior but for reasons which should be apparent to all. Make it of universal application. The question will regulate itself, and it will go far toward breaking up the tendency toward colonization. Where there are only a small number of Japanese children in the schools there is no reason for segregation. They are exceptionally clean, diligent, and well-behaved, and almost without exception they are popular with their teachers.

The Japanese language schools can be made very helpful in Americanization plans if we approach the question in the right manner and spirit. The Japanese associations of California spent last year over \$3,000 in Americanization plans. At the request of the deputy superintendent of schools for Alameda County, I

recently made an investigation of these schools and not in a single instance did I find them meeting at hours when the public schools were in session nor teaching Japanese nationalism or anything akin to it.

In our Sunday Schools the tendency is to more and more use the English language. Both last year and this I personally promoted a daily vacation Bible school in Berkeley, with an attendance of about 60, and the American teachers have expressed their great delight that the work can be carried on successfully entirely in English. A very interesting experiment is being worked out in Marysville, where some American women are conducting Sunday school work successfully in English. There is no difficulty about Americanizing the Japanese if we go at it in the right way and the right spirit.

A recently published text book of the Inter-Church World Movement of North America is authority for the statement that we have 13,515,000 foreign born in America, a large percentage of whom are as yet unnaturalized, and suggests that they must be assimilated, protected from exploitation and instructed in American ideals. Less than 200,000 of these are orientals, including Chinese, Japanese and others, and it is a sad fact that outside of the Christian missions very little has been done to encourage them to become Americans, even were the door opened for them.

#### DO WE NEED A JAPANESE EXCLUSION LAW?

Following the special treaty, known as the gentlemen's agreement, the Japanese Government soon applied the same regulations to Japanese going to Hawaii as to continental America. This was not contemplated when the agreement was entered into. The great question at issue then, so far as immigration was concerned, was stopping the flow from Hawaii to continental America. In his report for 1919, the Commissioner General of Immigration, Hon. A. Caminetti, a Californian, none too friendly to the Japanese, shows on pages 212-214 that less than 200 immigrant and nonimmigrant Japanese came from Hawaii.

Now, for a moment off the paper, it was stated in Sacramento that there was a movement to bring Japanese women over here for marriage. That is significant, for last year, growing out of the fact that the gentlemen's agreement has effectively stopped migration over here, less than 200 immigrants and nonimmigrants that came over here from Hawaii, according to Mr. Caminetti's report which I have here.

In the same report (1919) he states, in the part personally signed, page 57, that the excess of arrivals over departures of Japanese immigrants and non-immigrants, to Hawaii and continental America, is only 18,849 for the past 11 years, 1909-1919, the period of the working of the gentlemen's agreement, or only about 1,800 per year.

The point I am trying to make clear is that there were 97,849 during the 11 years who returned to Japan and there has been an average of only about 1,800 per year for the last 11 years, net, that remained in the country.

Mr. SIEGEL. Does that include those who came here from the Hawaiian Islands and the Philippines?

Dr. JOHNSON. Yes; I will read the first part of the statement again [reading]:

In the same report (1919) he states in the part personally signed, page 57, that the excess of arrivals over departures of Japanese immigrants and non-immigrants to Hawaii and continental America, is only 18,849 for the past 11 years, 1909-1919, the period of the working of the gentlemen's agreement, or only about 1,800 per year. This includes both Hawaii and the mainland. This is quite different from what we are hearing in California. During these 11 years, according to the report, 97,849 Japanese have returned to Japan against 116,728 who arrived.

These figures should be compared with two or three other races, concerning which nothing is being said. In the same immigration report for the same 11 years (1909-1919) there was a net immigration, after deducting departures,

of 52,971 Africans, classed as blacks, or an average of 4,815. And again, during the same period, after deducting emigration, there was a net immigration of Mexicans of 140,892, or an average for the 11 years of 12,808. Who dare say that the Japanese are less worthy or are more of a menace? And yet these other peoples enter without protest and are privileged with citizenship. The much feared menace of the Japanese seems to be in the coming of the so-called picture bride and the assumption that the Japanese are incapable of assimilation. In the same report of the Commissioner General of Immigration (1919, p. 57-58), the legality of the coming of the picture bride is acknowledged, after extensive investigation, both under Japanese law and under the gentlemen's agreement.

Now, then, in one of the evening papers a reference was made to the picture brides, growing out of the fact that you gentlemen went over to Angel Island to-day, and the assumption was in the article that I saw that all there was to a picture marriage was the sending of the picture over to Japan and having some one accept it over there and send the picture back. Now, the facts are that marriage in Japan is a legal contract. The legality of the marriage is in the transfer of the registration (*seki*) of the woman from the woman's home to the man's home. It takes quite a while for it to be done. In most cases the woman goes and lives in the home of her husband's parents before she comes over here, making an actual transfer. They have a kind of wedding feast in the absence of the bridegroom, so it is not the thing which it appears to be, which we are constantly hearing regarding the picture marriage.

MR. SIEGEL. Let us assume for the sake of argument that one Japanese is in Korea, a male, and desires to get married; is the same process followed?

DR. JOHNSON. I am not able to answer with reference to that. Up to a few months ago they had quite a few laws which were different in operation in Korea. I am told that a great many changes have taken place in Korea, but I am familiar with the customs of marriage in Japan, and the legality of it. I am not stating it as I found it, simply, but also as Mr. Caminetti stated he found it, to be legal both under the Japanese law and under our treaty.

MR. RAKER. Have you the Japanese law on Japanese marriage, or have you ever read it?

DR. JOHNSON. I have never read the law, but I have conversed freely with a number of experts, including two different consuls, and other men whom I was sure that I could absolutely trust, with reference to the matter over there, and Mr. Caminetti, two years ago, was satisfied that it was a legal marriage on this side and that the marriage was just as legal as that of Russians or Italians or any other race.

MR. RAKER. It would have to be legal or they would not be admitted.

DR. JOHNSON (reading):

Yet, in deference to American custom and opinion, the Japanese Government has voluntarily ceased issuing passports to such brides. This will certainly have an important bearing on the birth rate. As some picture brides are still coming, there seems to be a misunderstanding, and the Japanese Government is charged with bad faith. Immigrants from Japan have necessarily been given several months to start after securing passports. Otherwise they could not make their arrangements to leave their country. This is particularly true of young women coming to this country to marry. The Government ceased issuing passports in February last, but fixed August as the time limit for their use. Hence, Japan is keeping faith, as she always has done.

The cutting out of the picture bride should have an important bearing upon the much-feared birth rate. In the new Japanese homes which have been

established in America during the past 10 or 11 years the children have largely already been born, and with no more picture brides coming there naturally will be a decided decrease in births rather than the much-feared increase.

At this point I wish very emphatically to differ with some of the men who have been talking here in California and agitating against the Japanese. [Reading:]

#### ASSIMILATION.

The governor raises the question of assimilation. It is a much-mooted question in the sense of discussing a supposed case. He says that the people of California "are determined to exhaust every power in their keeping to maintain this State for its own people." And further: "This determination is based fundamentally upon the ethnological impossibility of assimilating the Japanese people and the consequent alternative of increasing a population whose very race isolation must be fraught with the gravest consequences."

With all due respect to the governor, there are certain assumptions in this basic paragraph. As a result of my wide observation, both in Japan and in this country, I am bold to say that there can be no greater assumption than that of the ethnological impossibility of assimilating the Japanese people. Assimilation may be intellectual and social without amalgamation, as in the case of the Jewish people in this and other countries. But I am willing to consider even the question of intermarriage in the case of the Japanese. Why should it be more difficult than in the case of our American Indians and the natives of Hawaii?

In the Orient, where the birth of Eurasians is not uncommon, though less common in Japan than elsewhere in the Far East, even under the most adverse circumstances, where parents were not truly married and were of unequal social grade, the finest type of stock in some cases has been produced. But naturally it is much more natural in marriage based on comparative equality. The distinguished editor of the Japan Mail for so many years, Capt. Brinkley, had an unusually superior family, the mother being a Japanese. The same is true of many whom I personally knew in Japan. It is also true in this country. I point with pride to the fine family of Mr. K. K. Kawakami, the brilliant Japanese writer and publicist, a resident of San Francisco.

May I speak just a moment briefly on this matter? It was my privilege to marry in San Jose a Japanese merchant to a young lady who worked in his store, who is spoken of as a half breed; that is to say, half Japanese and half American. I have been very much pleased to note the appearance of their children. They are much more American than they are Japanese. There was a case in Nagasaki of two English captains, when I was living there. One of them married a Japanese woman and the other married an English woman. Both of them raised children and they were about the same age. I am frank to say that the children of the Japanese mother were more popular in the American and the English communities than the children of the English mother.

The CHAIRMAN. You are familiar with the Emory case in this country?

Dr. JOHNSON. I am familiar with what the papers said about it. I am not advocating it, but I am dealing with it academically. [Reading:]

I take pleasure in calling attention to the complete Americanization of two fine young Japanese women, born in very humble Japanese homes, and in their misfortune adopted into American homes and trained in American schools and churches. One is now a noted opera singer, who recently filled engagements in San Francisco, and the other is a graduate of Leland Stanford University and the wife of a college graduate, now professor in one of California's chief universities.

Marriage to be successful, whether with one's own race or with another race, must be based on practical social equality. This we are approaching in the two races more rapidly than we are aware. Assimilation impossible! If Japan, during a half century, can assimilate western civilization to the extent she has, surely under more favorable conditions here we can assimilate the few tens of thousands who come to us.

I have not discussed intellectual and spiritual assimilation and I am not saying that intermarriage is wise or necessary, that it should take place in large numbers, but I am touching upon amalgamation because of the denial made in the papers so frequently and the assumption that it is ethnologically impossible. [Reading:]

#### SOME PHASES OF THE AGITATION AGAINST THE JAPANESE.

It is assumed that the people of California are united in their determination to rid the State of California of Japanese. Even the governor's letter contains this thought. Under the inspiration of his exhortation to vote for the initiative measure, and in view of the nature of the agitation, it is not impossible that the people may so express themselves. But even then there will be a very large minority who will continue to welcome the Japanese here.

Yesterday, in the presence of two gentlemen who are in this room, on Market Street, in a busy place, we were accosted by a young man who wanted us to sign the initiative measure and we started to examine it, when he said, "It is not necessary to examine it." We said we did not want to sign it without reading it and he said that there was not one in 500 that read it. He said: "The American Legion is behind this, and the American Legion is behind Senator Phelan." In this way it is being sent out and signed all over the State. There are three of us in this room who had that experience yesterday, and that man told us that he had already filled two books and a part of another one standing on the street of San Francisco.

Taking advantage of newspaper publicity, they are getting people to sign it without investigation, and the people are being stirred up to a great extent. As an American citizen I do not believe that is the way an initiative measure should be put through.

The CHAIRMAN. That is the way they are all put through, whether anti-Japanese or any other kind, and you know that as well as I do.

Dr. JOHNSON. Yes; but I am protesting against the method. [Reading:]

It is not generally known how unreliable the news reports have been nor how secret and insinuating the methods of the leaders of the movement have been. For example, some weeks ago, I saw a notice in the daily papers of a representative meeting to be held in the Palace Hotel to discuss the question. I went over and found a few in a small room and concluded it was a committee meeting. The newspapers the next day gave the impression of a large and popular meeting. Later, seeing a similar notice, I went again and this time there were less than before—not more than a dozen. I was told at the door that the meeting was public and I went in. Several ladies were present, including a secretary of the Young Women's Christian Association. We were asked whether we were in sympathy with the movement against the Japanese and were frank enough to state our attitude. The chairman, Senator Inman, immediately announced that the meeting would go into executive session and we were thus excluded. Again the papers reported a large and enthusiastic meeting.

The wonder is that with the agitation continuing almost constantly for 15 years there has not been violence. The Japanese under the circumstances have shown remarkable patience. The governor, some months ago, and again in one of his recent letters, has indicated some of the embarrassing features in view of the relation of this agitation to politics.

That is a remarkable thing, that the governor, in two public statements, should call attention to that fact. [Reading:]

State politics has thrived on the Japanese question for several years, and if the seat of war is changed to Washington it is difficult to foresee the result in California.

There is a law of psychology to the effect that if the same thing is repeated frequently enough, in substantially the same language, the people will come to believe it without evidence. First, the common people and then the higher classes will gradually come to accept such statements without personal investigation. Some time ago a preacher stated publicly that any one who would rent property to the Japanese should be treated to a coat of tar and feathers. I went to see him and he told me upon what his statement was based. I asked whether he had made a personal investigation and he replied that he had assumed the correctness of the statements. He went with me and investigated and promptly repudiated his former statement and opened his church for Japanese meetings.

Unfortunately, there is some truth in the statements which are made about the Japanese in this State, but it requires an expert to discover the errors. For example, in his recent letter to Secretary of State Colby, according to press reports, Gov. Stephens states that the Japanese at the present time operate 625,787 acres of the best farm lands of California, while the report of the board of control, upon which this letter is founded, gives 383,287 only leased and contracted by Japanese and 74,769 owned. The figure quoted by the governor is for all orientals. Of course, he did this unconsciously, but the impression has been made and his figures will continue to be quoted.

Mr. VAILE. I had occasion to take the matter up the other day with Col. Irish before our committee. Further on he said that after the check with the governor's letter had been made, the letter printed in the report, and which precedes the report, is the identical number of acres shown by the board of control. There is no discrepancy whatever as shown by our adding them up.

Dr. JOHNSON. I am glad to know that, but the governor's figures were quoted incorrectly in the press, and the fact remains that these figures appeared in the public press, will be quoted, and will give a wrong impression. [Reading:]

No one can object to a campaign of education carried on on the basis of the exact facts, but unfortunately this has been far from true in the case of the agitation against the Japanese in this country.

#### THE SOLUTION OF THE QUESTION.

In the closing paragraph of a booklet which I published in 1907, just after the school question was settled and the gentlemen's agreement approved, I stated my opinion, which has not been changed. The language is:

"The permanent settlement of the greater question—that of immigration—will depend upon careful restriction arranged and enforced by the Japanese Government and upon the door being opened by the United States, under proper restrictions, for the naturalization of Japanese who come here intending to become American citizens."

I have shown that the Japanese Government has kept its contract to the letter and how, in voluntarily restricting immigration to Hawaii and more recently in ceasing to issue passports to picture brides, that Government has been better than its promise. It is not impossible that being unfamiliar with the nature of the Japanese family, those who represented the United States did not comprehend the full meaning of the term. However, this is something that even Mr. Caminetti does not charge against the Japanese Government. If the meaning is not clear or if it is not working satisfactorily to us there is a way to revise it as in the case of any contract or treaty. And this is the course that should be followed until such time as the Government of the United States is willing to provide a law, general in character, which is without discrimination,

The other condition of a permanent settlement, which I outlined 13 years ago in the booklet, was the opening of the door by the United States, under proper restrictions, for the naturalization of the Japanese who came here intending to become American citizens. The Government of Japan, in 1910, provided a way for expatriation, but, in view of the continued agitation—even to take away citizenship from the Japanese children born in this country—it would be very unnatural for the Japanese subjects here to expatriate themselves or their children.

Here is Mr. Shima. You have seen him day after day. He has a lovely Christian wife—I knew her in Japan. They have a fine family, as fine as you would ever want to see, and Mr. Shima's daughter is going to Vassar College. I am not going to put the standard low. I am going to advocate raising it very high. There is no sense, just because a man happens to have a brown face or happens to be born in a certain part of the world—there is no reason why he should be discriminated against. [Reading:]

If the American Government will open the door, under proper restrictions, for the Japanese who come here intending to become American citizens, and at the same time discourage aliens from all countries remaining here permanently who do not qualify, the Japanese question, which has been such a bugaboo, may be satisfactorily settled.

It can not be so settled on the basis of national immigration laws which are partial. So long as Mexicans and Negroes from Africa and certain peoples from western Asia and eastern Europe are permitted to qualify for citizenship here, it is unnatural to expect the Japanese to be satisfied, even though citizenship is a privilege rather than a right. The exclusion policy takes us back to the time when the Chinese built a great wall along their northern boundary to keep out the undesirable hordes.

We all agree that we must not leave this question for our children to settle. It will be more difficult with the passing years, as the Japanese continue to advance in civilization, especially should the various oriental nations, through our narrowness and lack of vision, be brought together in a stand against the Anglo-Saxon race.

Questions of this character can only be settled on the basis of mutual self-respect and generally recognized justice. The Japanese thoroughly appreciate our difficulties, but at the same time they recognize the injustice of being set aside on the basis of nonassimilability of whatever nature.

Are the Japanese, who may reach such high standards as we may set for all, worthy of the privilege of citizenship? They certainly are. Is there danger to this country should the door be opened under the conditions named? Emphatically no.

The CHAIRMAN. Now, Doctor, we thank you very much. The hearing will be closed. Try to be here Monday.

Dr. JOHNSON. Before I leave may I leave these two pamphlets, official journals of the nineteenth and twentieth annual sessions of the Pacific Japanese Mission of the Methodist Episcopal Church?

The CHAIRMAN. Yes.

(Pamphlets not incorporated in this hearing—Clerk.)

COMMITTEE ON IMMIGRATION AND NATURALIZATION,  
HOUSE OF REPRESENTATIVES,  
*San Francisco, Monday, July 19, 1920.—10 a. m.*

The committee met this day, Hon. Albert Johnson presiding. Hon. Isaac Siegel, Hon. John E. Raker, Hon. John C. Box, and Hon. William N. Vaile present.

The CHAIRMAN. A number of communications have been received, and I see no objection to inserting them in the record. Here is a



letter from J. W. Corbett, of the Butchers' Union, No. 120, Oakland, Calif., with a pamphlet. Any objection to inserting that matter in the record?

Mr. SIEGEL. None at all.

Mr. RAKER. The same letter was received by me, Mr. Chairman. I guess it is the same thing.

Mr. Box. I guess all the members of the committee received one. I did.

(The letter and pamphlet referred are as follows:)

Butchers' Union, Local No. 120, A. M. C. & B. W. of N. A. Meets every Tuesday evening at 8 o'clock in Labor Temple. Office hours, 9 to 10 a. m. Jurisdiction, Alameda County. Affiliated with Central Labor Council of Alameda County, Union Label League, California State Federation of Labor, California State Federation of Butcher Workmen, Butcher Workmen of North America, American Federation of Labor.

OAKLAND, CALIF., July 12, 1920.

Hon. A. JOHNSON,  
*Chairman of Congressional Committee.*

DEAR SIR: Inclosed you will find a booklet issued by the Butchers' Union, Local 120, of Alameda County. The Chinese question is serious in the manufacturing and mercantile lines. The Jap question only affects the agriculture districts in this county.

A stronger and better oriental exclusion act should be provided for by the entire country.

What California has now the United States will surely face in the near future.

Yours, respectfully,

J. W. CORBETT.

(The pamphlet is as follows:)

#### AMERICANS VERSUS ORIENTALS.

What orientalism means to Americanism your job, your next business. Oriental standards or American standards, which? [Note on top of page: "Oriental Cheap Labor.":] Americans versus orientals. The writer would insist that the reader should read this pamphlet from the start to the finish, so that the reader will be able to put himself in our place or see things as we see them.

This little pamphlet is the work of a keen and close observer of how the oriental in the past few years have gradually learned to outwit and hoodwink [note at bottom of page: "Oriental Cheap Standards;" note at top of page 2: "What does it mean to you?"] the white race in all manufacturing or mercantile business in the United States.

Let the reader place him or herself alongside of the oriental following the profession, trade, or business that the reader may be following. Who will survive? The oriental, as he is the fittest in the way of a cheap standard of living and cheap labor. The educated oriental and oriental capital will work hand in hand and will force the white race to sit up and take notice, as this oriental menace will soon be in full sway in mechanical, mercantile, and professional lines.

White race, think, act, work, talk, cooperate with our antioriental [note at bottom of page 2: "You must put yourself to the oriental cheap standard of living;" note at the top of page 3: "How can your employer compete with orientalism?"] campaign before it is too late; for the white race can not compete with the orientals at any stage of their game at any time.

White race, you must surely know how fast the oriental birth rate is increasing in this State. You must know that the orientals are educating themselves more than ever. You must know that the orientals are a factor in the financial field. You must know that the oriental standard of living is the same now as it was years past. You must know that the orientals dress better than they used to. There is a reason. You must know that the orientals used to be dirty and slovenly looking persons. You must know [note at the bottom

of page 3: "How will you compete with orientalism?" note at the top of page 4: "The oriental has lived on the edge of famine for centuries") that the oriental pretends that his standards of living are higher than they used to be, because they do not want the white race to be prejudiced against them. You must know that the orientals trade with orientals and keep the money they make from the white race go through the channels of the orientals as much as possible.

Do you know that the oriental is a shrewd, cunning, keep-his-mouth-shut, "no sabbe" sort of a person? The exclusion act prohibits any oriental from competing with the white race in the labor markets, but he is allowed to come over to our country and attend our schools and learn any trade he desires to follow, and is then allowed [note at the bottom of page 4: "That is what makes the oriental able to live his cheap way. It is born in him"; note at the top of page 5: "The oriental could not exist in this country if they only did business with orientals"] in our country as a merchant, scholar, or professional man under the exclusion act. He is also permitted, after learning his trade, profession, or whatever calling he may take up, to put up \$500 more or less, for a share in any business that the oriental financier may see fit to organize on the cooperative plan, and hoodwink the white race into believing that he is a merchant, thereby invading any line of occupation in this disguise. The white man taught him the meat business in a small way and now the oriental financiers are making the oriental meat cutters compete with the white meat cutters. The white man taught the oriental how to build [note at the bottom of page 5: "Scientists trace the origin of most plagues and diseases to the Orient"; note at the top of page 6: "Will dealing or trading with the orientals reduce the high cost of living?"] ships and now the orientals are turning out ships in China and Japan and competing with the white builders.

The white man taught the oriental agriculture and now he is competing with the white farmer. The white man taught the oriental how to make cigars, shoes, clothing, etc., and the oriental is running sweat shops and competing with the white manufacturers. The white man taught the oriental the food canning and general produce business, again placing the oriental in a position to monopolize that line according to Government reports. The white man taught the oriental the machinist trade, and in Sacramento we find one of the largest [note at the bottom of page 6: "No; because the high cost of living has not come down and the orientals are in every line"; note at the top of page 7: "The orientals have strong stick-together organizations for their own benefit"] garage and machine shops run by cooperative oriental mechanics. In West Oakland we find the orientals erecting large, reinforced, iron, concrete buildings, and the structural ironwork and cement work is being erected by orientals. In Ogden, Utah, the white race have practically been eliminated from the restaurant business by orientals. Why? Because the orientals eat and sleep in the workshops unless forced to do otherwise by health regulations. The exclusion act is a hummer in the eyes of cooperated oriental merchants and manufacturers. Some white people believe the oriental has a right to establish in this country. [Note at the bottom of page 7: "The oriental loves this country so well that when he dies he wants to"; note at the top of page 8: "In Berkeley, Calif., the orientals have established extensive furniture factories."] Then why can not the white race establish in the Orient and compete with the orientals in the Orient?

Some white people think that they can reduce the high cost of living by patronizing the orientals—but the orientals control the food-canning industry and the pork, veal, and potato markets. At the rate the orientals are grabbing the corners, they will control everything cooperatively and, comparing the small difference between the orientals' price and the white merchants' price, the oriental is making a greater percentage when it comes to comparing the cost of production with the white man's standard. [Note at the bottom of page 8: "In Whittows, Calif., the orientals have established aviation fields"; note at the top of page 9: "In Monterey, Calif., the orientals control the fishing industry."] Let the American race cooperate by not patronizing the oriental or any American firm that will patronize the orientals, and the orientals will stay in their own great, big Orient and raise, produce, and develop the industries that the white man has taught them. Let the orientals keep their low standard of living, "no sabbe," opium, highbinders, and picture brides in their own country.

The Butchers' Union of Alameda County wants to give this information to the white race—that union butchers will not cut up any meats killed or handled by orientals; nor will they purchase any merchandise from any [note at the bottom of page 9: "Who took Hawaii from the Hawaiians? Why, the orientals did"; note at the top of page 10: "This generation will feel the heavy hand of orientalism"] firm that handles any oriental product, for the reason that many of the white meat cutters and many ex-service men are out of work on account of this invasion of the oriental in the meat industry.

The oriental meat merchants sell cheap meat because the meat they sell is the cheapest meat that the slaughterhouses put out. No reputable white butcher would handle the rejected dairy cows that have outlived their usefulness for breeding and milking purposes, as the carcass is not good for food consumption, as all nutritious substances or elements that are required for that use are not there. Of course, these orientals do hang a few pieces of good [note at the bottom of page 10: "Must we wait until orientalism shakes our States;"] note at the top of page 11: "and then wonder why we did not stem the tide of orientalism sooner"] meat in their window, but a large percentage of meat they cut up is stuff that barely passes inspection and should be sold for chicken feed or fertilizer, just as old broken-down horses are disposed of. Old ewes that have outlived their usefulness for breeding purposes are sold. Goats are sold for spring lamb.

Of course, during the campaign against the oriental he may be cute enough to sell a better grade of meat in order to fool the public—as in the language of Bret Harte: "For ways that are dark and tricks that are vain, the heathen oriental is peculiar."

This competition that we are now [note at the bottom of page 11: "It is almost too late now. But we will win if we all help;"] note at the top of page 12: "And it is up to you and yours to help"] facing in the meat industry is what you will be facing a few years hence if you spend your dollars supporting the lower oriental standard of living.

Yours, respectfully,

BUTCHERS' UNION NO. 120 OF ALAMEDA COUNTY.

[Note at the bottom of page 12: "And should any person cater to the oriental—for argument's sake hand him or her this pamphlet."]

The CHAIRMAN. Now, here is a telegram from Dinuba, Calif., from the American Legion Post there, urging inquiry in the interior. Let that be inserted without objection.

(The telegram referred to is as follows:)

DINUBA, CALIF., July 17, 1920.

THE COMMITTEE ON IMMIGRATION,

*United States Congress, San Francisco, Calif.:*

Alta Post, No. 19, American Legion, Department of California, most respectfully urges your honorable body to continue your investigation of Japanese immigration conditions on the Pacific coast into the interior of California rather than to take those in the delta land about the city of Stockton as the basis for your final conclusions. It having been pointed out to you that the Japanese are largely interested in the reclamation of waste lands in the delta section we desire that you investigate conditions in the interior counties of this valley, where it is not waste lands but the cream of the farming communities which are being grabbed up by the Japanese or agents acting for their minor children. In the name of 250 men who served their country in the Great War and the most of whom are property owners, Alta Post, No. 19, asks that you continue your investigations into these parts.

C. A. TILLOTSON,

*President Alta Post, No. 19, American Legion.*

The CHAIRMAN. A letter from the bishop, Rev. Koyu Uchida, of the Buddhist Mission of North America. Without objection, I will order that inserted. That gives his statement as to the number of churches, number of clergy, and number of members.

Mr. Box. May I look at that?

(Letter in question is handed by Chairman Johnson to Mr. Box.)

(The letter referred to reads as follows:)

BUDDHIST MISSION OF NORTH AMERICA,  
San Francisco, Calif., July 14, 1920.

The HOUSE COMMITTEE ON IMMIGRATION AND NATURALIZATION,  
Sacramento, Calif.

GENTLEMEN: We of the Buddhist Mission of North America respectfully beg to call your attention to the statement of Senator Phelan to the effect that "our Buddhist churches encouraged and advocated emperor worship," as reported in the San Francisco Examiner of July 13.

When the Buddhist Mission of North America was first started, in 1899, at San Francisco, Calif., it had for its object the purpose of the salvation of mankind through spiritual enlightenment, and the realization of universal brotherhood and fraternal love as taught by the Lord Buddha, the enlightened one, 2,500 years ago.

In 1899 the Hongwanji of Kyoto, Japan, sent two missionaries to San Francisco in response to a request made by the Young Men's Buddhist Association of that time. On their arrival the missionaries founded a missionary station which, in a short time, organized itself into an independent religious corporation under the State laws.

In the course of time the missionary work reaped fruit, and during the past 20 years 25, not 74, as stated by Senator Phelan, churches were organized in the Western States. All of these churches are affiliated with the headquarters at San Francisco.

All these churches are conducted in conformity with the creed and constitution of the Buddhist Mission of North America as religious congregations, and are managed in accordance with the constitution and laws of the State in which they are located like all other organized bodies.

We wish to strongly emphasize that our churches have nothing to do whatsoever with Shintoism, politics, or any imperialistic policy formulated by the Japanese Government. Our mission is to elevate the spiritual life, not to dictate politics or policies of any government. We should also like to point out that Buddhism is Democratic, an ideal long held by the citizens of the United States of America. All the clergy in charge of the churches are ordained by Hongwanji as priests, and authorized to preach our religion, and are duly appointed as missionaries in this country by the missionary superintendent who is the president of the headquarters. The missionaries are required to have sufficient knowledge and information of America and American customs before being sent here, and are requested to perfect themselves as soon as possible after their arrival.

For some time special emphasis has been laid on the necessity of the Americanization of our people, and all the clergy located at the different churches strive to educate the members in the American way of living and acting from time to time.

We respectfully submit the following statistics of our mission work:

Churches, 25 (19 in California); clergy, 27; members, 8,500; education institutes, 6 (kindergarten included); English schools, 12.

We also inclose Bulletin A, issued by our headquarters here, which will give you the locations of our Buddhist churches.

We have the honor to remain,

Very respectfully, yours,

Rev. Koyu Uchima,

Bishop and Superintendent of the Buddhist Mission of North America.

Mr. RAKER. Mr. Chairman, before you proceed, I would like to say a word. I do not know whether we will be able to get this witness, Mr. M. Sakomoto, president of the Japanese Association of Tulare County and a member of the emergency committee of the Japanese Association of America; but he has written the San Francisco Examiner, and his article appears in that paper this morning, dated January 19, 1920, and I think it would be well to incorporate that in the record.

The CHAIRMAN. Well, let's see if we can not get him first. Mr. Secretary, will you consult the Japanese association and see if you can get him as a witness?

The CHAIRMAN. If he were here as a witness, he would cover the situation much better.

Mr. RAKER. I doubt if you can get him. However, it would be much better.

The CHAIRMAN. I think we will start off with Mr. Johnson. Is K. K. Kawakami in the room? (No answer.)

The CHAIRMAN. All right. Mr. Johnson. Would you mind waiting, Mr. Irish?

Mr. IRISH. All right, I can wait, although I would like to get away.

The CHAIRMAN. Dr. Johnson.

### STATEMENT OF DR. H. B. JOHNSON—Recalled.

(The witness was previously sworn.)

The CHAIRMAN. I don't know whether we had quite concluded with you or not, Doctor. I don't think the committee cares to examine you at much length after your very interesting statement.

Dr. JOHNSON. There are one or two supplementary things, if I could speak about them in just a minute or two.

The CHAIRMAN. All right; go ahead.

Dr. JOHNSON. I noticed in the papers a reference to the Japanese method of adoption, the yoshi, as it is known. Y-o-s-h-i. The spelling was incorrect in the papers. Of course, there was something that happened in Seattle some time ago that I suppose caused a little suspicion, but I think there was no possibility of any menace from a source of that kind. I had a conversation some time ago with the consul general about it, and he told me that the Japanese Government was not permitting any yoshi to come to this country within three years from the time of the adoption, and that would seem to indicate that the Japanese Government is very particular about things of this kind. Knowing considerably about the nature of the Japanese family, I think the case would be very, very rare, indeed, where there would be any attempts to do anything of that kind. I think the general inference that that is a great danger is a mistake.

The CHAIRMAN. I do not understand it is a great danger, but just as a possibility—one of these peculiar things that——

Dr. JOHNSON (interrupting). I got the idea from the newspaper report it was thought to be a great danger. Now, one thing with reference to what we have been hearing so much about the Japanese coming in through the border in the south. I do not claim to be an expert, but I have done my best to get the facts of the case. As I understand it, these people are not giving passports to Japanese to go to Mexico at all. They get passports to go to South America. There has been an abuse on the part of some of the Japanese getting passports to go down there and then work themselves back as far as Mexico; and I am informed, and I think well informed, to the effect that the steamship company that handles that business now requires that when a man is leaving South America he has to buy a ticket clear through to Japan, and if they drop off at a Mexican port they do that at a tremendous forfeit, which would indicate that the Japanese authorities are trying to regulate that matter and prevent, as far as possible, any flow of people that haven't passports from South

America through Mexico into the United States. Now, just this additional word. I don't think that an immigration law is enough to regulate that thing. That thing will have to be regulated through the policing on the part of the United States Government. The Japanese Government is giving no passports with a thought of getting Japanese in from the south, I am sure, because they have been very honorable in all of these other matters.

Mr. SIEGEL. In that respect the Japanese are similar to any other aliens who come into the United States from Mexico in violation of the rules and regulations?

Dr. JOHNSON. Where they do; yes; that is correct. What I was going to say is this: That if it is necessary to police the border under a general promise that the immigration laws will be lived up to so far as I can see nothing would prohibit such an arrangement such as I suggested in my paper of contract or special agreement with the Japanese Government, because when you narrow it down it goes down to the policing on the part of the United States Government; so it isn't a question as between a law; it is a question as between a right and a treaty.

The CHAIRMAN. And the policing should continue?

Dr. JOHNSON. That is not the law.

Mr. VAILE. Are you advised that the Japanese Government is not giving passports to go to Mexico?

Dr. JOHNSON. I have not heard that they are not giving passports to go to Mexico, but I have heard they have been exceedingly careful. I am not sure whether they are going there even, but I have been——

Mr. VAILE (interposing). Are you sure that they are not going there?

Dr. JOHNSON. I can not say that they are not, but the present consul general here was formerly the consul in Mexico, and I have known him intimately and have talked with him frequently at different times on different things, and he told me, and I think he said that it was a matter of embarrassment to him, of people going across the border; those that got passports would go to South America, work their way into Mexico from South America, and into this country, and the Japanese authorities are doing everything they can in an honorable way to check that up.

Mr. VAILE. This embarrassment had resulted from a number of them coming in in that way, had it not?

Dr. JOHNSON. I presume the very fact that some having come in that way did not change the cause of the trouble. That is essentially the same as it was at the time the gentleman's agreement was entered into; there was a flow of people coming in from the Hawaiian Islands here with no passports to continental America. They had passports there, and when the gentleman's agreement was entered into a way was found to check the flow from Hawaii to this country, and according to the records of the immigration commissioner there were less than about 100 immigrants, as I stated the other day, including immigrants and nonimmigrants that came here from Hawaii; so, so far as there seems to be any tendency for a change in the situation, why, the Japanese authorities are on the job to check it up and try to prevent it. I think the Government of Japan is trying really and sincerely to cooperate with us in carrying out and regulating the gentleman's agreement.

Mr. VAILE. When did your friend say that this embarrassment arose, so that the Government took the steps that you have mentioned?

Dr. JOHNSON. He did not say.

Mr. VAILE. How long ago—while he was consul in Mexico?

Dr. JOHNSON. No; I have had conversations with him within the last few weeks; in fact, about the time that you gentlemen came to the coast. I do not know how recently he was consul in Mexico, but he was consul there before coming here.

Mr. VAILE. It was during his administration as consul in Mexico?

Dr. JOHNSON. I am not sure about that even.

Mr. SIEGEL. How long ago did he come here, Dr. Johnson?

Dr. JOHNSON. I can not remember exactly, but I think between a year and two years ago, if my memory is right. I think not two years but over a year ago.

Mr. VAILE. From what source did you get the information that the steamship company taking Japanese from South America sold only a passage through to Japan?

Dr. JOHNSON. The same gentleman told me himself.

Mr. VAILE. You did not get that from the steamship company?

Dr. JOHNSON. No.

Mr. VAILE. Now, just one more question in regard to the yosai matter. Under the Japanese law can an adult be adopted?

Dr. JOHNSON. It is customary to adopt a young man with a thought of possibly him becoming the husband of a daughter of the family. That is their method where they have no son for carrying down the family name. In that case the daughter gives a name to the family rather than the adopted son, and in some cases they are adults, young men that have almost reached the marriageable age, but there are two terms which the Japanese use with reference to adoption. One is yosai and there is another called the yashinauko. Yashinauko means support, and, of course, that is the sort of a thing that we have in this country, taking a child to take care of it; but the yosai is understood to be the adoption of an adult with the idea of his marrying the daughter and carrying down the family name. I don't think it is capable of the abuse that has been suggested in this country, particularly as the Japanese Government has arranged that no one entering into a family of that kind can get a passport for the period of three years to go to this country.

Mr. VAILE. Why the limitation of three years?

Dr. JOHNSON. I suppose with the idea of protecting—that is to say, so that a man would not be tempted to enter into some scheme by which he could get into some family and in that way get a passport to go from that country.

Mr. VAILE. Well it might postpone the execution of such a scheme, but I do not see that it would prevent it.

Dr. JOHNSON. Well, it would make it more difficult. I can not believe that there is any possible danger of any menace in this country from that source.

Mr. VAILE. Can a yosai himself make adoptions?

Dr. JOHNSON. When he becomes the head of a family, if his child born should prove to be a girl, and when she reaches the point where they desire to have her married, why, I suppose being the head of

the family, he can follow the same course that his father has done, but you see that is a long process of years.

Mr. VAILE. Well, is this form of adoption, this *yosai* form confined to the young men who are to marry the daughter of the family?

Dr. JOHNSON. That is the understanding. I don't know, I never have heard of any other kind of adoptions than the kind I have mentioned.

Mr. Box. Speaking of Mexico, have you any idea as to the number of Japanese now in Mexico?

Dr. JOHNSON. No; I have not. I might say that my work takes me two or three times a year to the Imperial Valley, and I have spent a few months, I suppose, in Calexico, right on the border. I have inquired very diligently of the leading Japanese in the Imperial Valley—men that are responsible and reliable—and tried to discover whether there is any flow of any consequence, and I have not been able to satisfy myself that there is any encouragement at all or any tendency in that type of men to encourage men coming in. Of course, it is most natural that there should be more or less jumping the border on the part of Mexicans and Japanese and Chinese and others.

Mr. Box. Were you familiar with the border in 1907, about the time the gentlemen's agreement was made?

Dr. JOHNSON. I do not recall now the first time that I went down to the border. I think it was later than that. It was about the time that—it was soon after the Salton Sea was formed.

Mr. Box. Are you able to make a comparison between the present condition and that existing then as to the number of Japanese in Mexico near the border?

Dr. JOHNSON. No; I am not. I have been across the border two or three times into Mexico visiting Japanese who are over there on large cotton ranches, but most of them, though, that are along the line are operating on comparatively large ranches in cotton. Some of those men are no longer there. There is an ex-preacher of our church who went into Mexico to raise cotton, and he came back into the Imperial Valley and is in Imperial Valley now.

Mr. Box. Does your work—

Dr. JOHNSON (interposing). Some of those that were associated with me have gone into Mexico. The number does not seem to be increased down there, I may frankly say.

Mr. Box. I understand that you are superintendent of missions among those people?

Dr. JOHNSON. Yes, sir.

Mr. Box. Does your jurisdiction extend to Mexico?

Dr. JOHNSON. Not in Mexico; no, not in Mexico. My jurisdiction extends east within the borders to the Mississippi River, and then west, between Canada and Mexico; but I have been interested in ascertaining whether or not the Japanese are crossing the border.

Mr. Box. Nothing else.

The CHAIRMAN. Any other questions?

Mr. RAKER. You are the superintendent of what mission?

Dr. JOHNSON. Methodist Episcopal Church. We have missions in four other States—Colorado, Washington, Oregon, and Cali-



fornia—although in my travels I have gone into many other States. For example, a few weeks ago I spent considerable time in Platte Valley in Nebraska, where there are some Japanese, and from there I toured through that country to Tourington, Wyo., down as far as North Platte. I have visited all of those sections down there. I have visited practically all sections of the United States, I think, where there is a substantial number of Japanese.

Mr. RAKER. Well, your main business is to look after the Japanese feature of the church?

Dr. JOHNSON. Yes; my main work is, of course—we have a fine school here in San Francisco, and, of course, the educational interest in connection with the school. We have a school for the small children. I have spent a good deal of my time lecturing to the Japanese on Americanism and the things that are necessary to—as that is, not in the narrow Christian sense, but in the broader sense, interesting them in various things in this country. I have spent a great deal of my time in the last few years speaking the Japanese language.

Mr. RAKER. Did you state to the committee your views as to the further immigration of the Japanese?

Dr. JOHNSON. I stated substantially in my paper on the opening day that I have never been in favor of the wide-open door of immigration from Mexico. My feeling is that we ought to raise the standard of immigration from all sides and admit a very comparatively limited number. I do not believe it would be wise by law in Washington to pass a discriminatory law against the Japanese, but I feel that as an American we ought to protect our interests.

Mr. RAKER. Why not pass an exclusion law against the Japanese the same as we have as to the Chinese and to the Hindus?

Dr. JOHNSON. The case is entirely different. In the first place the Japanese are a very intelligent race. They have been admitted by treaty into the sisterhood of civilized nations. They are the only oriental people that have been so admitted. It seems to me, having brought them in that position and having recognized them as one of the great nations of the world, particularly in view of the splendid work which they did the Allies at the time of the war, as shown by the magnificent paper which Mr. Roosevelt wrote just before his death, giving testimony to the operations of the Japanese in behalf of the Allies, under these and other circumstances I think it would be a very unwise thing to pass a law, particularly in view of the fact which I brought out the other day, there has not been to exceed 1,800 on the average per year for the last 11 years that have come to continental America and Hawaii of immigrants, nonimmigrants, and I can not see any reasonable excuse for passing a law in view of the comparatively small immigration from Japan both to Hawaii and here, knowing the kind of people that we are dealing with and knowing that the Japanese is one of the world powers and a member of the sisterhood of nations, I can not see any use for passing a law at this time.

Mr. RAKER. Now, if they came no faster in the next 10 years than they have in the past 10 years, do you think it would be all right?

Dr. JOHNSON. I think the Japanese Government would be willing to still further restrict immigration by treaty. I think the Japanese Government is very, very anxious to be fair and to do the things that

we would really desire to have done. They have shown that spirit every time they dealt with us in matters of this kind, and I think by a treaty we could adjust the matter satisfactorily to all parties concerned and save the humiliation of a discriminatory law.

Mr. RAKER. Well, from your observation over the State and the centralization or grouping themselves, as they have, in various localities, is it your view that they are becoming a sort of a—I won't say cause of friction—

Dr. JOHNSON (interrupting). I said in my paper the other day I am neither in favor of a wide-open door for immigration nor for the colonization; that the Japanese have made a mistake in colonizing. I think the best Japanese are recognizing that fact, and I think the tendency will be from now on to scatter.

Mr. RAKER. Well, it has been going on and it is going on now.

Dr. JOHNSON. Yes; but has been largely due, as Dr. ——— said in his testimony the other day, to pressure from the American side.

Mr. RAKER. As it has been going on and as it is going on now, it is a menacing feature, is it not?

Dr. JOHNSON. You are referring now to the colonization?

Mr. RAKER. Yes; not alone in California, but in Washington and in Colorado.

Dr. JOHNSON. I can not say it is a menacing feature, but it is against my judgment as a friend of the American and as a friend of the Japanese; I do not think it is a wise thing for them to colonize. When I say that concerning the Japanese, it would apply equally to all nations. I do not think it is wise for the Jews to colonize in New York City.

The CHAIRMAN. You can not see any method by which we would be able to distribute the Japanese?

Dr. JOHNSON. I suggested in my paper the other day that the best way in which that could be done is where large numbers of Japanese are in the American sections as a result of this colonization, to have the State authorities, the educational authorities, fix a liberal percentage of children of any race, not necessarily Japanese but of any race being compelled to join with the others. That is not the plan which they had in 1907, by segregating all the children, but it would check it, and I think if that course were followed the natural tendency would be to cause the Japanese to scatter more and not concentrate in any one place.

Mr. RAKER. Isn't it their education and their idea and their viewpoint and the way they work with their organizations and associations to colonize?

Dr. JOHNSON. That has been very largely the result of agitation. Now, for example, in 1907 the school question was up here in California. One of the leading papers stated that there were 2,000 children of Japanese parentage in the public schools, and a large proportion of them were adolescent. I knew that to be false and made a public statement the next day to the effect that there were less than 100 Japanese children in the public schools in San Francisco. Mr. Walcott came out and made a very thorough examination, and he found that there were 86, as I remember now, and that they were scattered in 23 different schools in San Francisco. Now, that shows the conditions existing at that time. Since the earth-

quake and fire, and as a result of the agitation that has been waged, there has been more or less of a tendency to colonize in sections, particularly in the section referred to here Saturday when you asked to have one of the gentlemen give you the boundaries of the so-called Japanese section in San Francisco. That section did not exist. The fact was, in 1905 to 1907, along during those periods, there was no tendency toward colonization on the part of the Japanese.

Mr. SIEGEL. May I ask this question, if Judge Raker is through. I want to get a little information. Is there a tendency on the part of the Japanese, as soon as they make economic progress, to leave that particular section where they originally settled?

Dr. JOHNSON. That is quite a common thing. There has been quite a migration from California into Colorado, into Nebraska, into Idaho, into Utah, and into those other sections, and, by the way, let me call your attention to the fact that the percentage which has been frequently published in the papers touching the remarkable growth in California in the last 10 years is, to my mind, misleading. The Japanese immediately after the last census, 10 years ago, gave as their opinion that there were 70,000 Japanese in the State of California instead of between 40,000 or 50,000. Well, now if they were right, and I think we are all perfectly willing to assume that they were right, when you think of the picture brides that have come into this State and the children that have been born, the growth in 10 years has not been very abnormal.

Mr. SIEGEL. I see by this morning's Chronicle a statement or an editorial to the effect that "there is a dual obligation imposed upon the Japanese that have come here, namely, that in times of war they are expected to return to Japan," and that is true of all nationals, but what I wanted to call your attention to is this: "Also in times of peace that they are required for military duty." I know that you have given this matter thorough consideration and investigation. Can you give us an answer to that?

Dr. JOHNSON. Well, it is a fact, I think, that the same as in the case of a good many European powers, men within certain age limits are expected to make some kind of a report to the home Government from time to time; but I have never known of any movement on the part of the Japanese Government to cause the men to go to Japan, because they have no method by which the Japanese Government could get them.

Mr. SIEGEL. The latter part of the statement we will admit, but the first part of the statement is what we want to get information on. You have been in touch with the Japanese council and you know as much about the situation, I assume, as anybody else does, and can you tell us as to whether or not the Japanese in this country are required to go to Japan for military duty in times of peace?

Dr. JOHNSON. I have never known of a case of that kind.

Mr. SIEGEL. Well, have you heard that it is being done?

Dr. JOHNSON. No; I have not even heard that it is being done.

Mr. SIEGEL. There is some reference, I think, in the editorial about it, stating that it is generally rumored. I wanted to get the facts.

Dr. JOHNSON. Yes, sir; but the Chronicle, in that same editorial, calls attention to the fact that there is a suspicion of a certain kind.

and that they have been unable to find any evidence touching the—  
Mr. SIEGEL (interposing). That is true; but I want to get the facts of the case.

Mr. RAKER. Doctor, where do you get the information now that there was an agreement or understanding that nothing should be done during the Panama Pacific Exposition—

Dr. JOHNSON (interposing). I have here in my hand the story of the legislature by Frank Hitchborn, who has written annual volumes on the legislature and he makes very positive and very definite statements about it, and footnotes in this book touching the situation to which I have just referred.

Mr. RAKER. You think such an agreement was actually entered into?

Dr. JOHNSON. The evidence seems to be complete. I will call your—it is reported in 1913, the year that the legislation was passed. Very complete report is found in this book.

Mr. VAILE. What is that volume?

Dr. JOHNSON. "Story of the California Legislature" by "Frank Hitchborn." This volume I have in my hand is 1913. He also wrote volumes in 1911 and 1909, and I think perhaps as far back as 1907. Mr. Hitchborn very definitely makes a statement of that kind which you will find in that book.

The CHAIRMAN. Can you give us a reference to the statement in the book?

Dr. JOHNSON. If you will excuse me just a minute until I look it up. Yes.

Mr. RAKER. Coming back to where I was questioning you: Where they have located in Colorado and Utah and Washington and Oregon, they colonize just like they have here in California?

Dr. JOHNSON. There has been a natural tendency for the farming class—here we might make a very great distinction between the ordinary Japanese in this country who is here for commercial purposes, and so forth, and the 20,000 or 30,000 who are engaged in farming. There has been a tendency in the farming classes to go into the valleys. Primarily they went there, I suppose, because of some becoming interested down in the Salinas Valley and down along the coast as far as Santa Barbara and near Oxnard. Up in Idaho and in the Platte Valley in Nebraska and certain other places where sugar is being raised, the Japanese have gone in as laborers; but the tendency has been for them not to remain a very long time in Nebraska. They accumulate money and then they have gone into the more intensive farming, and in some cases, of course, they have farmed sugar beets, but there has been a tendency on the part of a certain number of thousands of the Japanese to go into these valleys for farming purposes, and this has been in the more recent years because of the friction in California. In the earlier years the trouble grew out of the agitation on the part of the labor unions, but when the Panama Pacific Exposition was about to commence work here, the head of the exposition found that it would be absolutely necessary to have some kind of an agreement with the labor organizations or it would be absolutely impossible for a successful putting through of the exposition, and during that time there was a cessation of

activities on the part of the labor organizations. And it is a very remarkable fact that in 1911 and 1913, when the landlords were in the Legislature of California that the labor organizations that had been fighting the Japanese fought on the other side. That was due to the coming, I suppose, of the representative of Japan, Mr. Suzuki, who met Mr. Gompers personally and met other labor leaders and brought about a better understanding with organized labor, so that the agitation in more recent years has been due very largely, I think, to the farming interests.

Mr. BOX. By the way, it isn't an official book published by the State?

Dr. JOHNSON. I think it is not, but it gives a very complete account of the sessions of the legislature. If you will excuse me just a minute, I think I can turn to this. Chapter 17, on page 227, is the exposition's last stand—227—and beginning on page 227. I did not think of this particular thing coming up or else I would have had the place, but I think you will find that I am correct in that: That the agitation has completely shifted, an agitation on the part of the labor unions, and now it is a farming agitation.

Mr. RAKER. Just a minute. I have not completed. What is your attitude on physical assimilation?

Dr. JOHNSON. I called attention in my paper the other day to the statement of the governor who treated the question academically, showing that there had been numerous instances of very successful intermarriage between the Japanese and the Americans. I stated that marriage to be successful, whether with one's own race or interracially, must be founded upon practical social equality, and where there is practical social equality, and where there is no race bridge, I do not see that there would be any menace in intermarriage, either with the Japanese; though under present conditions here in California, I think it very unwise for anyone to encourage intermarriage between the races.

Mr. RAKER. What is your personal individual view as to the advisability of allowing intermarriages of the Chinese and white in California?

Dr. JOHNSON. You mean Japanese?

Mr. RAKER. Japanese.

The CHAIRMAN. They are not allowed.

Dr. JOHNSON. They are not allowed in the State of California. The State law forbids it. There is a law contrary to it.

The CHAIRMAN. Otherwise he has made a very full answer, I think.

Mr. RAKER. Have you read the report of the board of control to the governor?

Dr. JOHNSON. I have not been able to get it. I have read all I have been able to get, but I have not been able to get the full record. I am anxious to get hold of it.

Mr. RAKER. I am through.

Dr. JOHNSON. I called attention in my paper the other day to a fact which I think may help answer the question which Judge Raker asked me just a little while ago: That there has been quite a flow both of Negroes and blacks, so-called, blacks and Mexicans into this coun-

try in the last 11 years, nearly 5,000 per year of the Japanese and 13,000 or 14,000 on the average of the Mexicans, and they come in—

Mr. BOX (interposing). Just there, you are assuming they are coming in lawfully from Mexico, not smuggled in?

Dr. JOHNSON. Surely, lawfully; and that about—we have the additional fact that these people become United States citizens, and that makes it very hard on the Japanese to understand why they should be discriminated against. Take the matter of schools: The Negro children sit with the American children in schools—

The CHAIRMAN (interposing). Not in all States.

Dr. JOHNSON. Beg pardon?

The CHAIRMAN. Not in all States.

Dr. JOHNSON. In this State they can, and I am of the opinion, and I think I am correct in this, that even Negroes and whites may intermarry in this State—

Mr. RAKER (interposing). Doctor, you say that the Negroes and whites can intermarry in this State?

Dr. JOHNSON. Yes.

Mr. RAKER. Doctor, section 60 absolutely prohibits it.

Dr. JOHNSON. I did not state that as a fact. I said I thought—

Mr. RAKER (interposing). You stated a while ago that the Japanese were not permitted and that the Negroes, mongrels, as they are called in the code. That is the new amendment to the section within the last 10 or 15 years, but the first section has been in the statute book ever since it was enacted in 1872. Why do you bring in now the question of whites and Negroes in connection with an examination of this kind, when we are trying to get your attitude upon the Japanese?

Dr. JOHNSON. Simply because I think a great deal of this is founded upon legislation rather than upon economic conditions, this question of race prejudice, and it seems to me we ought to look at the question broadly in comparison with what we have done for other races. That is my reason for doing it.

Mr. RAKER. And having one difficulty, we are to add another here.

Dr. JOHNSON. My opinion is this, Judge—

Mr. RAKER (interposing). I would like to get your answer to that question. Having one difficulty in the South and in the East, we should do all in our power to prevent another difficulty coming up in the West.

Dr. JOHNSON. I don't think you quite get my viewpoint. If it is recognized that there is a menace on the part of the Negroes, I can not see how the United States Government can be consistent, allowing 5,000 blacks per year to come into this country and at the same time trying to prevent less than 2,000 Japanese coming in.

Mr. SIEGEL. Doctor, from your statement just now it seems as though you may have been reading or in touch with the doctor in Chicago, the editor of some magazine that has been advocating the restriction of the colored people coming into this country.

Dr. JOHNSON. I have not read it at all. I am getting my information entirely from Mr. Hitchborn's reports.

Mr. SIEGEL. Because the same language was practically used by him. It may be a coincidence.

Dr. JOHNSON. Entirely a coincidence. I am not familiar with that discussion at all. I have gotten all my information from this book.

The CHAIRMAN. Have you covered everything, gentlemen?

Mr. SIEGEL. Just a question or two before you go. Are there any night schools maintained in the State of California where adults coming from Japan can go and be taught English?

Dr. JOHNSON. I think in connection with many of the high schools there are such night schools at the present time.

Mr. SIEGEL. Such places where they can learn elementary English?

Dr. JOHNSON. That, as I say, in connection with the night schools maintained in the high schools in this State, there are opportunities now for adolescent Orientals to learn the English language. Of course, we have our mission night schools. You are asking concerning the public schools. We have all through the State, in various cities, the Christian churches where there are night schools for teaching English, and we have in California a Japanese school in San Francisco, of quite a high grade, where there are 160 to 200 pupils during the year that are taking a regular systematic course, and as they graduate from there they go into the high school in some cases, but in many cases directly into the university.

Mr. VAILE. Doctor, in giving the figures of Mexicans and Japanese and blacks that you attempted to give, you gave the figures furnished by the Immigration Department?

Dr. JOHNSON. Yes.

Mr. VAILE. You did not take into account the number of Mexicans, for instance, who cross the border illegally or——

Dr. JOHNSON (interposing). No.

Mr. VAILE. Nor the number of other aliens who did so. Suppose you were informed that the number of Mexicans runs into the hundreds of thousands. If you had such information, to what extent would it modify your views as to the possible number of Japanese coming across in the same way. If a Mexican can come across without restraint, what is to keep a Japanese from coming across the border?

Dr. JOHNSON. My reply to that would be this: That Mexico is full of Mexicans, and the conditions there during the last three or four years—there has been a natural tendency of many Mexicans to desire to get out of the country, which I think would very largely explain the large flow from Mexico. As I understand it, there is not a large Japanese population in Mexico, and there would not be a natural tendency corresponding to that to which you refer.

Mr. BOX. That was the reason why I asked you if you knew the number of Japanese in Mexico.

Dr. JOHNSON. No; I don't.

Mr. BOX. You don't know whether it is great or small, do you?

Dr. JOHNSON. My judgment is it is not large.

Mr. VAILE. If there is a natural tendency for the Mexicans to get out of Mexico, why wouldn't that same tendency work with the Jap?

Dr. JOHNSON. Why, naturally so, but, of course, the Mexicans are involved in an internal struggle there and the Japanese are not, of course, a part of that.

Mr. VAILE. Well, usually foreigners want to get out of a country when there is internal strife.

Dr. JOHNSON. The Japanese that are down there are there for business purposes, ranching, or any other purposes.

Mr. Box. Well, now, in the industrial districts down there, Doctor, don't you imagine that people like the Japanese would be the first to try to get out of it and come into a country like ours?

Dr. JOHNSON. Well, I, of course, have no basis of judgment on that question.

Mr. Box. As to your knowledge of them as a people, they are a bright people, they are peace-loving and order-loving people, and don't you think if there were large numbers of them in Mexico and the conditions were disturbed that they would be among the first that would see the advisability of getting out of the country that is rotten with anarchy and disorder into one of the countries like ours?

Dr. JOHNSON. My thought of that would be that the Japanese is a very bright race and they are very imaginative and foreseeing, and they would see the good to come of staying in that country.

Mr. Box. Have you been along the Rio Grande on the Texas border in any of the Mexican cities?

Dr. JOHNSON. I was on the Rio Grande; I was at El Paso a few months ago.

Mr. Box. Did you get across the line?

Dr. JOHNSON. I did not get across. It was impossible to get across. I went to the international border and went as far as I could, but I did not get across.

Mr. Box. You don't know that on the border towns in the last five years there are a large percentage of Japanese and Chinese who were there apparently as if they had been driven up against the fence and could not go any farther. You do not know whether that is so or not?

Dr. JOHNSON. I don't know. I met some Japanese in El Paso. There is a comparatively small Japanese population in El Paso. One of my former students I found there in a laundry, but I did not discover that there was a large Japanese population.

Mr. Box. You did not get over to the other side?

Dr. JOHNSON. I did not get over, but I learned many things from these Japanese that lived on the El Paso side.

Mr. Box. Yes, sir. You wouldn't expect the Japanese who had come over from Mexico to stop on the Texas side, would you, Doctor, if they had come over from Mexico unlawfully, smuggled in and in violation of the regulations or just walked in, as the testimony before this committee shows, the border line is not protected and they can come in almost at will—you wouldn't expect them to stop on the American side just as soon as they got there, would you?

Dr. JOHNSON. Of course, we don't know—the Japanese have stopped in the Imperial Valley, and that is rather a remarkable thing. If they have stopped in the Imperial Valley, I can not see why under the same circumstances they should not stop in El Paso.

Mr. Box. Isn't the Imperial Valley—isn't it densely populated by Japanese?

Dr. JOHNSON. There is quite a Japanese population there.

Mr. Box. If you found that the Japanese were far back of the Texas border in those cities along the Rio Grande, you wouldn't think that the conditions were the same or similar to any of the causes to be associated with the other cases where there are many Japanese. Those conditions would not be the same?



Dr. JOHNSON. Of course, I can not to your satisfaction and I can not to my own satisfaction answer questions of that kind, because it is an academic one and does not really deal with the facts which have brought about the situation.

The CHAIRMAN. I don't think we care to hear about that any further.

Mr. RAKER. Doctor, you don't know anything about the immigration to Mexico on the west border or along the California Gulf, do you, of your own knowledge?

Dr. JOHNSON. No; I do not.

Mr. RAKER. Or you have not seen it, at all events?

Dr. JOHNSON. No; I have not. My only knowledge, as I say, is going down to the Imperial Valley fair, and—

Mr. RAKER (interposing). No; I am talking about the west coast of Mexico.

Dr. JOHNSON. No.

Mr. RAKER. Or the California Gulf?

Dr. JOHNSON. No.

Mr. RAKER. You don't know how many Japanese have been arriving, have been entering, for the last 10 years or what may become of them after they get there?

Dr. JOHNSON. No; I don't claim to have expert knowledge of that.

Mr. RAKER. I wanted that in the record.

(Witness excused.)

### TESTIMONY OF WILLIAM T. BONSOR.

(The witness was duly sworn.)

The CHAIRMAN. Give your name, address, and business.

Mr. BONSOR. William T. Bonsor; my address is 313 Angelo Bank Building, Sixteenth and Mission Streets.

The CHAIRMAN. We are getting hard pressed for time, but we are perfectly willing to hear a brief statement of your story.

Mr. BONSOR. I will be very brief. I am a representative of the Anti-Jap Laundry League of San Francisco, the San Francisco Labor Council, of which I am president, and the California State Federation of Labor. The gentleman who just preceded me made a few statements which I believe need correction. He said that in 1915, or during the time that the fair was building or the fair work was being constructed, organized labor made an agreement with the Exposition Co. So it did, but that agreement was strictly a trade agreement, as you make with all employers. There was nothing of a Japanese angle involved in it at all. And in 1913 I personally represented organized labor before a committee at Sacramento, requesting a limitation of the leasing clause in the alien land bill, and Mr. Hitchborn, whom he quotes, was present at that particular meeting.

Organized labor in this city and State to-day is just as much interested in the Asiatic question as it ever was. It is behind every word of the California Oriental Exclusion League and is officially on record with that league.

The CHAIRMAN. You have a statement from that league which we can attach to our record?

Mr. BONSOR. Yes, sir; I think so.

The CHAIRMAN. Will you try to get a copy and send it to us?

Mr. BONSOR. Yes, sir.

The CHAIRMAN. We would like to have it in the record.

Mr. BONSOR. In so far as organized labor is concerned, I want to impress particularly upon the committee we are unqualifiedly behind every word of the program of the California Oriental Exclusion League officially and are working to that end all the time, because we really know it is absolutely necessary—we have petitioned Congress for the exclusion of aliens, for the same law as you have against the Chinese. Now, what I want to say to the committee particularly this morning is concerning this Anti-Jap Laundry League. Prior to the fire in San Francisco there were no Japanese laundries in San Francisco except one or two. Shortly after the fire they commenced work overnight, and within a short time there were practically 24 Japanese laundries operating in this city. They cut into the white laundry industry to such an extent that this happened: The employers and men and women who work in the laundries organized themselves into this league in March, 1907—March of 1908—and from that day until this they have spent at least \$400 every single month trying to keep down the Japanese competition.

Now, the competition of the Japanese in the laundry industry has been because they paid the lowest wage and the quality of people that work there. They always shave the prices just a little under the prices of those who employ white labor, and the white laundries had to combine that way to carry on this fight. They have had the support all this time of practically every fraternal organization in this city, all of the improvement clubs, all of the labor organizations, and we have carried on the fight through the daily newspapers by letters, telephone appeals, and personal appeals and every kind of an appeal that we could possibly think of, and we have succeeded in reducing the 24 laundries to 16 at this time. Now, you say that you are pressed for time, and I do not care to go into it any further, but I would like to answer any particular questions which you may desire to ask me.

The CHAIRMAN. I think you have covered the field pretty well. We are trying to avoid cumulative evidence.

Mr. VAILE. Just one question. How do the Japanese laundry succeed in keeping in business besides paying lower wages?

Mr. BONSOR. Lower prices.

Mr. VAILE. Lower prices to the customer?

Mr. BONSOR. Yes, sir; always lower—just enough lower to make it—

Mr. VAILE (interposing). How do the white laundries keep down the competition?

Mr. BONSOR. By this fight of the Anti-Jap Laundry League, trying to convince the people they are doing the wrong thing. Although the lower prices will always appeal to some, you understand.

Mr. Box. It appeals to most of the members of this committee. Do the Japanese do the work as well as the other laundries?

Mr. BONSOR. Practically so. I would say just as good.

Mr. Box. That is all.

Mr. SIEGEL. The agitation that your organization is doing is similar to the Anti-Oriental League agitation as continued here for the last 30 years on the Pacific coast States?

Mr. BONSOR. Exactly so.

Mr. SIEGEL. Local agitation?

Mr. BONSOR. Yes, sir.

The CHAIRMAN. The Japanese observe the child-labor laws and the sanitary laws?

Mr. BONSOR. Yes; so far as we know they observe the child-labor law and the sanitary laws.

Mr. SIEGEL. In other words, you are conducting what would be commonly called an anti-Japanese laundry boycott?

Mr. BONSOR. Yes; that is it exactly.

Mr. SIEGEL. Not based upon racial but upon economic grounds?

Mr. BONSOR. Absolutely.

Mr. SIEGEL. That is all.

The CHAIRMAN. I believe that is all. Thank you very much for your statement. Now, Mr. Kawakami, we will call Mr. Healy.

### TESTIMONY OF P. J. HEALY.

(The witness was duly sworn.)

The CHAIRMAN. Mr. Healy, have you some knowledge that you can give at this inquiry, briefly?

Mr. HEALY. Well, only the knowledge, Mr. Chairman, that I have passed through all this antioriental agitation since it was commenced in this State and that I was one of the 883 who voted against the persecution of the Japanese at that time, and that I do not see any utility now in this attempted persecuted—active persecution of the Japanese race, as the Japanese are.

The CHAIRMAN. You mean to say—

Mr. HEALY (interposing). I mean to say that it is a great detriment. While we are paying from 6 to 10 cents a pound for potatoes, I think there is a great deal more room in the State of California for a great many more Shimmas, and I think that if there were no Japanese here we would probably have to pay more. In that sense, in the economic sense, I am not in favor of their persecution, and I think it has a tendency to persecute.

The CHAIRMAN. You think this hearing has a tendency to persecute the Japanese?

Mr. HEALY. Yes; I think that is the effect. It might not be the intention. I do not say it is the intention—

The CHAIRMAN (interposing). Well, now, of course this investigation is not to last very long. We will be out of the State in a very short time.

Mr. SIEGEL (interposing). Now, as a matter of fact, the Japanese newspapers, the translations of which is published in Tuesday's Examiner, stated that it considered this hearing one of the fairest that possibly could be made on the subject.

Mr. HEALY. I think it does—

Mr. SIEGEL (interposing). You realize this committee is trying to conduct a fair examination in a fair manner?

Mr. HEALY. I do, sir.

Mr. SIEGEL. And to get the facts only?

Mr. HEALY. I do; yes. But notwithstanding that fact, I feel this commission is here for the purpose of taking testimony, and that it has a tendency to persecute the Japanese.

The CHAIRMAN. This committee is in the course of the preparation of legislation affecting, among other things, the boundaries and many things of that kind that come within its jurisdiction of general immigration laws.

Mr. SIEGEL. I might also say that this committee was not appointed now to preside and take this testimony; it was appointed last November, and we have sat in the East and other places, taking up the general immigration question everywhere.

The CHAIRMAN. Now, in regard to your statement that this committee's work is not helpful in reaching a solution of the situation, would you be inclined to limit the number at all that might come in?

Mr. HEALY. The same limitation, I think, as would be placed on all other immigrants.

The CHAIRMAN. You are inclined to favor the percentage plan?

Mr. HEALY. Well, I do not know that I care to make any formal statement about it, percentage or anything else. I think probably we might probably limit immigration, but I wouldn't make any different limitation on the Japanese as compared to anybody else.

The CHAIRMAN. Would you reopen immigration to the Chinese?

Mr. HEALY. I would.

The CHAIRMAN. Yes; and to the Hindus?

Mr. HEALY. Yes; I would treat them the same.

The CHAIRMAN. I believe that is all.

Mr. SIEGEL. How long have you been a resident here?

Mr. HEALY. About 52 years.

Mr. SIEGEL. For your information and for the information of others, because I have heard that statement in various parts of the State, I desire to state that this is a standing committee of the House of Representatives of the United States; that this is not a committee just appointed for the purpose of coming here. This committee was appointed to investigate, administer oaths, and call witnesses last November; that this committee has power and is trying to use that power and will exercise that power in various parts of the country for the purpose of gathering data, information, observations, and witnesses in order to properly prepare certain legislation.

Mr. HEALY. I agree with you.

Mr. SIEGEL. We are gathering information, we are trying to make this as fair and as impartial hearing as possible under the circumstances.

The CHAIRMAN. You are in business here?

Mr. HEALY. Yes, sir.

The CHAIRMAN. What is your business?

Mr. HEALY. I buy and sell books for a living.

The CHAIRMAN. Any other questions? We are very much obliged to you for your time. We are now ready for Mr. Kawakami.

### TESTIMONY OF K. K. KAWAKAMI.

(The witness was duly sworn.)

The CHAIRMAN. Mr. Kawakami, how long have you lived in San Francisco—first state your name and address.

Mr. KAWAKAMI. K. K. Kawakami, 504 Chronicle Building.

The CHAIRMAN. Now, then, how long have you lived in this city?

Mr. KAWAKAMI. In San Francisco?

The CHAIRMAN. Well—

Mr. KAWAKAMI (interposing). Six years.

The CHAIRMAN. And where before then?

Mr. KAWAKAMI. I have been in this country, altogether, about 19 years, and I lived in many parts of the country; in Chicago, New York, in Seattle, I think.

Mr. SIEGEL. How old are you, Mr. Kawakami?

Mr. KAWAKAMI. Forty-five.

Mr. SIEGEL. And are you a graduate of a university?

Mr. KAWAKAMI. I did not graduate from any university.

Mr. SIEGEL. What schooling did you have before coming to this country?

Mr. KAWAKAMI. I went to the lower schools in Japan.

Mr. SIEGEL. Were you admitted to the bar there?

Mr. KAWAKAMI. No.

Mr. SIEGEL. Now, after you came here, what work did you start to do?

Mr. KAWAKAMI. I spent one year in the University of Ohio, but I did not graduate.

Mr. SIEGEL. What year was that?

Mr. KAWAKAMI. 1902, I think.

Mr. SIEGEL. Then tell us any other schools or colleges or university which you have attended?

Mr. KAWAKAMI. I spent half a year in Wisconsin.

Mr. SIEGEL. At Madison, Wis.?

Mr. KAWAKAMI. Yes, sir.

Mr. SIEGEL. What year was that?

Mr. KAWAKAMI. 1903.

Mr. SIEGEL. Now, since that time have you attended other universities?

Mr. KAWAKAMI. No.

Mr. SIEGEL. And you are married?

Mr. KAWAKAMI. Yes, sir.

Mr. SIEGEL. Have you any children?

Mr. KAWAKAMI. Yes; three children.

Mr. SIEGEL. Where were you married?

Mr. KAWAKAMI. In Chicago; near Chicago.

Mr. SIEGEL. And when was that?

Mr. KAWAKAMI. In 1908, I think.

Mr. SIEGEL. You certainly remember your marriage date, don't you?

Mr. KAWAKAMI. I am a Japanese. I don't remember those things.

Mr. SIEGEL. Don't you attach any importance to the date of your marriage with your wife?

Mr. KAWAKAMI. Well, my wife—she remember it, but I always forget it, even my birth date, or you know my wife give me a birthday present, but I do not know anything about my birthday.

Mr. SIEGEL. Well, that is, she observes a birthday very often or observes it once in a while?

Mr. KAWAKAMI. My wife seems to observe it.

The CHAIRMAN. You are pretty well acquainted with Dr. Glick?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. How long have you known him?

Mr. KAWAKAMI. I have known him since 1913.

The CHAIRMAN. Where did you first meet him?

Mr. KAWAKAMI. In San Francisco—no; it was in Chicago.

Mr. SIEGEL. In Chicago?

Mr. KAWAKAMI. Yes, sir.

Mr. SIEGEL. Were you living there at that time?

Mr. KAWAKAMI. I was just about living there.

Mr. SIEGEL. What had you been doing in Chicago at that time?

Mr. KAWAKAMI. I did not live in Chicago. I lived in a little town called Monane, a little town. I was lecturing.

Mr. SIEGEL. How long have you been a writer?

Mr. KAWAKAMI. Why ever since I graduated from school. Perhaps before that, too. I have always been a newspaper man since I graduated from a college. I have always been a newspaper reporter—cub reporter.

Mr. SIEGEL. And you started your journalistic and literary experience upon which newspaper?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. Which one?

Mr. KAWAKAMI. Oh, in Japan?

Mr. SIEGEL. Yes.

Mr. KAWAKAMI. A little paper called Yoaji. It is rather hard to spell it for you.

Mr. SIEGEL. Would you kindly do so?

Mr. KAWAKAMI. Y-o-a-j-i. It was a very radical newspaper.

The CHAIRMAN. When you say "radical," do you mean anti-Government?

Mr. KAWAKAMI. Not only anti-Government, but of socialistic tendencies and interests.

The CHAIRMAN. What is your full name, what is the first K stand for?

Mr. KAWAKAMI. For Karl, I wanted to be the Karl Marx of Japan.

The CHAIRMAN. You wanted to be the Karl Marx of the Japanese?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Did you ever have any luck in doing it?

Mr. KAWAKAMI. No. I lost everything in doing that. That is why I came to this country.

Mr. SIEGEL. You wanted to be what is known as the double of Karl Marx, and that is why you took the letters K. K.?

Mr. KAWAKAMI. Yes; the first letter given to me by my parents is Kiosi, and I took the Karl and the Marx myself.

The CHAIRMAN. In other words, are you still following Karl Marx?

Mr. KAWAKAMI. Well, not in the last several years, I have been doing all sorts of things. My socialism became somewhat obstructed, but still I believe in the fundamental principles of socialism, and whenever I go back to Japan, why the detectives go after me.

The CHAIRMAN. When you go back to Japan?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. In other words—

Mr. KAWAKAMI (interposing). In other words I seem to be persona non grata with the Japanese Government.

Mr. SIEGEL. Leaving the question as to that, how many times have you been back to Japan?

Mr. KAWAKAMI. Twice, I think. Twice.

Mr. SIEGEL. Give us the dates, please.

Mr. KAWAKAMI. 1908 and 1917.

Mr. SIEGEL. When did you return to Japan the last time?

Mr. KAWAKAMI. The fall of 1917.

Mr. SIEGEL. And you were married, you state, a little while ago, near Chicago, Ill.

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. And did you marry an American?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. And was she of white descent?

Mr. KAWAKAMI. Yes; Anglo; I don't think she is very much whiter than me, though.

Mr. SIEGEL. That is a matter for your own personal opinion. You ought to know. However, that is not the question at all here. Have you objection to telling us how your relationship has been in the sense so far as the outside world is concerned?

Mr. KAWAKAMI. I do not care to expose my private family life.

Mr. SIEGEL. Oh, no; I did not ask you to do that. I mean—

Mr. KAWAKAMI (interposing). It makes no difference. It has always been happy.

Mr. SIEGEL. I am not asking you about the internal family life. I did not intend to refer to that at all.

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. I mean to say how have you found Americans in general treating you, receiving you, etc.?

Mr. KAWAKAMI. I have been received cordially everywhere.

The CHAIRMAN. You got tired of the Marx business, didn't you?

Mr. KAWAKAMI. Well, no; not tired; yet that is tiresome business, because the work of pioneering is very hard work.

The CHAIRMAN. Now, you belong to the Japanese Association of America?

Mr. KAWAKAMI. I am a member of the executive committee.

The CHAIRMAN. You are a member of the executive committee?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Do you belong to the Japanese Association of San Francisco?

Mr. KAWAKAMI. No; I do not belong to it.

The CHAIRMAN. The Japanese Chamber of Commerce?

Mr. KAWAKAMI. No.

The CHAIRMAN. The Japanese Agricultural Association?

Mr. KAWAKAMI. I think I am on the advisory board, although I do not attend the meetings of the board.

The CHAIRMAN. Japanese Y. M. C. A.?

Mr. KAWAKAMI. Yes; I am chairman of the management committee of the Y. M. C. A.

The CHAIRMAN. The Japanese Society, the Club?

Mr. KAWAKAMI. No.

The CHAIRMAN. Do you maintain a press bureau?

Mr. KAWAKAMI. I call it a bureau of literary service.

The CHAIRMAN. Are you on terms with the Japanese consul here?

Mr. KAWAKAMI. Yes, sir.

The CHAIRMAN. You are on his side?

Mr. KAWAKAMI. Oh, well, in a business way I am friendly with him, and socially, but sometimes we disagree on many questions.

The CHAIRMAN. Did you say you had trouble with the Japanese Government at one time?

Mr. KAWAKAMI. Yes; before I came to this country.

The CHAIRMAN. They did not exile you, did they?

Mr. KAWAKAMI. No; it was rather awkward for me to stay there.

The CHAIRMAN. Had no trouble going back?

Mr. KAWAKAMI. No trouble; but, as I say, I seemed to be under espionage when I returned.

Mr. SIEGEL. That was at the time of the war, was it not?

Mr. KAWAKAMI. Well, no—you are referring to which time?

Mr. SIEGEL. In 1917, when you were there the last time; that was at the time the war was on?

Mr. KAWAKAMI. Yes; but 1908——

Mr. SIEGEL (interposing). We are referring to the last time.

The CHAIRMAN. Who pays the expenses of your office?

Mr. KAWAKAMI. I pay it; that is, I pay it with the earnings of my work.

The CHAIRMAN. You receive no payment from the Japanese Government?

Mr. KAWAKAMI. No. I get compensation for any work that I do for the Japanese consul or Japanese associations, or Mr. Shima, or anybody else.

The CHAIRMAN. Does that amount to about \$250 a month?

Mr. KAWAKAMI. Well, it ought to be more than that.

The CHAIRMAN. Your work is worth more than that?

Mr. KAWAKAMI. Because I have to pay the stenographer, etc.

The CHAIRMAN. How many people do you have in your office?

Mr. KAWAKAMI. Only one.

The CHAIRMAN. Only the stenographer?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Now, you wrote these letters to the committee a few days ago?

Mr. KAWAKAMI. Yes, sir.

The CHAIRMAN. That one dated July 13, 1920?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Are the facts in that letter correct?

Mr. KAWAKAMI. It is correct.

The CHAIRMAN. It is correct?

Mr. KAWAKAMI. Yes.

Mr. VAILE. Let me see it.

Mr. SIEGEL. You read the letter carefully before you signed it?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. And the letter in question was dictated by you?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. And it is supposed to contain a true version of the incidents referred to in the letter?

Mr. KAWAKAMI. Yes; everything is correct in there; everything is correct; every statement is correct.

Mr. SIEGEL. You read it very carefully before your signed it?



Mr. KAWAKAMI. Yes.

The CHAIRMAN. And you think your letter ought not to be published?

Mr. KAWAKAMI. It ought to be confidential.

The CHAIRMAN. It ought to be confidential?

Mr. KAWAKAMI. Yes; on the ground that—

The CHAIRMAN (interposing). Just a minute. You think it should be confidential?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Why did you send three copies?

Mr. KAWAKAMI. Oh, because your committee consists of a number of people, and I thought it more convenient for you to have more than one copy.

The CHAIRMAN. You had read that these hearings were to be public hearings?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. You did not say in the letter it was to be deemed confidential, did you?

Mr. KAWAKAMI. I did not state that.

Mr. SIEGEL. You did not state it in this letter?

The CHAIRMAN (interrupting). Let us be fair about this. He said, "In conclusion, I beg to say that I shall be very glad to appear before your committee at any time and answer any question relating to this letter."

Mr. KAWAKAMI. Yes.

The CHAIRMAN. You knew that Senator Phelan had been a witness before this committee on July 12?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. And that he had made a statement respecting these three letters?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Which you will identify as yours, identifying them as No. 1, a letter addressed by you to Dr. Gulick?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Now you admit that you wrote that letter?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. And sent it to the doctor and received a reply?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. You wanted to get him to come out here, you wanted to get Dr. Gulick out here?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Now, the letter No. 2, which is written by you to Col. John P. Irish?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Did you write that letter?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Did you sign it?

Mr. KAWAKAMI. No.

The CHAIRMAN. The letter was written by you in the name of George Shima, president of the Japanese Association of America, you wrote that to Gov. Stephens. You wrote that letter?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Did you sign it?

Mr. KAWAKAMI. No.

The CHAIRMAN. Did you show it to Mr. Shima?

Mr. KAWAKAMI. After—I think two or three days, perhaps, after I wrote it.

The CHAIRMAN. When did you write it?

Mr. KAWAKAMI. Just a minute. Would it not be advisable and proper for me to request that this hearing be made an executive session, because this is outside of the proper scope of the investigation, and it concerns the personality of a distinguished citizen of San Francisco. It is not necessary to have this published.

The CHAIRMAN. Why, it has already been published.

Mr. KAWAKAMI. Not the whole thing?

The CHAIRMAN. You didn't have a talk with Senator Phelan, did you?

Mr. KAWAKAMI. No.

The CHAIRMAN. You did not have a talk with Gov. Stephens?

Mr. KAWAKAMI. No.

The CHAIRMAN. You did have a talk with Mr. Shima?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. When was that?

Mr. KAWAKAMI. You mean—

The CHAIRMAN (interposing). About letter No. 3?

Mr. KAWAKAMI. Yes, sir.

The CHAIRMAN. When did you talk?

Mr. KAWAKAMI. I told him, I think, about three days after I wrote it, and he didn't—no, he doesn't read those things very carefully; so I told him what is in it, and I said would he sign it and he said no; so I said all right. I took it from him and put it in my pocket.

The CHAIRMAN. Did you tear it up?

Mr. KAWAKAMI. No.

The CHAIRMAN. You did not tear the letter up in Shima's presence?

Mr. KAWAKAMI. No; I did not.

The CHAIRMAN. You are sure?

Mr. KAWAKAMI. Sure.

Mr. SIEGEL. How many copies of that letter did you make?

Mr. KAWAKAMI. I think I made three copies.

Mr. SIEGEL. Originals or carbons?

Mr. KAWAKAMI. Two carbons and one original—

The CHAIRMAN (interposing). Wait a minute. Now, you state that you asked Shima to sign the letter?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. And you wanted to send it to the governor then?

Mr. KAWAKAMI. I did not.

The CHAIRMAN. You did not want to?

Mr. KAWAKAMI. No.

The CHAIRMAN. What did you want to get Shima to sign it for?

Mr. KAWAKAMI. You see, I did not mean anything about asking him to sign it. I just told him what I wrote, and I did not give him my intention.

The CHAIRMAN. You did not what?

Mr. KAWAKAMI. I did not give him my intention.

Mr. SIEGEL. You did not disclose your intention to Mr. Shima?

Mr. KAWAKAMI. No; because this reply—he might tell inadvertently to some of the Japanese friends about it, and it is possible

that the story might go into the Japanese papers, and in these days what is written in the Japanese papers is immediately translated and printed in the Examiner or the Sacramento Bee, and I did not want that.

Mr. SIEGEL. That is unfortunate for you folks.

Mr. KAWAKAMI. Beg pardon?

Mr. SIEGEL. Isn't that unfortunate from your standpoint?

Mr. KAWAKAMI. Well, I don't know.

Mr. SIEGEL. Everything ought to be concealed?

Mr. KAWAKAMI. I think so; yes.

Mr. SIEGEL. Yes. Are they correct translations, as a rule?

Mr. KAWAKAMI. Sometimes it is pretty badly distorted.

Mr. SIEGEL. Well, it is pretty hard to get a good translation?

Mr. KAWAKAMI. I do not know about that.

The CHAIRMAN. Now, let us see about this. Do you remember when you wrote the letter to Dr. Gulick?

Mr. KAWAKAMI. Let me see. I have got the date there. I gave it to you there.

The CHAIRMAN. June 25, 1919?

Mr. KAWAKAMI. I think that is right; yes.

The CHAIRMAN. Now, when did you write the letter to the governor?

Mr. KAWAKAMI. That date is given here—November 7.

The CHAIRMAN. November 7 or 17?

Mr. KAWAKAMI. Seventh.

The CHAIRMAN. All right. Well, now, as a matter of fact, didn't you talk over with George Shima the advisability of sending that letter to the governor?

Mr. KAWAKAMI. No.

The CHAIRMAN. You are sure that you did not?

Mr. KAWAKAMI. I did not.

The CHAIRMAN. And didn't he talk with you why it should not be sent?

Mr. KAWAKAMI. No.

The CHAIRMAN. No?

Mr. KAWAKAMI. No; he did not express any opinion. I said to him, "Will you sign this?" He said, "No; I do not think I will sign it." I said, "All right; I will keep it," and kept it.

Mr. SIEGEL. Did you have any talk with Mr. Shima before you prepared the letter?

Mr. KAWAKAMI. The letter, which?

Mr. SIEGEL. The letter to the governor?

Mr. KAWAKAMI. No.

Mr. SIEGEL. Did you have any talk with any other person?

Mr. KAWAKAMI. No.

Mr. SIEGEL. Would you mind explaining to this committee how you came to prepare such a letter?

Mr. KAWAKAMI. Because the governor has been attacking the Senator quite freely, and I thought that a letter addressed to the governor, why, would stand the best chance of getting published by the Senator, and unless it was published I would not know whether he had got it in that way, and I said in this letter nothing improper, in my judgment, even if it was signed by Mr. Shima and absolutely sent. I do not think it is anything improper.

The CHAIRMAN. No?

Mr. KAWAKAMI. No.

The CHAIRMAN. You did not think it was improper when you talked to Mr. Shima, did you?

Mr. KAWAKAMI. No.

The CHAIRMAN. You thought it was all right?

Mr. KAWAKAMI. All right, because I had——

The CHAIRMAN (interposing). If Shima had signed it it would have been sent?

Mr. KAWAKAMI. No; I would not have sent it. That isn't—that wasn't my intention.

The CHAIRMAN. And yet it was a proper letter?

Mr. KAWAKAMI. Proper. It ought to be proper, because the Senator could not publish anything which is improper that way against the governor.

Mr. SIEGEL. In other words, this was a plan or scheme of yours?

Mr. KAWAKAMI. A scheme; yes.

Mr. SIEGEL. Wasn't it up to your attempting any such scheme or plan involving the governor of California?

Mr. KAWAKAMI. Simply because I wanted——

Mr. SIEGEL (interposing). And against United States Senator?

Mr. KAWAKAMI. Because I wanted to know whether my letters could be trusted in the United States mail. I wanted to find out whether my letters had been taken from the mail.

Mr. SIEGEL. Well, you are satisfied now, aren't you, that letters sent through the mail get to their destination without being tampered with by the Federal officials? Answer that yes or no.

Mr. KAWAKAMI. Yes; they get the letter all right, but they can open it and copy it.

The CHAIRMAN. But they did not?

Mr. KAWAKAMI. He did not, because this letter never went out of my office.

The CHAIRMAN. What?

Mr. KAWAKAMI. It was in my clothes.

The CHAIRMAN. It didn't go out of your office except when you carried it to George Shima?

Mr. KAWAKAMI. Beg pardon?

The CHAIRMAN. It didn't go out of your possession except when you carried it to George Shima, when you showed it to Mr. Shima in the office of the Japanese Association of America?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. That is where you showed it to him?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Is that your office—the Japanese Association of America?

Mr. KAWAKAMI. No; that is Mr. Kunsak's.

The CHAIRMAN. Have you got the Japanese association stationery in your literary service office?

Mr. KAWAKAMI. Yes; I have. In addition to my regular newspaper work I do quite a bit of letter writing for Mr. Shima. I write his personal letters sometimes in English, because he has no proper good man to write letters in English.

The CHAIRMAN. So you wrote his letters?

Mr. KAWAKAMI. I have his private stationery at my office. I have the Japanese association's president's stationery in my office. I charge everything I write.

The CHAIRMAN. Yes. You have the stationery of the Japanese Association of San Francisco in your office?

Mr. KAWAKAMI. No.

The CHAIRMAN. Have you got the stationery of the Japanese Chamber of Commerce in your office?

Mr. KAWAKAMI. No.

The CHAIRMAN. None?

Mr. KAWAKAMI. None whatever.

The CHAIRMAN. Have you had any?

Mr. KAWAKAMI. No; because I do not do any work for them.

The CHAIRMAN. Japanese Y. M. C. A.?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Japanese society, you don't belong to that?

Mr. KAWAKAMI. No.

The CHAIRMAN. So you are a sort of a clearing house for all of them?

Mr. KAWAKAMI. Yes; for anybody who pays me for doing that work.

The CHAIRMAN. Have you got the stationery of the Japanese consul?

Mr. KAWAKAMI. I think I have—yes; I have written quite a few letters for him.

The CHAIRMAN. Without dictation you write—

Mr. KAWAKAMI (interposing). Sometimes I dictate.

The CHAIRMAN. You get up the ideas?

Mr. KAWAKAMI. Yes; he tells me what he wants me to write—sometimes by telephone—and I do it, and if Mr. Shima wants me to do it—

The CHAIRMAN (interposing). Has Mr. Shima got a very high opinion of Karl Marx?

Mr. KAWAKAMI. No; I don't think so. He has a very high opinion about potatoes, but I do not think much opinion about Karl Marx.

The CHAIRMAN. Have you been writing to Mr. M. Hariyashi, of the foreign office at Tokio?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. You have had business with him?

Mr. KAWAKAMI. While he was here he was very good to me, and I did a great deal of work for him.

The CHAIRMAN. You wrote to Mr. Matsuoka, Japanese ambassador at Paris?

Mr. KAWAKAMI. Yes; he wanted me to go to Paris with him at the peace conference, but I did not go.

The CHAIRMAN. Did you write pretty frequently to Mr. K. Fuijai?

Mr. KAWAKAMI. Which Fuijai is that?

The CHAIRMAN. That is the Fuijai in the Japanese Embassy in Washington, D. C.?

Mr. KAWAKAMI. Yes; he used to be here in San Francisco.

The CHAIRMAN. Do you write frequently to him?

Mr. KAWAKAMI. Not frequently. I do not know how long ago I wrote to him.

The CHAIRMAN. Do you write him many letters?

Mr. KAWAKAMI. No.

The CHAIRMAN. You do not admit that you are in the employ of the Japanese Government?

Mr. KAWAKAMI. No.

The CHAIRMAN. At all?

Mr. KAWAKAMI. No.

The CHAIRMAN. Even through the consul?

Mr. KAWAKAMI. No.

The CHAIRMAN. Nor the intelligence service?

Mr. KAWAKAMI. No.

The CHAIRMAN. Are you a detective?

Mr. KAWAKAMI. No.

The CHAIRMAN. You are an amateur detective?

Mr. KAWAKAMI. No.

The CHAIRMAN. You said you were a little bit of a detective.

Mr. KAWAKAMI. Well, on particular occasions I am. That is the only way I could solve this problem.

The CHAIRMAN. You have a pretty big job?

Mr. KAWAKAMI. No; I do not know it is big or small.

The CHAIRMAN. Are you the propagandist of the western division of the Japanese Government?

Mr. KAWAKAMI. Well, I do not call it propaganda; I call it publicity; and it isn't for the Japanese Government.

The CHAIRMAN. Who is it for?

Mr. KAWAKAMI. Who for? Everybody that comes to me to do that sort of work.

The CHAIRMAN. They pay you pretty well?

Mr. KAWAKAMI. Well, not always.

Mr. SIEGEL. You are the author of a number of books?

Mr. KAWAKAMI. Yes; about a dozen.

The CHAIRMAN. Just a minute. Wasn't it planned to make you the agent of Japan at Paris?

Mr. KAWAKAMI. During the peace conference the Japanese delegation wanted to get hold of men who could write other foreign languages, for instance, in French, in German, and in English, and they could not find the proper men to go to Paris to write in English, and so they could not write me personally, but they wanted me to go, because they thought that I could write in English appropriately.

The CHAIRMAN. Who wanted you to go?

Mr. KAWAKAMI. Matsoako.

The CHAIRMAN. Why didn't you go?

Mr. KAWAKAMI. I could not, because I had my work here and I had my home here and my family.

The CHAIRMAN. Do you get free tickets for friends to go to Japan?

Mr. KAWAKAMI. To go to Japan?

The CHAIRMAN. On the steamships?

Mr. KAWAKAMI. No.

The CHAIRMAN. Are you pretty friendly with the steamship company?

Mr. KAWAKAMI. Yes, sir.

The CHAIRMAN. You kind of look after their business, do you?

Mr. KAWAKAMI. I think I have written quite a few things for them, too.

The CHAIRMAN. Don't they ever give you free passage to Japan?

Mr. KAWAKAMI. I never went on their steamer.

The CHAIRMAN. You never did?

Mr. KAWAKAMI. No; I went from Seattle both times. By the way, I think I am on the pay roll of the Japanese Steamship Co.

The CHAIRMAN. You think you are?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. As publicity man or as agent?

Mr. KAWAKAMI. Well, I write articles for the T. K. K. Line every month, regularly.

The CHAIRMAN. What about; about business conditions?

Mr. KAWAKAMI. Anything, anything; international trade or shipping, and sometimes—

The CHAIRMAN (interposing). How about the Japanese who are coming from there to this country; you write about them?

Mr. KAWAKAMI. No; it is published in English.

The CHAIRMAN. You are on their pay roll?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Now, I want to ask you a little about this fund that is said to be raising in the State of California.

Mr. KAWAKAMI. Yes.

The CHAIRMAN. What is that?

Mr. KAWAKAMI. Well, I don't know much about it. You see, we have—the Japanese Association printed a number of pamphlets and leaflets. We have no money for that. We had to raise—that is, they raise it by direct contribution from different parties. We never decided upon any fixed amount of money to be raised. It all depends upon the needs for that amount.

The CHAIRMAN. You have to have money to send out these circulars to the voters?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Is that your only interest and desire?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Did you figure that if the Japanese in California could put up \$50,000 you could get \$50,000 more?

Mr. KAWAKAMI. No.

The CHAIRMAN. From the Government?

Mr. KAWAKAMI. It does not cost so much.

The CHAIRMAN. It does not cost so much?

Mr. KAWAKAMI. No. Why, printing the pamphlets and mailing it does not cost \$50,000.

The CHAIRMAN. I know; but don't you help the company newspapers a little bit?

Mr. KAWAKAMI. Japanese newspapers?

The CHAIRMAN. Yes.

Mr. KAWAKAMI. Not a cent.

The CHAIRMAN. Not a cent?

Mr. KAWAKAMI. Not a penny.

The CHAIRMAN. How about advertising?

Mr. KAWAKAMI. Why, the Japanese newspapers are published in Japanese. They do not get a penny.

The CHAIRMAN. How much have you raised?

Mr. KAWAKAMI. I think Mr. Kanzaki knows more about it.

Mr. SIEGEL. Would you kindly tell us about what books you have written and the years of their publication?

Mr. KAWAKAMI. Oh, I don't know all the years. Here is the list. I have written five books in Japanese and about seven books in English. The title is "Asia at the Door," the first one is. That is published in 1910 or some time along there. "The American-Japanese Relations," published by Fleming H. Revell Co., and that sold at \$2 the book in 1912. "The Development of Political Ideas of Modern Japan," here is a book which gives my political principles, and that is something that displeases the Japanese Government very much. In it I went on and refuted the doctrine of the divinity of the origin of the Mikado. I said in it that the institution of the Mikado was nothing, but it was very undesirable to the citizenship of Japan, something like that.

Mr. SIEGEL. That was printed in 1903?

Mr. KAWAKAMI. Yes. Here is the list. [Witness produces list of books, which is as follows:] "Asia at the Door," published by Fleming H. Revell Co., price \$1.50. "American-Japanese Relations," published by Fleming H. Revell Co., price \$2. "Development of Political Ideas of Modern Japan," published by State University of Iowa, price \$1. "Japan and the Japanese," published by Kei-Sei-Sha, Tokyo. "Japan in World Politics," Macmillan Co., \$1.50. "Japan and the World Peace," Macmillan Co., \$1.50. "Flowers of the Orient," Kei-Sei-Sha, Tokyo. Japanese Books, by K. K. Kawakami. History of Germany. Modern Socialism. Industrial Education. Labor Education. Student Life in America. Here is a book that I wrote.

Mr. SIEGEL. Let me see it, please. This is entitled "Sociology, Economic, and Political History," volume No. 2. No. 2 entitled "The Political Ideas of Modern Japan," by Karl K. Kawakami, 1903. University Press, Idaho City, Idaho. How many copies of this book have you got?

Mr. KAWAKAMI. The University printed them for me.

Mr. SIEGEL. Have you many copies of this?

Mr. KAWAKAMI. How many were printed?

Mr. SIEGEL. I mean how many copies have you got. In other words can you spare this one?

Mr. KAWAKAMI. No; but if you want you can get it from the University. It is for sale.

Mr. SIEGEL. I doubt whether the University would have it at this time.

Mr. KAWAKAMI. They may have it, but I am going to have it republished.

Col. IRISH. I can get a copy of the book for you.

Mr. SIEGEL. We would like to have it very much.

Col. IRISH. I will take pleasure in securing a copy for you.

The CHAIRMAN. What is the professor's name in the Idaho University?

Mr. KAWAKAMI. Shambaugh; Prof. G. F. Shambaugh, of Idaho City.

The CHAIRMAN. Speaking of professors, do you know Prof. Ishihashi?

Mr. KAWAKAMI. I know him very well.



The CHAIRMAN. Professor of Oriental History at the Stanford University?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Was he a friend of yours?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. His sister worked here for this Government in the time of the war, didn't she?

Mr. KAWAKAMI. I think she was employed up at the post office during the war.

The CHAIRMAN. Employed in the post office?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Oh, yes.

Mr. SIEGEL. Have you finished?

The CHAIRMAN. Yes.

Mr. SIEGEL. Where was she employed?

Mr. KAWAKAMI. Who?

Mr. SIEGEL. This young lady?

Mr. KAWAKAMI. The central officer during the war to read letters in the post office in Japanese. She was one of the censors.

The CHAIRMAN. You talked to her about it, did you?

Mr. KAWAKAMI. No; I did not.

Mr. SIEGEL. Are you on the pay roll of any other corporation, country or individual, or partnership except those which you have mentioned here to-day?

Mr. KAWAKAMI. Not regularly. Not even in the case of the steamship company, I do not know whether I can call myself on the regular pay roll. I get various amounts of compensation, no fixed amount, depends upon the amount of writing that I do for them. Sometimes I do—I might write five pages and sometimes six pages. Of course, the payment is different in each case.

Mr. SIEGEL. Now, let me ask you, do you state that you object to this letter being published in full, and I am referring now to your letter of July 13, 1920, and addressed to the Immigration Committee?

Mr. KAWAKAMI. Well, I think it would be better not to have it published.

The CHAIRMAN. If you have no better objection I do not see why this matter should not be made a part of the record.

Mr. VAILE. I will insist it go in.

Mr. SIEGEL. We can not have any matters before this commission, while we are holding public meetings, which can be considered secret.

Mr. VAILE. I want to ask one or two questions at any time you are finished.

The CHAIRMAN. I am finished.

Mr. VAILE. Mr. Kawakami, this letter of November 7, 1919.

Mr. KAWAKAMI. Yes.

Mr. VAILE. You say it was designated as a trap for Senator Phelan?

Mr. KAWAKAMI. Yes.

Mr. VAILE. It was important, was it, that it should appear to have been dictated or prepared by Mr. Shima?

Mr. KAWAKAMI. Yes, it was; because he is the president of the Japanese Association, and he is considered one of the most important Japanese in California.

Mr. VAILE. It was necessary, for the success of the scheme, that the letter not appear to have been written by you?

Mr. KAWAKAMI. Yes; as president of the Japanese Association.

Mr. VAILE. How does that appear in this letter; how did you carry out that idea or intention?

Mr. KAWAKAMI. Carry out, what do you mean?

Mr. VAILE. How did you make this letter appear to have been prepared or written by Mr. Shima?

Mr. KAWAKAMI. It started, "As president of the Japanese Association of America."

Mr. VAILE. And in that way you identified him?

Mr. KAWAKAMI. Yes.

Mr. VAILE. In any other way there?

Mr. KAWAKAMI. As a farmer intensely interested in the agricultural development in this State. Why, nobody but George Shima does that.

Mr. VAILE. Nobody but George Shima would be a farmer intensely interested in the agricultural development of this State?

Mr. KAWAKAMI. Yes.

Mr. VAILE. From the form of the letter it would substantially appear to have been prepared by Mr. Shima?

Mr. KAWAKAMI. Yes.

Mr. VAILE. Then, why was it necessary to ask Mr. Shima to sign it?

Mr. KAWAKAMI. Well, I said—I had showed it to him, you know. Some time I was sure that it would crop up in the newspapers, and at that time Mr. Shima ought to be advised previously that I had written that letter, but I did not tell him of the intention in which I wrote it.

Mr. VAILE. Why should he be advised of it at all except to be advised of the possible intention it was written?

Mr. KAWAKAMI. I did not tell him the purpose for the reason I already told you.

Mr. VAILE. Then, you were willing he should sign it, not knowing at the time it was intended as a trap?

Mr. KAWAKAMI. I did not want him to know it at that time.

Mr. VAILE. You say in here—wait a minute. Cross that out.

Mr. KAWAKAMI. That letter was in the stenographic notebook just like this previous to this one. That covers a period from January 21 to April 2 [the witness produces a stenographic notebook].

Mr. VAILE. Is you stenographer in the habit of keeping her notes for future reference?

Mr. KAWAKAMI. What do you mean?

Mr. VAILE. Is she in the habit of keeping her notebooks for future reference?

Mr. KAWAKAMI. When she was through?

Mr. VAILE. She had not been in the habit of keeping her stenographic notebooks, she had been in the habit of throwing them away?

Mr. KAWAKAMI. Yes.

Mr. VAILE. Do you know what system of shorthand your stenographer uses?

Mr. KAWAKAMI. I do not know the form of system of shorthand, but that is it there.

Mr. VAILE. You know, do you not, it is somewhat difficult for even a good stenographer to read his own notes after they become old?

Mr. KAWAKAMI. I do not care anything about it. The only thing I wanted to find out was whether it was taken from the mail.

Mr. VAILE. Yes; I am coming to that.

Mr. KAWAKAMI. I do not care about that.

Mr. VAILE. Listen a minute. If you want to be sure that the letter would be identified as the one prepared for Mr. Shima to sign and that there should not be any mistake about the memorandum, why didn't you throw a carbon copy into the wastebasket instead of using the stenographic notes?

Mr. KAWAKAMI. That would be—because, you see my stenographer has been in the habit of throwing this notebook away, and I thought he might be getting this from this notebook, and if I threw that away, the letter or a carbon copy, why he could use that or the notebook.

Mr. VAILE. I do not understand that.

Mr. KAWAKAMI. If I threw the carbon copy in the basket, then he would know that that should not have been done and he might suspect it.

Mr. VAILE. Well, you could have thrown a number of carbon copies of different letters in the wastebasket.

Mr. KAWAKAMI. I have not been throwing carbon copies in the wastebasket.

Mr. VAILE. Didn't your basket ever contain carbon copies of letters that you had written?

Mr. KAWAKAMI. Oh, sometimes it does; but not that particular letter.

Mr. VAILE. If you sometimes threw carbon copies in it before, the fact that there being one on this occasion wouldn't allow suspicion, would it?

Mr. KAWAKAMI. I don't know. I don't care much about it. The only thing I wanted to find out was whether they had taken them from the mail or from the waste basket.

Mr. VAILE. The important thing, if it should be taken, was that it could be read, wasn't it, and understood?

Mr. KAWAKAMI. Yes; I wanted him to get it.

Mr. VAILE. You wanted it to be understood; you wanted the party taking the note book to be able to read the contents of it?

Mr. KAWAKAMI. Yes.

Mr. VAILE. You wrote this letter on July 17, 1920, to the chairman of this committee?

Mr. KAWAKAMI. Yes, sir.

Mr. VAILE. It reads as follows:

DEAR SIR: According to the Stockton dispatch to the San Francisco papers this morning, Mr. Shima told the committee that I had shown him the letter which I wrote to the governor for him and that he did not sign the letter.

Mr. KAWAKAMI. Yes.

Mr. VAILE (continuing reading):

This version is somewhat different from the explanation I gave in my letter addressed to the committee under date of July 13, and I wish to make it plain to you how this happened.

Last Tuesday morning I got in touch with Mr. Shima by telephone and told him that I wanted to come and see him with regard to that letter addressed to the governor. Mr. Shima was at the Fairmont Hotel that morning. He said that he was just leaving for Stockton and could not wait for me.

Mr. KAWAKAMI. Yes.

Mr. VAILE (continuing reading):

Then I told him that I was going to tell the committee the whole truth of that letter.

Mr. KAWAKAMI. Yes.

Mr. VAILE (continuing reading):

Mr. Shima said that it would embarrass Senator Phelan if I told the whole truth about it and added that if he was asked about it he would say that the letter was written by me but in compliance with his advice was not sent to the governor and was eventually thrown into the waste basket.

Mr. KAWAKAMI. Yes.

Mr. VAILE (continuing reading):

Then I said to him that it would be better to stick to the truth and give the committee the correct version of the matter. I told him that it was not the letter which was thrown into the waste basket, but it was the stenographic note book. I told him that from the beginning it was my intention to throw that note book into the waste basket and that I never wrote that letter with the intention of sending it out.

Mr. KAWAKAMI. That is right.

Mr. VAILE (continuing reading):

We talked over the phone for about 20 minutes and as Mr. Shima was in a great hurry to leave the hotel we parted without coming to any agreement on the matter.

Mr. KAWAKAMI. Yes.

Mr. VAILE (continuing reading):

This will explain why there is some slight difference between Mr. Shima's version and my statement. But whatever may have been said by Mr. Shima I wish to emphasize that my explanation of the matter is the most authentic and final.

Mr. KAWAKAMI. Yes; Mr. Shima, in addition to that, said this: He said if I told the whole truth, why, then he felt that the Senator might take revenge on me, and he said I had better not do it. I am not afraid of revenge. The Senator is a good sportsman and too honorable about it, and I am not expecting to meet anything dishonorable about it, and that I disregard. I do not worry anything about that, and then he said, Shima said, "Well, so far as you are concerned that may be all right, but the Senator may get spiteful and do a lot of things that would affect the Japanese, affect a lot of us," and I said, "Why, I don't think——"

The CHAIRMAN (interrupting). That was on Tuesday morning?

Mr. KAWAKAMI. Yes, sir.

The CHAIRMAN. Is that the day we heard Senator Phelan?

Mr. VAILE. Monday.

The CHAIRMAN. We heard Senator Phelan Monday. It was printed in the papers, all about this so-called scheme of yours?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. So that everything you were going to talk to Shima about was already in the minutes of this committee?

Mr. KAWAKAMI. The next day.

The CHAIRMAN. But when you came to write your letter to the committee and sent it to me at Stockton you did not get the facts quite the way you fixed it up with Shima?

Mr. KAWAKAMI. I did not fix up anything with Shima.

The CHAIRMAN. All right. You may proceed, Mr. Vaile.

Mr. VAILE. I am quite through.

The CHAIRMAN. I wanted to get that letter in.

Mr. VAILE. I would like to ask a few more questions. You say on page 1 of your letter, "This letter was never intended to be sent out of this office. I never explained to George Shima about it. Afterwards I told him what I had written in the letter."

Mr. KAWAKAMI. Yes, sir.

Mr. VAILE. But you did not explain to him your real intention?

Mr. KAWAKAMI. Yes.

Mr. VAILE. Did you tell him what you had written or did you show him the letter?

Mr. KAWAKAMI. I showed him, and he don't read it carefully, so I told him what was written in it.

Mr. VAILE. You did not state in your letter to the committee that you had shown Shima the letter?

Mr. KAWAKAMI. I did not use that exact language, but that is what my idea was.

Mr. VAILE. The fact is somewhat differently expressed. You say: "I told him what I had written in the letter," that is a very different expression, but what we want to know is if you did show him the letter?

Mr. KAWAKAMI. Yes.

Mr. VAILE. Now, Mr. Kawakami, who was your janitor there on November 7, 1919?

Mr. KAWAKAMI. I know nothing about janitors. I paid no attention to that.

Mr. VAILE. We are paying some attention to it now. You don't know who the janitor was?

Mr. KAWAKAMI. No; I could not tell you.

Mr. VAILE. You don't know whether you have the same janitor there now or not?

Mr. KAWAKAMI. I don't know. I never look at those fellows.

Mr. VAILE. Well, did you notice before November 7 who your janitor was?

Mr. KAWAKAMI. I think I did, but I never know the names of those men.

Mr. VAILE. Do you know whether he is an Italian or British or an Irishman or what he is?

Mr. KAWAKAMI. Well, he looks like an Italian.

Mr. VAILE. Have you made no inquiry about him?

Mr. KAWAKAMI. I do not care to inquire about it.

Mr. VAILE. And you don't know whether you have the same janitor there or not now?

Mr. KAWAKAMI. I am not sure.

The CHAIRMAN. Just a minute——

Mr. VAILE (interrupting). Just a minute, I want to go on with this. This is surprising evidence. Do you mean to tell this committee that you suspected, and you attempted to prove, that that matter was stolen from your wastebasket?

Mr. KAWAKAMI. Yes, sir.

Mr. VAILE. Taken not only once, but repeatedly?

Mr. KAWAKAMI. Yes, sir.

Mr. VAILE. And you do not even know who your janitor is, and since that time have made no inquiry about him, and do not know whether you have the same janitor now that you had then?

Mr. KAWAKAMI. I do not care anything about it, simply——

Mr. VAILE (interposing). That is all for me.

The CHAIRMAN. Did you throw the notebook in the wastebasket?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Have you got the letters written for the Japanese Council?

Mr. KAWAKAMI. I am not sure, but everything that I dictated is in the notebook.

The CHAIRMAN. The Japanese Council letter, too?

Mr. KAWAKAMI. Yes, sir; everything.

The CHAIRMAN. Wasn't it careless, writing the name of the Japanese Council?

Mr. KAWAKAMI. Well, there is nothing improper in the letter or anything secret.

The CHAIRMAN. No? All right.

Mr. RAKER. Who is your stenographer?

Mr. KAWAKAMI. The name is Mrs. St. John.

Mr. RAKER. How long has she been with you?

Mr. KAWAKAMI. She has been with me about five years.

Mr. RAKER. She is with you and she is the stenographer to whom you dictated this letter?

Mr. KAWAKAMI. Yes, sir.

Mr. RAKER. That was written and you showed it to Shima, the one that we are talking about now?

Mr. KAWAKAMI. Yes, sir.

Mr. RAKER. That was in the lady's notebook?

Mr. KAWAKAMI. Yes, sir.

Mr. RAKER. Did you tell her for what purpose you were dictating that letter?

Mr. KAWAKAMI. No; I did not.

Mr. RAKER. Didn't say anything to her about it?

Mr. KAWAKAMI. No.

Mr. RAKER. Had you ever consulted with——

Mr. KAWAKAMI (interrupting).

Mr. RAKER. Listen a minute. You do not know what I am going to say. Had you ever consulted with her in regard to people who had been getting your notebooks from the wastebasket?

Mr. KAWAKAMI. No.

Mr. RAKER. Never said anything to her at any time about it?

Mr. KAWAKAMI. No. I told her when the matter was published; I told her that, perhaps, it was taken from the mail.

Mr. RAKER. But you never at any time discussed with her the fact that by reason of her throwing her notebook into the wastebasket——

Mr. KAWAKAMI (interrupting). No.

Mr. RAKER. Just a minute—that thereby the janitor or someone was getting these notebooks out of the wastebasket and your letters were being read; what you said was being read by other people.

Mr. KAWAKAMI. Yes.

Mr. RAKER. You never said anything like that to her?

Mr. KAWAKAMI. No; I never did.

Mr. RAKER. Did you tell her that you were going to throw this notebook into the wastebasket?

Mr. KAWAKAMI. No.

Mr. RAKER. Did you throw it into the wastebasket or did your stenographer?

Mr. KAWAKAMI. I ordered her to throw it——

Mr. RAKER (interrupting). You told her——

Mr. KAWAKAMI (interrupting). I did not tell her, but she has been in the habit of doing it without my telling her.

Mr. RAKER. This particular notebook in which this particular letter was in?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Did you tell her to throw it right in the wastebasket?

Mr. KAWAKAMI. I did not.

Mr. RAKER. Did you tell her to throw it in?

Mr. KAWAKAMI. No; she was going to throw it in herself.

Mr. RAKER. Did you see her throw it in?

Mr. KAWAKAMI. Well, I knew she would throw it in.

Mr. RAKER. That is not what I am trying to get at. Tell us what you told her. Did you say anything to her about throwing that book into the wastebasket?

Mr. KAWAKAMI. Yes; I think I did.

Mr. RAKER. You wanted to be sure it would be in the wastebasket?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Now, what time of the day was it thrown in the wastebasket?

Mr. KAWAKAMI. Some time in the middle of January.

Mr. RAKER. I mean the time in the day or in the evening.

Mr. KAWAKAMI. In the daytime in office hours, during office hours.

Mr. RAKER. Now, you say you saw her throw it in the wastebasket. I would like to get the time, because there is a little important matter connected with that. Now, I would like to know what time she threw it in the wastebasket?

Mr. KAWAKAMI. Before she went home she threw it in, because I see it in the wastebasket.

Mr. RAKER. You saw it in the wastebasket?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Did you stay around to see the janitor pick it out of the basket with the rest of the——

Mr. KAWAKAMI (interrupting). Oh, as I say, I stay around until 7 o'clock usually, and the janitor comes in usually about half past 6.

Mr. SIEGEL. Did you see the janitor empty the wastebasket?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. And you saw the janitor take the notebook?

Mr. KAWAKAMI. Take everything.

Mr. SIEGEL. Including that particular notebook?

Mr. KAWAKAMI. Yes; surely.

Mr. SIEGEL. At the time the janitor started to take the wastebasket——

Mr. KAWAKAMI (interrupting). Yes.

Mr. SIEGEL (continuing). You are sure that the notebook was contained in it?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Now, did you tell anybody at that time that the janitor had gotten your notebook?

Mr. KAWAKAMI. You see, I threw it in the wastebasket, as I tell you, and I see him take it up and take it out.

Mr. RAKER. You knew he left with your notebook?

Mr. KAWAKAMI. Yes.

Mr. RAKER. I know, but did you tell anybody that the janitor had picked your notebook up?

Mr. KAWAKAMI. No.

Mr. RAKER. You didn't tell anybody?

Mr. KAWAKAMI. No.

Mr. RAKER. Did you tell the superintendent of the building that the janitor was picking up these things?

Mr. KAWAKAMI. No.

Mr. RAKER. And you are unable to tell us who this janitor was?

Mr. KAWAKAMI. No.

Mr. RAKER. You don't know him?

Mr. KAWAKAMI. No.

Mr. RAKER. You don't remember him at all?

Mr. KAWAKAMI. No.

Mr. RAKER. Couldn't point him out?

Mr. KAWAKAMI. No.

Mr. SIEGEL. Was it a man or a woman?

Mr. KAWAKAMI. A man.

Mr. SIEGEL. A man janitor there?

Mr. KAWAKAMI. Yes, sir.

Mr. SIEGEL. The same person that used to clean the room and the basket for a long time before?

Mr. KAWAKAMI. I think he has been there for some time. I don't know.

Mr. SIEGEL. How long did you occupy this office?

Mr. KAWAKAMI. As I told you, I don't look at the faces of those fellows. I do not care who comes in.

The CHAIRMAN. But you were putting up a detective scheme?

Mr. KAWAKAMI. The only thing is it went in the wastebasket, and that is all I cared for.

Mr. SIEGEL. How long did you occupy this office?

Mr. KAWAKAMI. Ever since 1914, I think.

Mr. SIEGEL. And you were naturally acquainted a little bit with the janitors?

Mr. KAWAKAMI. No; I wouldn't say that.

Mr. SIEGEL. Well now——

Mr. KAWAKAMI (interrupting). I am acquainted with the elevator boys because I ride in the elevator so often.

Mr. SIEGEL. Now, you stated that you usually remain in your office un-til 7 p. m.?

Mr. KAWAKAMI. Yes, sir.

Mr. SIEGEL. Now, the janitor came around about the same hour every day and cleaned up the baskets?



Mr. KAWAKAMI. Not always; sometimes after I left, but quite often——

Mr. SIEGEL (interrupting). But quite often that it was between 6 and 7 p. m., as a rule?

Mr. KAWAKAMI. As a rule, it seems to me——

Mr. SIEGEL (interrupting). Well, don't you know? You were there?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. Was it the same person?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. Unless there was a change in the janitors in the building?

Mr. KAWAKAMI. I think there is some change, but I could not tell you whether it is the same person or not that used to come in.

Mr. SIEGEL. But you saw that one after that day, didn't you—the same janitor?

Mr. KAWAKAMI. Yes; I think I did.

Mr. SIEGEL. And you had seen him before?

Mr. KAWAKAMI. Before?

Mr. SIEGEL. Yes.

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. Before this particular date?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. And you do not know whether it is the same one there now?

Mr. KAWAKAMI. I do not care about that.

Mr. SIEGEL. That isn't the question, of whether you care or not. It isn't a proposition of don't care. We are interested in knowing whether it is the same person.

Mr. KAWAKAMI. The point is I don't know.

Mr. RAKER. I want to go back a little bit. Was this in American or Japanese—this dictation?

Mr. KAWAKAMI. In what way?

Mr. RAKER. Was the notebook in shorthand in American shorthand or in Japanese shorthand?

Mr. KAWAKAMI. No; I never knew there was a Japanese shorthand.

Mr. RAKER. I do not care what you know about. I want to know whether the lady took the dictation in American shorthand or Japanese shorthand?

Mr. KAWAKAMI. I do not get your point?

Mr. RAKER. You were talking English to her?

Mr. KAWAKAMI. Yes; of course.

Mr. RAKER. She took it in English?

Mr. KAWAKAMI. Of course.

Mr. RAKER. That settles it. Now, gentlemen, I will be through with this witness in a minute or two. This janitor, what did he do with the contents of your wastebasket; did he take the contents of your wastebasket and dump it into another large basket and take it downstairs?

Mr. KAWAKAMI. I do not know about that. He takes all the wastebaskets and takes them out of the room. I do not know what becomes of them after that.

Mr. RAKER. You wanted to arrange that this particular notebook got into the hands of somebody else?

Mr. KAWAKAMI. Yes.

Mr. RAKER. To find out whether any other of your notebooks had gone out that way?

Mr. KAWAKAMI. Well, I do not know how many notebooks the Senator has before this; quite a few, I suppose. That is my conviction in the matter. I do not see why you ask me all those questions. Why don't you ask Senator Phelan? He knows all about it. I gave my version of it. If you have any reason to disbelieve me, have the other party tell his story. I know nothing about that.

Mr. RAKER. You found no tampering with your mail at all?

Mr. KAWAKAMI. I am convinced of it; that is the reason——

Mr. RAKER (interrupting). You are convinced there was no tampering with your mail?

Mr. KAWAKAMI. I believe that.

Mr. RAKER. Your mail went through all right?

Mr. KAWAKAMI. Surely.

Mr. RAKER. But you thought there was some information getting out and you didn't know how it was getting out?

Mr. KAWAKAMI. Surely.

Mr. RAKER. And you thought it was through this method?

Mr. KAWAKAMI. Yes, sir.

Mr. RAKER. Was there any other letters published except these two that you have spoken of that did not come out according to your views?

Mr. KAWAKAMI. The letter addressed and signed "Dr. Gullick."

Mr. RAKER. And the letter to Mr. Irish?

Mr. KAWAKAMI. Yes.

Mr. RAKER. And Senator Phelan's letter?

Mr. KAWAKAMI. Senator Phelan's letter.

Mr. RAKER. Any others?

Mr. KAWAKAMI. No.

Mr. RAKER. Those are only three?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Those are all fixed-up letters?

Mr. KAWAKAMI. No.

Mr. RAKER. Was the Irish letter a fixed-up letter?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Even the Irish letter was prepared for a trap?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Gov. Stephens's letter was prepared for a trap?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Now, was there any other letter fixed up in that manner?

Mr. KAWAKAMI. I do not care to say, unless Senator Phelan publishes it.

Mr. RAKER. Did you fix anything up other than these?

Mr. KAWAKAMI. Maybe one or two.

Mr. RAKER. You fixed up more?

Mr. KAWAKAMI. Yes; I believe there is one in this book, but I do not think I should tell about that; I do not care to have any more trouble.

Mr. RAKER. You have gone far enough.

Mr. KAWAKAMI. Yes.

Mr. RAKER. No other letters that were not letters fixed up in your notebook that were published?

Mr. KAWAKAMI. There were no other letters published.

Mr. RAKER. Why did you fix the trap?

Mr. KAWAKAMI. I have explained that.

Mr. RAKER. Were there any other letters published that you thought should not have been published, that could have been taken from the mail or your wastebasket or otherwise?

Mr. KAWAKAMI. I do not understand.

Mr. RAKER. What led you to do this; what led you to fix up this decoy proposition?

Mr. KAWAKAMI. I told you very plainly in the letter addressed to you. I told you everything.

Mr. RAKER. I am asking you. I will get at that in a minute. You wrote a genuine letter to Dr. Gulick?

Mr. KAWAKAMI. Yes, sir; that is right.

Mr. RAKER. That letter was intended to go to Dr. Gulick, and that is what you wanted to say to Dr. Gulick?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Now, Dr. Gulick's letter was published?

Mr. KAWAKAMI. Yes.

Mr. RAKER. You don't know whether Dr. Gulick gave it out or not do you?

Mr. KAWAKAMI. Whether the doctor gave it out?

Mr. RAKER. You don't know?

Mr. KAWAKAMI. I know.

Mr. RAKER. What?

Mr. KAWAKAMI. I know.

Mr. RAKER. Well, did he?

Mr. KAWAKAMI. He told me he did not give it out.

Mr. RAKER. Well, somebody might have done it in Dr. Gulick's office, some one of his clerks, or somebody else who read it and kept it and published it?

Mr. KAWAKAMI. I do not know nothing about that.

Mr. RAKER. You don't know nothing about that. Is that the only letter that you complain about?

Mr. KAWAKAMI. Yes, yes.

Mr. RAKER. And then from that you wrote the letter to Mr. Irish and the letter to Gov. Stephens?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Now, what other thing is there in regard to the Senator Phelan matter or Gov. Stephens matter or Col. John P. Irish matter that you have not told us about, other than what you have already told us before?

Mr. KAWAKAMI. You mean this decoy letter?

Mr. RAKER. Yes; anything. Have you told it all?

Mr. KAWAKAMI. No; I told everything about it.

Mr. RAKER. In the letter; you told it all in this letter?

Mr. KAWAKAMI. Yes.

Mr. RAKER. And there is nothing else that could be added that would develop the facts?

Mr. KAWAKAMI. No.

Mr. RAKER. Why didn't you write the letter to somebody else except Gov. Stephens, if you wanted to have a decoy letter?

Mr. KAWAKAMI. Because knowing quite well that the governor has attacked Senator Phelan quite often, and I thought by means of that letter—I thought a letter addressed to that gentleman would stand the best chance of getting published, and, of course, I wouldn't say anything improper in the letter, but I said in there everything that was proper and nothing indecent about it.

Mr. RAKER. Then the statement in your letter here to the committee of date July 13, 1920, quoting [reading]: "I never consulted George Shima about it." You made a mistake in writing that, didn't you?

Mr. KAWAKAMI. That was not quite exact.

Mr. RAKER. Well, it isn't the fact, is it? You did consult George Shima?

Mr. KAWAKAMI. You mean before I wrote the letter?

Mr. RAKER. No, after you wrote the letter.

Mr. KAWAKAMI. Yes.

Mr. RAKER. Then you consulted George Shima?

Mr. KAWAKAMI. I told you I showed him the letter, but he did not read it.

Mr. RAKER. Mr. Shima told us that the letter was read to him; he read it, and it was in typewriting.

Mr. KAWAKAMI. Yes.

Mr. RAKER. What did you do with the originals and the carbon copies?

Mr. KAWAKAMI. I have got one copy and one copy I have at my house.

Mr. RAKER. You have one copy at your house now?

Mr. KAWAKAMI. Yes.

Mr. RAKER. What did you do with the other copy?

Mr. KAWAKAMI. I think I have two copies at the house.

Mr. RAKER. You have two copies at the house. Where is the other one?

Mr. KAWAKAMI. I left one at the office.

Mr. RAKER. And the other one was at the office?

Mr. KAWAKAMI. Yes.

Mr. RAKER. So you still preserved the three letters, the original—

Mr. KAWAKAMI (interrupting). Yes.

Mr. RAKER. And the two carbon copies?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Did you ever show them to anybody?

Mr. KAWAKAMI. I showed it to Shima.

Mr. RAKER. Who else?

Mr. KAWAKAMI. That is all.

Mr. RAKER. Nobody else?

Mr. KAWAKAMI. No.

Mr. RAKER. Nobody else has seen them at all?

Mr. KAWAKAMI. No.

Mr. RAKER. Would you produce one of those others?

Mr. KAWAKAMI. I haven't it here.

Mr. RAKER. Would you give it to the chairman?

Mr. KAWAKAMI. Yes; but this is the same here.

Mr. RAKER. That is not the point. Will you give one of those letters to the chairman?

Mr. KAWAKAMI. Yes.

Mr. RAKER. One of those letters that the young lady wrote, your stenographer wrote at that time?

Mr. KAWAKAMI. Yes; I will give it to you.

Mr. RAKER. Yes.

Mr. KAWAKAMI. Right away.

Mr. RAKER. Oh, did you initial it?

Mr. KAWAKAMI. What do you mean?

Mr. RAKER. Did you put your initial, "K. K. K." in the left-hand corner?

Mr. KAWAKAMI. Of course not; it was not my letter; it was George Shima's letter.

Mr. RAKER. It was supposed to be George Shima's letter. Did you put your initials down on the letter?

Mr. KAWAKAMI. It would be foolish to put my initials on it.

The CHAIRMAN (interrupting). It would save time to get the original letter and the copies.

Mr. KAWAKAMI. It is a very impertinent question.

Mr. RAKER. However, I insist upon an answer.

Mr. KAWAKAMI. I did not do it.

Mr. RAKER. That settles it. Did you want to force upon the governor and Senator Phelan an additional controversy besides the one that they were already in?

Mr. KAWAKAMI. No; I don't think I did. I never thought anything about that, or made any explanation.

Mr. RAKER. You think the governor has presented the matter in a pretty fair light, don't you?

Mr. KAWAKAMI. Yes.

Mr. RAKER. You have read his report?

Mr. KAWAKAMI. Yes.

Mr. RAKER. And his presentation of the facts?

Mr. KAWAKAMI. Well, excepting one statement. It was quite a lengthy statement and it contains some hot stuff; quite a rummage of Senator Phelan—

Mr. RAKER (interrupting). You have read the governor's letter attached to the report of the board of control of California?

Mr. KAWAKAMI. Yes.

Mr. RAKER. And under your views, from what you know of the situation, does that letter and the report in toto present fairly and candidly and honestly the Japanese situation in California, under your viewpoint of it?

Mr. KAWAKAMI. Well, I think—I do not care to discuss about it here.

Mr. RAKER. But that is what I am talking about. I am trying to get your viewpoint.

Mr. KAWAKAMI. Part of it is good and part of it, in my judgment, isn't good.

Mr. RAKER. What part is good?

Mr. KAWAKAMI. For instance, the initiative measure, I do not think that is right. I do not believe in the initiative.

Mr. RAKER. The initiative measure, you think that is not just right. Any other matter in the governor's report or the report of

the board of control, that you think is not right according to your views?

Mr. KAWAKAMI. His statement concerning the birth rate of the Japanese isn't quite correct, and, of course, he made a misstatement concerning the number—concerning the acreage of farm lands cultivated by Japanese. Of course, those are about twice as large as the real figures—

Mr. RAKER (interrupting). Don't you understand that those figures are obtained from the official records of the various counties in the State?

Mr. KAWAKAMI. No; here is the point: The governor's letter is based upon the report of the board of control. In the report of the board of control the acreage of the farm lands cultivated by Japanese is given out—I do not remember the exact figures, and then the report gives the acreage for all the acres cultivated by the Japanese, Hindus, and Chinese, and that is quite a good deal. The governor in writing that letter inadvertently made the mistake of taking the whole acreage for the acreage of the Japanese land.

Mr. VAILE. If you read the letter of the governor I think you will find that his acreage of land owned by the Japanese corresponds with the exact amount by the board of control.

Mr. RAKER. Is there any other statement in the letter or report of the governor that you object to?

Mr. KAWAKAMI. I do not now recall. I suppose Mr. Kanzaki is more able to explain than I am.

Mr. RAKER. I do not intend to go any further. Do you agree with the statement that there should be an exclusion of the Japanese?

Mr. KAWAKAMI. Well, I believe in it somewhat along the line suggested by Dr. Gulick.

Mr. RAKER. That is, we should repeal the Chinese exclusion law, you think we ought to repeal it?

Mr. KAWAKAMI. If, of course, there is adopted the same immigration law as Dr. Gulick has urged.

Mr. RAKER. Well, your view is, Mr. Kawakami, we ought to repeal the Chinese exclusion law?

Mr. KAWAKAMI. I told you already my answer to that question.

Mr. RAKER. You say that is true, do you?

Mr. KAWAKAMI. Yes.

Mr. RAKER. We ought to repeal the exclusion law?

Mr. SIEGEL. Just a minute. And we ought to repeal our law prohibiting the naturalization of Chinese and Japanese?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. So that they all could become citizens?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. That is all. How long have you known Mr. Gulick?

Mr. KAWAKAMI. I told you I became acquainted with him in 1913.

Mr. SIEGEL. And has there been correspondence between you and him ever since?

Mr. KAWAKAMI. Yes, sir.

Mr. SIEGEL. And have you met him personally since that time?

Mr. KAWAKAMI. Yes; I think I met him in New York, as I said in the letter.

Mr. SIEGEL. How many times have you been together with him discussing this matter, and I want to say right now that I do not see

anything wrong in it at all. You have a perfect right to discuss the matter with anybody anywhere at any time and any place.

Mr. KAWAKAMI. I saw him in New York a couple of times in 1919, last summer.

Mr. SIEGEL. Did you see him in Washington also?

Mr. KAWAKAMI. No; I did not see him in Washington.

Mr. SIEGEL. When was the last time you were in Washington?

Mr. KAWAKAMI. The last time I was in Washington, I think, was in December.

Mr. SIEGEL. That is, the past December when Congress was in session?

Mr. KAWAKAMI. Yes, sir.

Mr. SIEGEL. At that time you were over to the embassy?

Mr. KAWAKAMI. Yes, sir. I will tell you why I went there. We wanted to stop picture marriages, the picture brides, and the Japanese Association adopted a resolution advising the stopping of picture marriages, and that thing started right among the Japanese community, but part of the community did not like our resolution.

Mr. SIEGEL. It didn't like the language or the idea?

Mr. KAWAKAMI. The idea.

Mr. SIEGEL. I see.

Mr. KAWAKAMI. And the only thing we could do seemed to be to go to the Japanese foreign office or the embassy and ask the Government to take the necessary steps on the other side, and so I went to Washington at the request of Mr. Shima and presented the matter before the ambassador and told him that picture marrying ought to be stopped.

Mr. SIEGEL. That is why you went there.

Mr. KAWAKAMI. Yes, sir.

Mr. SIEGEL. And it was as a result of the conversation and talk in Washington that you had with the ambassador that steps were then commenced to be taken—

Mr. KAWAKAMI (interrupting). I suppose that has something to do with it, because I went in merely not as Kawakami, but as a representative of George Shima and the Japanese Association.

Mr. SIEGEL. And you still feel the same way about it?

Mr. KAWAKAMI. Yes; surely.

(Thereupon the chairman declared a recess until 2 o'clock.)

[Letterhead of Bureau of Literary Service, 504 Chronicle Building, San Francisco.]

JULY 13, 1920.

HON. ALBERT JOHNSON AND MEMBERS OF IMMIGRATION COMMITTEE,

*Hotel Sacramento, Sacramento, Calif.*

DEAR SIR: At the hearing held by your committee at the Hotel St. Francis, San Francisco, yesterday (July 12), Senator James D. Phelan, appearing as a witness, read a few letters supposed to have been written by me.

I was not at the hearing and do not know how many letters the Senator read; but, according to the press reports, he seems to have laid special emphasis upon these three:

1. Letter addressed by me to Dr. Sidney L. Gulick, secretary of the National Committee for Constructive Immigration Legislation of New York.

2. Letter written by me to Col. John P. Irish.

3. Letter written by me in the name of George Shima, president of the Japanese Association, and addressed to Hon. William D. Stephens, governor of California.

Of these three the first letter is authentic. It was written by me on June 25, 1919, and addressed and sent through the mail to Dr. Gullick.

The second and third letters are fictitious and have never been mailed. They were dictated and written but have never been sent out of this office either by mail or by messenger. But the stenographic copies of those letters were put in the wastebasket in this office for the specific purpose of ascertaining if they would be picked up by Senator Phelan's agents, because I had suspected that my letter to Dr. Gullick was obtained by the Senator in this method.

I had hoped that I might not be compelled to reveal the whole truth about these letters, because the revelation would prove somewhat embarrassing to Senator Phelan. Think of a distinguished United States Senator stealing things from the wastebasket of a impecunious, insignificant newspaper correspondent and publicity man. It certainly is not edifying. So I thought it would be charitable of me to keep the information to myself—at least until after the coming election at which Mr. Phelan's candidacy was to be settled. In spite of many unfriendly things he had done to me, I wished him well and wanted him to succeed. I am not given to the practice of hitting the enemy on the unprotected spot,

But now this hope has been blighted by the move of the Senator himself before your committee. His exploitation of those letters at the hearing yesterday compels me to explain to you and to the public the whole truth about those documents.

In justice to Senator Phelan, I wish to say, and say most emphatically, that in all probability he did not, and still does not, know how those documents were taken from my office. Everybody knows that the Senator is a noble-spirited, high-minded publicist, a gentleman of lofty principles and ideals, a man whom the entire State of California might well be proud of. I would be the last man to believe that Mr. Phelan was the instigator of the sordid methods in which his agents were getting my letters. I am certain that his agents, in their zeal to ingratiate themselves into his favor, became so unscrupulous as to empty the contents of my wastebaskets in their office. I am certain that this was done without the Senator's knowledge, much less his sanction.

But before I proceed with my story of those letters, permit me to explain what I am and what my office is. The name of my office is Bureau of Literary Service. I employ nobody except a stenographer. I make business of writing books and newspaper and magazine articles both in Japanese and in English, as well as publicity and translating. I have done a great deal of translating, letter-writing, and other literary work for successive Japanese consuls in San Francisco. I have also done some publicity work for the Japanese Association. For such work I accept reasonable compensations. But I am not on the regular pay roll either of the Japanese consulate or the Japanese Association. Since I do publicity work on commercial basis, I would be glad to write anti-Japanese articles or books even for Senator Phelan, if he would furnish me with data and argument sufficiently convincing to convert me.

Now, I come to the more important part of my story—the story of those letters.

I have said that the letter addressed to Sidney L. Gullick is authentic and real. It is dated San Francisco, June 25, 1919.

The important parts of this letter—the parts most advertised by Senator Phelan, read as follows:

"When I was in New York you intimated to me that you would like to come to California to present your proposal before the California public. I wonder whether you still think that idea advisable, in spite of the fact that you have been made an object of severe criticism both in Washington and in California.

"If you still think that your trip to California will do much good, I think we can find the way to bring you here. I should be interested to have your opinion on this matter."

When I wrote the above lines I thought that I could interest the Japanese Association in the matter, for the expense involved would be only a few hundred dollars. As Dr. Gullick testified before the House Immigration Committee at Washington last year, his work, the work of the National Committee for Constructive Immigration Legislation in New York, is financed by the Carnegie Peace Foundation, but the fund at his disposal did not justify his visit to California.

To the above letter addressed by me Dr. Gullick, under date of July 13, 1919, replied as follows:



"Thank you for your favor of June 25 with the clippings. I return the one for which you ask, although I wish I might have a copy of it. The eastern papers carried with a great deal of prominence Senator Phelan's statement before the House Committee on Immigration that there ought to be complete stoppage of Japanese immigration. Mr. McClatchy's name was also widely used in the eastern papers.

"If the sane and sober leaders of California opinion do not wish to have Senator Phelan and McClatchy regarded throughout the country as exponents of California opinion it is time that they began to organize in order that they may speak as well as act.

"I can easily surmise that many would think this a bad time for me to go to California. On the contrary, if those in California who wish to secure the fundamental solution of the question along the lines that I am advocating will only make up their minds to study it and insist upon a genuine discussion of the proposals, then I think this would be an excellent time for me to be there. But I am not willing to go unless American citizens will provide the funds for the trip. I have not my own funds adequate for the purposes nor does the National Committee for Constructive Immigration Legislation have adequate means for so expensive a campaign."

Thus the matter was entirely dropped. I had almost forgotten it, when, on August 18, 1919, Senator Phelan, to my surprise, issued in Washington a statement publishing therein that private letter which I had addressed to Gulick.

I immediately replied to the Senator with the following statement, which was published in a few California papers:

"I am deeply interested in the Senator's statement and the way in which he has given publicity to my insignificant letter. I regard my letters on public questions as public documents. They are open to anybody. I want Senator Phelan, or anybody else, to feel quite at liberty to examine them at any time.

"To be fair, however, the honorable Senator should have published Dr. Gulick's reply to my letter.

"My attention was first called to Dr. Gulick's immigration plan some five years ago. The plan seemed original, clever, and interesting. Because I had written a book or two on Japanese immigration, I was asked to express my opinion on the plan.

"At that time I could not see my way to agree with Dr. Gulick, and I objected to the plan on these grounds:

"First. The Gulick plan is a camouflage for Japanese exclusion. It is very cleverly disguised, but no Japanese is unintelligent enough to see its real intention, which is little less than total exclusion of the Japanese.

"Second. The plan is impracticable, because it will be strenuously opposed by European immigrants and American citizens of European descent, who have voting privileges and exercise tremendous political influence. These people will turn heaven and earth to defeat the Gulick plan, because it proposes to reduce European immigration to a considerable extent.

"Third. Those who oppose the Gulick plan because it affects European immigration would, in their efforts to defeat it, argue that it is designed to render favor to the Japanese, though, in reality, it does nothing of the sort. Thus the proposal in addition to doing the Japanese injustice, would create an opportunity to start an anti-Japanese agitation on the part of those who would defeat this proposal from considerations of self-interest.

"Since I expressed the above views I have occasionally seen and corresponded with Dr. Gulick. He has emphatically disagreed with me, and insisted that the Pacific coast is not satisfied with the gentlemen's agreement and that nothing short of practical exclusion would put an end to the anti-Japanese agitation there. Dr. Gulick has been confident that his proposal will have the effect of stopping this agitation, because it will virtually stop Japanese immigration.

"Without in the least receding from my original stand that the plan implies an injustice to the Japanese, I have nevertheless come to reconcile myself to it in the hope that it will at least have the effect of terminating the perennial agitation on the Pacific coast, because I am always interested in any honorable plan calculated to remove friction among peoples and tending to foster friendly relations among nations."

The publication of the above statement by me, however, did not close the incident. I was eager and determined to find out how Senator Phelan obtained that letter I had written to Gulick. That he obtained it by illegal, under-

hand, ever sordid means was obvious, but I was at a loss to know just what method he employed.

My first conjecture was that Mr. Phelan might have devised some means by which he could intercept my letters in the mail. This presumption was somewhat strengthened by the well-known fact that the postmaster of San Francisco was Mr. Phelan's intimate friend and political adviser.

But I was reluctant to accept this theory as final without some substantial evidence to support it. It would be terrible if the sanctity of private correspondence were to be ruthlessly violated in time of peace at the pleasure of a few designing persons. Even in bolshevist Russia or under the erstwhile Prussian autocracy such flagrant violation of human liberty would not be tolerated. While I still lived in my native country under an imperial government, my private correspondence was never molested, although I had made myself notorious as a social democrat much disliked by the authorities.

Some of my articles and books on socialism were suppressed, but I never knew an instance in which I had any reason to suspect that the privacy of my letters was violated in the mail. And here I was in this great country of democracy, of liberty, of the freedom of speech, haunted with the uncomfortable thought that my private correspondence might be molested. Not that I have ever written any letter whose exposure I am afraid of, but simply because the sanctity of private correspondence is something valued by all freedom-loving men and women. One would not, for instance, like to have his epistles to his wife read by spies or the postal authorities even though the letters might contain nothing but a message of love.

In leaving Japan 19 years ago with the intention of living permanently in America, I was mainly actuated by my sincere admiration of the American ideals of human liberty and the American institutions based upon those ideals. It was, therefore, a great shock to me when I felt constrained to suspect that a politician, hand-in-glove with the postal authorities, was intercepting my letters in the mail long after the censorship incident to the war was removed.

For the sake of the good reputation of Uncle Sam's Postal Service, I believed it to be my self-imposed duty to determine to my satisfaction whether the San Francisco post office was amenable to a sinister political influence.

You will, therefore, see that in devising various schemes to trap Senator Phelan's agents I was animated not by malice but by public spirit—a sincere desire to exonerate the United States Postal Service and vindicate its probity.

Now, I will tell you how I succeeded in trapping the Senator's agents.

When Mr. Phelan exposed my letter to Dr. Gullick, I entertained various theories to account for the exposure. My suspicion with regard to the postal authorities I have already described. Then I thought that perhaps my stenographer had been bribed. But I instantly dismissed the idea; indeed, I was ashamed to have entertained such an idea even for a moment, for I knew that she was a soul of honor, honest, faithful, always animated with the sense of duty. Again I thought that the Senator might have been employing sneaks to get things from my office. But oddly enough nothing had ever been lost in the office.

My letter files had always been intact, and not a single letter had been missed. And I knew that no spy would be bold enough to sneak into my office and remain there long enough to go over the files and copy the letters he wanted to steal for the Senator.

The last and most probable theory was that the Senator's agents had been "scavenging" the daily contents of the waste baskets in my office, for my stenographer and I had been in the habit of feeding them with almost everything, including old stenographic notebooks. You may think this indiscreet, but my work was always aboveboard, and I had nothing to conceal.

And so I made up my mind to work upon the theory that the contents of my wastebaskets were daily or nightly transported to Senator Phelan's espionage headquarters. From that time I began to throw into the good old wastebaskets lots of things that I would not have thrown before. From that time I ceased to put into them many things that I would innocently have put before.

And the scheme brought results within a surprisingly short time. Here is how I did it:

Soon after the exposure by Senator Phelan of my letter to Dr. Gullick on August 18 I dictated to my stenographer quite a few letters which I never intended to send out of my office. Between September, 1919, to March, 1920, my stenographer's notebook contained shorthand notes of such fictitious letters mixed up with those of real letters, letters which were actually mailed. I did not tell my

stenographer which were fictitious and which were real. To her all were genuine. She typed all and gave the typed copies to me. I mailed the real letters, but kept the "camouflaged" ones to myself.

When the stenographic note book was filled with notes the stenographer threw it into the wastebasket, as usual. And behold! One of those fictitious letters in the discarded shorthand notebook was immediately copied and published by Senator Phelan.

This letter was the one which was dictated to my stenographer ostensibly for George Shima, president of the Japanese Association, and the well-known "potato king." It runs thus:

"NOVEMBER 7, 1919.

"Hon. WILLIAM D. STEPHENS, Governor,  
Sacramento, Calif.

"MY DEAR SIR: As president of the Japanese Association of America and as a farmer intensely interested in the agricultural development of this State I have the honor of addressing to you a letter setting forth certain facts which I beg to call to your attention.

"I am deeply concerned with the present unfortunate agitation against the Japanese, and especially Japanese farmers in California. As one who is engaged in an extensive agricultural operation in the Sacramento Valley I am convinced that this agitation is not backed by any considerable number of California farmers, but is mainly the work of those politicians who have other fish to fry.

"The Japanese in California are ready to accept any reasonable proposition for the readjustment of their condition. This can be accomplished without unnecessary and harmful agitation. Recently the Japanese Association has adopted a resolution urging the abolition of what has been vulgarly termed "picture marriage." The resolution is not an empty promise, but is an expression of earnest intention to put an end to the practice which has been criticized by many Americans. We are going to take the necessary steps to attain this end.

"I cite this resolution simply as an example of our willingness to heed American criticism and to reform our condition.

"The Japanese Association is sincerely appreciative of the influence which you have been exercising to check the unnecessary agitation against the Japanese and wish to express to you its sense of gratitude. It seems almost criminal that while the nations are endeavoring to establish a world organization looking toward the amicable adjustment of international relations a few men, eager to promote their personal ends, should stoop to stir up agitation against a population which is law-abiding and unobtrusive and willing to adjust its condition to American standards.

"The Japanese Association ventures to hope that your good offices will be employed to forestall the further unfortunate developments of the situation, which has already become bad enough. It also wishes to assure you that it is willing and ready to listen to any criticism that may be brought against the Japanese and to assist in the solution of the problem in all possible manner. If in your judgment there is anything that we as Japanese ought to do at this critical moment, we shall consider it a privilege to be advised.

"With apologies for the liberty I have taken in addressing you, I beg to remain,

"Yours, most respectfully,

"———."

This fictitious letter was dated November 7, 1919. On February 19 Senator Phelan, in attacking Gov. Stephens, innocently published it, and in publishing it he discreetly omitted the second, third, and fourth paragraphs.

As I have said, this letter was never intended by me to be sent out of this office. I never consulted George Shima about it. Afterwards I told him what I had written in that letter, but I did not explain to him my real intentions.

When my stenographer gave me the typed copies of that letter I put them in my pocket and carried them with me for some time, so that no outsider could get the letter by any means except from the notebook that was soon to be put into the wastebasket.

From the above narrative you will see that the scheme worked splendidly. It has proved conclusively that Senator Phelan's agents have been delving into my wastebaskets. I am exceedingly glad that the scheme has worked so admirably, because it has convinced me without the shadow of a doubt that my

correspondence has never been molested in the mail. To exonerate the postal authorities from the guilt of which I had been suspecting them, and to vindicate their probity to my satisfaction, was the only motive which had prompted me to resort to the above scheme. To Gov. Stephens I offer a thousand apologies, and I know he is generous enough to forgive me, because my motive was right.

Having said so much it will be unnecessary for me to explain in detail the purpose of the fictitious letter which I wrote to Col. Irish on December 29, 1919, and which Senator Phelan read before your committee at the hearing of July 12. This letter, like the letter to the governor, has never been mailed. These gentlemen had been particularly critical toward Senator Phelan, and I thought that the camouflaged letters addressed to them were most likely to be published by the Senator.

In conclusion, I beg to say that I shall be very glad to appear before your committee at any time and answer any question relating to this letter.

Respectfully, yours,

K. K. KAWAKAMI.

[On letterhead of Bureau of Literary Service, 504 Chronicle Building, San Francisco.]

JULY 17, 1920.

HON. ALBERT JOHNSON,  
*Chairman Immigration Committee,  
St. Francis Hotel, San Francisco.*

DEAR SIR: According to the Stockton dispatch to the San Francisco papers this morning, Mr. Shima told the committee that I had shown him the letter which I wrote to the governor for him and that he did not sign the letter.

This version is somewhat different from the explanation I gave in my letter addressed to the committee under date of July 13, and I wish to make it plain to you how this happened.

Last Tuesday morning I got in touch with Mr. Shima by telephone and told him that I wanted to come and see him with regard to that letter addressed to the governor. Mr. Shima was at the Fairmont Hotel that morning. He said that he was just leaving for Stockton and could not wait for me.

Then I told him that I was going to tell the committee the whole truth of that letter.

Mr. Shima said that it would embarrass Senator Phelan if I told the whole truth about it and added that if he was asked about it he would say that the letter was written by me, but in compliance with this advice was not sent to the governor and was eventually thrown into the wastebasket.

Then I said to him that it would be better to stick to the truth and give the committee the correct version of the matter. I told him that it was not the letter which was thrown into the wastebasket, but that it was the stenographic notebook. I told him that from the beginning it was my intention to throw that notebook into the wastebasket and that I never wrote that letter with the intention of sending it out.

We talked over the phone for about 20 minutes, and as Mr. Shima was in a great hurry to leave the hotel we parted without coming to any agreement on the matter.

This will explain why there is some slight difference between Mr. Shima's version and my statement. But whatever may have been said by Mr. Shima I wish to emphasize that my explanation of the matter is the most authentic and final.

Yours, respectfully,

K. K. KAWAKAMI.

Japanese books by K. K. Kawakami: History of Germany, Modern Socialism, Industrial Education, Labor Legislation, Student Life in America.

Books by K. K. Kawakami: Asia at the Door, published by Fleming H. Revell Co., price, \$1.50. American-Japanese Relations, published by Fleming H. Revell Co., price \$2. Development of Political Ideas of Modern Japan, published by State University of Iowa, price \$1. Japan and the Japanese, published by Kei-Sei-Sha, Tokyo. Japan in World Politics, Macmillan Co., \$2. Japan and World Peace, Macmillan Co., \$1.50. Flowers of the Orient, Kei-Sei-Sha, Tokyo.

## AFTERNOON SESSION.

The committee met at 2 p. m., Hon. Albert Johnson (chairman) presiding.

The CHAIRMAN. Let the record show that Mr. Boice, assistant commissioner of immigration at Angel Island, is excused from further attendance, and it is requested that he file a statement with the committee, making any recommendations that might be properly brought before this committee. Col. Irish, the committee has been pretty busy and has gathered a great deal of information, and it has not yet been typewritten, so we are not able to present it to you, but if there is anything further you desired to offer we will be glad to hear from you.

Mr. IRISH. The first matter I desire to present is a matter of procedure. When I appeared before this committee I was sworn, and Senator Phelan was not under oath when he appeared before this committee.

The CHAIRMAN. I do not think you should make a point of that. Senator Phelan is a sworn officer of the Government.

Mr. IRISH. I am aware that in that capacity he takes the same oath as you do, but if he were to go before a judicial court that oath would not be sufficient. I know what the congressional oath is. I tried to take it three times myself. I ran three times for Congress, but I was beaten each time—

The CHAIRMAN (interposing). I will admit, to save time, that I should have sworn Senator Phelan, and if he is called again he will be sworn.

Mr. IRISH. It is a matter of procedure.

The CHAIRMAN. Yes; and I will admit that he should have been sworn.

Mr. IRISH. Very well. Now, I wish to take up the matter of these letters of Senator Phelan, which he presented, these three letters which are in controversy and which are in his illicit possession. When he appeared before this committee and was asked about those letters he declined to tell the committee how they came into his possession. He said they might have been taken from the mail. In all the hotel lobbies and around San Francisco and wherever I have gone a great deal of public opinion has been directed to this.

There is an article in one of the papers to-day about the taking of letters out of the mail. The postmasters of San Francisco and of Oakland are the Senator's appointees and confidants, and coreligionists. He said the letters might have been taken from the mail. Who took them if they were? There are gentlemen running for office here in California and they may be interested to know if their mails are being pilfered for Senator Phelan's benefit, as they appear to have been pilfered for his benefit in this connection.

The CHAIRMAN. We know and the public knows that mails have been opened and—

Mr. IRISH (interposing). I understand that, but I am talking about what he said about it. Now, I am stating my own information when I say that people are less interested in the origin of these letters than they are interested in how they came into the illicit possession of Senator Phelan, and this committee can straighten

that all out by compelling the Senator to disclose how they came into his possession. I think you owe that to the people of California. That has been brought up here before you and I think you owe that to the people.

Now, so much for the letters. Now, with reference to the charge made by my friend McClatchy, as reported in the Examiner, and seeing it there might raise a doubt as to whether he ever said it, but he was reported to have dwelt upon the evasion of the census by the Japanese in the delta. That charge was that they were evading the census and that it was supported and conducted by persons in charge of the census. Mr. Murphy, of Oakland, was a census enumerator in my part of the delta, on my ranches. He came to see me in Oakland after rendering that service and he told me that he was never treated nicer in his life than he was by the Japanese in those camps. He said that in every camp he went into each man was called out of the fields, and he was especially impressed by the fact that each man signed his return. He said that no man could have made a cleaner census than he made on those islands. Mr. McClatchy said that the enumerator told him that in the delta when the enumerator entered the island by the front door the Japanese left the island by the back door. I am not disputing that Mr. McClatchy was told that. People who have anything to tell here always go to tell it to him——

Mr. VAILE (interposing). I think, Col. Irish, that you slightly misapprehend the testimony that was given on that point.

Mr. IRISH. I am telling you what I read. I do not know what your minutes show. I wanted to present this evidence in contradiction of that. In the first place, you have been down in the delta. There is no way for anyone to get off of an island except by a boat. There are two public lines of launches, one passing down early in the morning and the other late in the afternoon, and there is no other possible way of getting off of those islands. I desire to file with you this map of the delta.

The CHAIRMAN. We will be glad to have it.

(Map marked "Exhibit A, of July 19, 1920.")

Mr. IRISH (handing map to chairman). That has been used repeatedly by the anti-Japanese committee in the newspapers and against the Japanese. As far as the delta is concerned, it is physically impossible, as that map shows, because there is no way of getting off those islands except by the public launches.

Mr. RAKER. It might be said that there are a lot of private launches and scows and other boats on which people could go from one island to the other?

Mr. IRISH. Yes. I know of only one man in the delta who has a private speed boat, and that is a Chinese, who lives on the same island I do. The Japanese have no private launches or private boats, except fishing boats, which will hold two or three men, and it is physically impossible for that statement to be true. Now, there are other things that I might pay attention to. In the first place, I notice by Mr. McClatchy's testimony that he has reduced, arbitrarily or otherwise, the Japanese birth rate per thousand in California. In the beginning of this movement it was stated that it was 66 per thousand. Mr. McClatchy has killed off 20 babies and reduced it to 46 per thousand, and he next reduces it down to 20. I have the official report of the registrar of vital statistics, State board of health

for 1919, showing that in the year 1919 there were more white babies born in California than Japanese babies for the whole 10 years preceding.

Mr. RAKER. Just what do you mean by that?

Mr. IRISH. Well, there were over 50,000 white babies born in California in 1919, and there were 4,000 Japanese babies.

The CHAIRMAN. What was the white population in California?

Mr. IRISH. I suppose 3,000,000—3,200,000 were mentioned here the other day.

Mr. RAKER. From your investigation it is true that per thousand there are more Japanese born than whites?

Mr. IRISH. Yes; unquestionably so; because if you will study immigration you will find that the newcomer is always very fecund, and that finally the fecundity declines to what it is in the home country. In Japan the births are about on the same ratio as in Italy, and in the course of years it will decline to what it was in the home country.

Mr. RAKER. You do not disagree with the report of the birth rate and the fact found at the present time by the State board of control?

Mr. IRISH. I do not know anything about the facts found by the State board of control. I go to the board of health. The State board of control does not keep vital statistics.

The CHAIRMAN. Haven't they gathered some of those figures?

Mr. IRISH. They have refused to send me their report.

The CHAIRMAN. We will give you one now. Mr. Snyder, suppose you go up and get just enough copies of that—

Mr. IRISH. I had a debate with Mr. Kent the other night in this house—

Mr. McCLATCHY. I know from the governor's office, because I tried to get the report, that they are making necessary corrections in it, and none are being given out at this time.

The CHAIRMAN. The committee has just received a batch of corrected ones, as we understand it. We will be glad to give you a copy, Mr. Irish.

Mr. IRISH. That will be very kind of you. I wish to state with reference to the ownership of Japanese land in California that I am interested in nothing except official returns and I always get them. You will see in the pamphlet in which I expose Senator Phelan that my statements are founded on the official records all the way through.

The CHAIRMAN. We ascertained, in Sacramento, a discrepancy in the figures.

Mr. IRISH. Yes; a discrepancy between the governor's figures in the letter to Colby and figures appearing in the report.

The CHAIRMAN. It was stated that in Merced County there was a very limited holding by Japanese, which we examined and found just to the contrary, which shows that there could be misleading figures on one side as well as the other.

Mr. IRISH. But was I trying to mislead any one? To whom should I go except to the sworn officer of the county?

The CHAIRMAN. Well, to whom should we go?

Mr. SIEGEL. Your figures were based on the individual holdings of the Japanese, while the figures we obtained included the corporations.

The CHAIRMAN. Making a difference of thousands of acres.

Mr. IRISH. Very good, but you should acquit me of any desire to conceal anything.

The CHAIRMAN. Well, you will admit that those things can happen?

Mr. IRISH. Yes; I was not born yesterday. Now, the figures of the State board of health show that there were more white children born in 1919—

The CHAIRMAN (interposing). Practically all white?

Mr. IRISH. No; in the total number.

Mr. SIEGEL. We admit that.

The CHAIRMAN. We admit that.

Mr. IRISH. Very good. Now, Mr. McClatchy has made figures to show the Japanese births are going to swamp the State by and by. There are a million of white women in this State of productive age, and if the comparatively few Japanese women of the same age are going to outstrip a million white women, there is something wrong with the white race.

Mr. VAILE. Nobody has ever stated that the births of Japanese now in would be more than the white people.

Mr. IRISH. Have you read Prof. Malthus's estimate, that in a hundred years such and such things would take place? He was an English professor, and in 1798 published a book, and in that he said that the population of the earth would very largely disappear in a hundred years, because the population was increasing in a geometrical ratio, and food production an arithmetical ratio. That does not prove to be true.

The CHAIRMAN. Is it not a fact that wars have interfered a lot with the theories of Prof. Malthus?

Mr. IRISH. I do not know what has interfered with it; but he was mistaken.

Mr. VAILE. I think you have done an injustice to Prof. Malthus. I do not think you have correctly quoted him.

Mr. IRISH. My recollection is that he said the population was increasing in a geometrical ratio and the food production in an arithmetical ration. Isn't that it? Well, we will let old Malthus rest.

Mr. VAILE. His argument was simply that population tends to keep pace with subsistence; that they are bound to be equal because if that rule of the relationship between subsistence and population did not apply then the population would obviously outrun subsistence, which would be absurd, and that is the absurdity which you are trying to introduce into the record.

Mr. IRISH. Well, I apologize to the heirs and assigns of Prof. Malthus if I misquoted him.

Mr. VAILE. Your apology is accepted.

Mr. IRISH. There is another matter which I wish to present. I stand for the skill and industry of the Japanese in working land. I told you, I think, that my land has been under Japanese cultivation for 11 years, and to-day it is more productive in quantity and



quality than ever before. The Japanese are the most skillful land workers we have left in this State. The Chinese are skillful land workers, but they are single croppers. The Japanese are variety farmers, and that accounts for their success more or less. This is in answer to Senator Phelan's statement that they exhausted and ruined the soil. He introduced the land of Rindge & Pabst in the delta. Very good. I think you heard Mr. Rindge at Stockton. Mr. Cook has been superintendent of the Rindge lands for 20 years, and in a conversation with him less than a month ago he told me his opinion of the Japanese cultivators. He said that he would rather have them than anybody else and paid \$5 per day now to Japanese farmers. I was born on a farm and have had my feet on the land ever since. Of course, I have done other things, like running for Congress. Senator Phelan is not a farmer. By actual practice he does not know which end of a horse to put a bridle on. I am a practical farmer.

Now, I have had a talk—first I wish to say this to the committee, from the deepest of my convictions, that a mistake will be made if the international policy of the Government of the United States is based upon what appears before you in California as public opinion in this State: It is a dangerous thing. Public opinion in this State has been attempted to be molded by two basic falsehoods that started this whole thing last year. Now, here is the first: They found it necessary to get hold of the farmers. Here is a very largely circulated agricultural paper, published in Los Angeles, the *Cultivator*. They wrote me to give them a letter upon the Japanese question, which I did, to which they made a reply in which this occurs:

The wonderful rapidity with which the Japanese population of California is increasing is little recognized by the people generally because the increase is not known by immigration officials. But Mr. Irish is not in the class which fails to realize this fact, notwithstanding his efforts to hide behind Federal "statistics." If Mr. Irish had read the *California Cultivator* of October 25 he would have seen there a statement given to the Federal Senate by Commissioner of Immigration Caminetti and signed by John W. Abernethy, Assistant Secretary of Labor, to the effect that "during the 12 months ending June 30, 1919, the agents of the Federal Government apprehended 9,678 Japanese who were in the country illegally and secured their deportation."

This we followed with this bit of pertinent comment by McClatchy, of the *Sacramento Bee*:

Those figures refer to the ones caught and convicted; it is fair to assume that at least an equal number escaped detection and were added to the constantly swelling Japanese population of the Pacific States. No account is taken of the number of picture brides who arrive and are diligently following the Biblical injunction to be fruitful and multiply.

Col. IRISH. Now, then, I knew by circumstantial evidence that that was a lie, because in the first place the Commissioner of Immigration made no such report in his 1919 report. In the next place the apprehension and deportation of that many Japanese would never have escaped the notice of the newspapers nor the Japanese consul here, so I knew by circumstantial evidence that it was a lie and a very infuriating one, and so I wrote to Commissioner Caminetti and asked him if such a thing occurred. I received this reply:

UNITED STATES DEPARTMENT OF LABOR,  
BUREAU OF IMMIGRATION,  
Washington, May 6, 1920.

MR. JOHN P. IRISH,  
Oakland, Calif.

DEAR SIR: Referring to your letter of January 31, the bureau has to advise that the report of the Commissioner General of Immigration to the Secretary of Labor contains the official figures issued by the Bureau of Immigration, and any other figures credited to this bureau or to its officials are erroneous.

Deportations of aliens can not be effected by other authority than on the warrant of the Secretary of Labor, except in the cases of Chinese where deportation has been ordered by a United States commissioner.

Very truly, yours,

ALFRED HAMPTON,  
Assistant Commissioner General.

Now, it occurred to me then that I had Mr. McClatchy in a tight place, and in a letter to the Stockton Independent I charged him with these things as falsehoods. Mr. McClatchy answered me in the Stockton Independent, saying that neither in speech nor in writing had he ever indorsed any such a story. I retaliated by giving him my source of information, which I have just read, from this editor in Los Angeles, whereupon Mr. McClatchy came out in another letter in which he said that the editor in Los Angeles misquoted him, that he had never indorsed any such a proposition; that it had never appeared in the Bee at all. And he said, in addition to that, that the Los Angeles editor had misquoted the report, which may be found on page 7 of the Senate report, which is this, that in 11 years, ending June 30, 1919, 4,000 aliens had been found illegally in the United States, of all classes, and had been deported, whereupon I wrote to this apostle of crime and falsehood, stating what had turned up and what Mr. McClatchy had said, and I asked him "What are you going to do about it?" He has made no reply.

Last Thursday, Prof. Malcolm, of the University of Southern California, told me that three weeks ago at a meeting of the supervisors in Los Angeles County a supervisor got up and read that report in that newspaper [indicating]. He said:

These men are not only coming here but are coming armed to destroy us, and we must arm for self-preservation.

That is the sort of thing that is being brought about in California for the molding of public opinion. The next lie was told by a member of the executive committee of the anti-Japanese body in Sacramento. I had published a letter in the Antioch Ledger, defending my position on the Japanese question and this was answered by an interview with Mr. Van Bernard, a member of the anti-Japanese committee in Sacramento. In that he says:

Japanese have already leased 10,000,000 acres in the upper end of the Sutter Basin.

MR. IRISH. Now, after people read that statement they rush off to join anti-Japanese committees. Mr. McClatchy, how many acres are there in the Sutter Basin?

MR. MCCLATCHY. There are less than 125,000, I would say.

MR. IRISH. All right, 125,000 acres in the Sutter Basin, but the maps in the office of the State Reclamation Board show that in the whole Sutter Basin, from the mouth of Butte slough to the confluence of the Sacramento and Feather Rivers there are only 60,000 acres.

Mr. SIEGEL. The article stated that there were 10,000,000 acres.

Mr. IRISH. That the Japanese had leased 10,000,000 acres in the upper end of it.

Mr. RAKER. Who wrote that article?

Mr. IRISH. It was an interview of Mr. Van Bernard.

Mr. RAKER. Is he a member of the Asiatic Exclusion League?

Mr. IRISH. Yes.

Mr. RAKER. Could not that have been a misprint in the paper?

Mr. IRISH. I don't know anything about that, but it has gone all over the State.

Mr. VAILE. When you get to the end of this basic lie which you are now discussing, I would like to interject something.

Mr. IRISH. All right.

Mr. VAILE. My statement of the Malthusian theory is confirmed, I believe, in a more condensed manner than my statement by one of these young Japanese ladies here, a young college girl, American, of Japanese parentage, who expresses it this way:

Malthusian theory: Population tends to increase in a geometrical ratio; the food supply increases arithmetically, but the population is decreased by wars, famines, etc., which tends to equalize them both.

You stated only the first part of the proposition, and the young lady has correctly stated the remainder of it, which I think confirms my own recollection.

Mr. IRISH. Miss Hannah Okade is my fellow citizen; I am willing to submit to any interpretation she may make of the Malthusian theory.

Mr. RAKER. The gentleman who wrote this article about the 10,000,000 acres is sitting by my side, and he says that instead of 10,000,000 acres that was 10,000 acres, and that he put it at 10,000 acres, and this other paper had it 10,000,000 acres.

Mr. IRISH. You did not write this, Mr. Jones?

Mr. W. P. JONES. Yes; I wrote the original, and I placed it at 10,000 acres, but the other papers had it 10,000,000 acres.

Mr. IRISH. Now, I wrote to the governor's office when Senator Phelan published this trap letter, which was in his illicit possession in Washington City, asking if such a letter had been received in the governor's office, and I received this reply:

GOVERNOR'S OFFICE,  
Sacramento, February 24, 1920.

Col. JOHN P. IRISH, Oakland, Calif.

MY DEAR COLONEL: No one in the office remembers ever having seen such a letter as Senator Phelan says Gov. Stephens received from George Shima, president of the Japanese Association of America, and the files contain no such letter. There is no record of acknowledgment of such a letter.

If it would be desirable to do so, Senator Phelan's statement could be stamped as an absolute falsehood.

I do not feel that the matter is of much importance. Anybody, of course, could write any kind of a letter to the governor. If the Japanese entertain any appreciation of Gov. Stephens as their champion, they have not followed his public statements correctly and do not correctly understand his attitude. He has repeatedly stated that he regards the Japanese as a serious menace in California and has expressed the view that at the proper time positive and effective steps must be taken to control the situation. He has stood steadfast in the position that facts and figures must be gathered so that California can present its case to the National Government and to the country at large in a convincing manner. In anticipation of the development of this problem, Gov.

Stephens, some months ago, directed the State board of control to make a thorough investigation and to gather those facts and figures which he deems necessary to bring about a sound and permanent solution of this difficult problem.

With kind personal regards, I am, sincerely, yours,

MARTIN C. MADSEN, *Private Secretary.*

I will use Mr. Van Bernard's statement that there was 10,000 acres in the Sutter Basin rented to Japanese, when, as a matter of fact, there is not a single acre there rented by them.

Now, on this matter of newspapers, you are going to Fresno. There you will meet Mr. Rowell.

The CHAIRMAN. No; we will not meet him, because I understand he is at Berkeley.

Mr. IRISH. I wish to take up the economic part of it. When the Chinese were chased out of here—30,000, Chinese farmers were run out of California, and in that we violated our treaty with China, and yet we see red when we talk about the Kaiser violating the treaty with Belgium. We set him the example. Immediately the land under cultivation began to pass out of cultivation because the labor had disappeared. In the great valley of California, from Bakersfield to Redding, the banks had mortgages, which they foreclosed on land that had been taken out of cultivation. The banks employed agents to try to sell the land, and they could not sell because there was no labor. In those days I bought a half section in Kern County under foreclosure, and made a beautiful ranch out of it, but it was an island surrounded by a sea of foreclosures.

Mr. RAKER. That was in 1897?

Mr. IRISH. Yes; and along into the nineties. That land laid there; there was no white labor to take possession of it. The Chinese farm laborer had been driven out and the white laborer—

Mr. RAKER (interposing). During those years isn't it a fact and up to just before the war, that every year there had been a regular deluge of men tramping from one end of California to the other looking for work?

Mr. IRISH. Yes; and not wanting to find it. I have been in this game for 30 years in California and made three ranches, and I know this game of labor. I have been all up and down in the game, and you have not. You have been leading the quiet and contemplative life of a politician, a Member of Congress, and I have been producing food for you to eat.

Mr. RAKER. You have not followed me very closely during the last 20 years if you have been engaged in farming and observing all these things.

Mr. IRISH. Yes; but you talk to me about farming up in Modoc County. I would not give my 600-acre ranch for all of Modoc County.

Now, then, I had an interview with a gentleman who is here writing up this Japanese question for the World's Work. He told me that he had spent some 10 days at the anti-Japanese headquarters at Sacramento and he had listened to them. He told them what his errand was and they talked to him and he asked them what their intentions were. Well, they said, they had only just begun to drive the Japanese out of California. He asked them who was going to take their place as workers of the soil. They said they did not care who took their

places. Now, we care, and California should care who is going to take their places.

Mr. SIEGEL. Who is the head of this anti-Japanese organization?

Mr. IRISH. It has as many heads as Hydra. Senator Inman was the original conspirator, I believe, and a great many people are in it.

Mr. SIEGEL. What is its so-called membership?

Mr. IRISH. I don't know.

Mr. SIEGEL. Do they pay in regular dues?

Mr. IRISH. I don't know anything about it. Mr. McClatchy can tell you. I say this, Mr. Siegel, and I think it is an understood fact, because I think it has been published in the newspapers, that both Senator Phelan and Inman have grubstaked it with money. It is part of their campaign expenses and they ought to be made to account for it. Phelan said that I was paid for doing this Japanese work, which is a lie, and I charge him publicly with it. I would like to know how much money he has given to this association, because it is part of his campaign expenses.

On the economic end of it we are concerned with what happens to these Japanese. I have correspondence, and I regret that I have not it with me, with President Barrows, of the University of California. He made a speech in which he said that this land should be taken away from the Japanese and given to the service men, the American Legion. Human memory is a strange thing. I remembered 60 years ago I read a decision by Chief Justice Marshall, in the case of *Peck v. Georgia*, on a deed to land in which the Chief Justice said that a deed to land is a contract and the Constitution of the United States forbids the impairment of a contract by a State.

So I wrote to the professor and asked him what process he was going to use to take this land away from these people. He did not answer that question. The State University is essentially a political institution. It depends upon the politicians in power for the money it seeks. The State University of California is peculiarly a political institution, and these things which I read to you have been copied by the farm advisory board and the farm bureau, which are part of the State University. But President Barrows wrote me:

I not only demand that these aliens be prohibited from owning and leasing land, but I demand that all aliens shall be prohibited from working on land.

I regret that I have not that letter with me.

The CHAIRMAN. Will you produce it for the record?

Mr. IRISH. Yes; I will try to bring it to-morrow. That is an intimation of what is going to happen in this State. It is a pointer to what this gentleman for the World's Work was told in Sacramento, that they have only just begun.

Mr. SIEGEL. The United States Supreme Court has passed upon that question.

Mr. IRISH. Yes; and it will pass upon this initiative, because if it is passed I am going to violate it in order to get the question into the courts.

Now, here is a publication, very creditable in its typography, a Negro publication of California, the California Free Lance. It is called a Negro labor survey edition. It is published in San Francisco, April 1, 1920. This is devoted to the question of having come into this State Negro labor for the land. Of course there is

only one source for that and that is the southern Negro. Here is an article entitled "More Negro labor on farms."

[Written especially for the California Free Lance, by Gov. William D. Stephens.]

SAN FRANCISCO, April 1, 1920.

Workers are what we need and opportunity was never so widely open to the Negro as it is to-day. A very large number of colored workers are well fitted for farm labor, and it would be better for them and a measure of aid to our agricultural interests, if they could be diverted from the cities into the country. The farm laborer situation is difficult in this State and steps might well be taken to shift to the country those colored men who are residing in large cities, under conditions unsuited to them. Our Negro workers could then help to solve this problem. Any effort initiated on their part undoubtedly would meet with active encouragement. Some adaptation to new conditions would be necessary, but this could easily be brought about through co-operation between Negro workers and the employing farmers of our State.

I regard this matter of shifting workers who are misplaced in cities to the farms of our State as a matter of importance, and I invite the earnest attention of the Negro people to it as one primarily in their interest as well as being for the best interest of our State.

Mr. RAKER. Who was that written by?

Mr. IRISH. Gov. Stephens.

The CHAIRMAN. Upon the question of Negro laborers in the Imperial Valley in 1915.

Mr. IRISH. I don't know anything about that. This was written in 1920. Kansas and Colorado tried this experiment several years ago, and as a result in those two States 20 Negroes were lynched and burned at the stake for unspeakable crimes against women.

Mr. VAILE. There was only one such case in Colorado.

Mr. IRISH. Well, 20 in the two States. Five days ago a rancher in San Diego County was murdered by a Negro and his wife unspeakably treated. I am not speaking anything against the Negro race, because no man can select the race in which he is to be born, but there is a vast difference between the Japanese and the Negro. The Negro is unfortunate and I am sorry for him, and I have never done anything against the Negro to keep him down. I encouraged Booker Washington, knew him very well, and believed in him. I encouraged him and I have encouraged the Negroes here in California to advance, but they can not for myriads of generations wipe out the vast polar difference between them and the Japanese, which exists in the moral and spiritual qualities of the Japanese. The Japanese evolved a civilization; the Negroes never have.

The CHAIRMAN. You are getting into the economic situation?

Mr. IRISH. Yes.

The CHAIRMAN. Now, I understood you the other day to say that you thought we had enough of this particular race here. If that is so, how does that affect the economic situation?

Mr. IRISH. Well, I will tell you. I think that we should have more Japanese here now, because of the danger of increasing this agitation which has been started by such means as I have shown you here this afternoon. I had a discussion with Mr. Kent, a candidate for United States Senator, the other night before the Commonwealth Club, in this house. In the discussion I said I was opposed to any more Japanese coming in, because if they came in it would increase the material for the easy macadamizing of the path for California politicians to travel on into office.

Mr. SIEGEL. Don't you call yourself a politician?

Mr. IRISH. Now, Mr. Siegel, what have you against me?

Mr. SIEGEL. I would like to know your definition of a politician. You are referring to them all of the time.

Mr. IRISH. How old are you?

Mr. SIEGEL. Forty.

Mr. IRISH. I am 78.

Mr. SIEGEL. My definition of a politician is probably different than yours.

Mr. IRISH. I was in public life in this country over 50 years, and in association with a great many men in both parties. I may say that I have called upon every President of the United States in the White House since Lincoln and excepting the present one. I have not called upon him. I will leave the rest to your imagination—I was in public life. I have done a great many things—practiced international law, and I am in the practice of it now.

Well, now, I desire to get back to the expulsion of the Japanese children from the schools in San Francisco, because Senator Phelan referred to that. When San Francisco was shaken by an earthquake and burned up by fire and thousands of people were homeless, their cry went out for help, and Japan was the only foreign country to hear it. Japan wired \$250,000 in gold to the relief committee, of which Senator Phelan was chairman. You talk about the sensitiveness of the Japanese people. They have a right to be sensitive, and so are we.

The CHAIRMAN. They print the statements against the United States in their country that we do here against the Japanese.

Mr. IRISH. Of course, and directly after that help came to this city the Japanese children were kicked out of the public schools of San Francisco.

Mr. SIEGEL. How many were there?

Mr. IRISH. Mr. Johnson, how many Japanese children were thrown out of the schools in 1906?

Dr. JOHNSON. I am not sure whether any went out. The order went out. There were 86 in the schools, but they were not actually thrown out.

Mr. IRISH. Ordered out. Well, they were ordered to do certain things and to justify that the school board's secretary's excuse was that the Japanese pupils were too old for these classes. I secured a correct statement of that. Every Japanese pupil in those classes, in those schools, was of an age proper to the grade that it was in and the class that it was in. I had a letter written by one of the public-school superintendents in San Francisco, which I had printed in the New York Post, and sent to President Roosevelt. In that letter he said that in 20 years' experience with Japanese children in the schools of San Francisco there had never been a suspicion of immorality. He said that they were cleanly and their studious habits and ability for learning made it a pleasure for a teacher to have them in a schoolroom to serve as an example to the white children. I simply put this in here in reply to what the Senator said. Now, have you any questions? I compliment you upon your great patience in enduring me for so long and for the opportunity of appearing before your committee, gentlemen, and I wish to say that you are entitled to the respect of everybody.

## STATEMENT OF REV. A. WESLEY MELL.

(Rev. MELL was duly sworn.)

The CHAIRMAN. State your business.

Rev. MELL. I am secretary of the Pacific agency for the American Bible Society, located at San Francisco. I may say that this society is international, and is engaged in translating and printing and distributing the Scriptures. We have an agency in Japan and this agency does the work of Bible distribution in the northern part of Japan, as the British Foreign Bible Society does for the southern part of Japan. I am interested in this whole Japanese situation, because I was pastor at Bombay, and a part of the Japanese colony there were members of my church. I donated my services. They at different times lived at my homes; so on my return from India I visited in Japan for several weeks with several of these young men whom I knew in India, and in taking up this work on the Pacific coast I have been especially interested in the work of the Japanese, and I may say that no class of foreign-speaking people on this Pacific coast have evidenced the interest in the reading of the Scriptures as have the Japanese, who have come to us from the Orient. They have purchased these Scriptures in very large numbers.

We have not been able to supply them with all of the New Testaments and Bibles in the nice binding in which they like to procure them. We have employed some Japanese workers and helpers, and secured the services of the secretary of the Dendo Dan, a Japanese interdenominational missionary society, and I may say that the Japanese have evidenced a great desire to learn the teachings of our Scriptures, and that they have purchased them to such an extent that I may say of the entire Japanese community of the Pacific coast, 80 per cent of them are supplied with New Testaments and a large number with Scriptures. A very much larger number would have been supplied if we had been able to procure them. I have never entered carefully into the study of the economic problem, but I have real confidence and belief, as has been the experience of our great statesmen, that those who adopt the guiding principles of the Scriptures as a basis for their actions are people with whom we can live in peace and mutual understanding.

Mr. RAKER. That would take in everybody, wouldn't it?

Rev. MELL. It certainly would. Our society here distributes Scriptures in a hundred languages for the American field. The American Nation is not made up of one people. We are made up of all of the nations of the earth, and the American, to my mind, is not a man simply born in this country, but a man who has accepted the ideals and principles of this Nation as his own, and it is a state of mind, rather than a matter of birth, although legally I recognize it is a matter of birth.

The CHAIRMAN. Do you think the Japanese people are in that state of mind?

Rev. MELL. I think they all come to that as they come here and accept these ethics and ideals.

The CHAIRMAN. What have you to say about their adoption of children in these land matters?

Rev. MELL. Well there are a great many undesirable things going on among men who were born in this country and in those who come



here I do not find any exceptions so far as their lives are concerned, among the Japanese, than among other races. Their procuring and reading of the Scriptures, I believe that is what will change their thinking to a very large extent and modify their lives to conformity with the American standards of morality and living.

Mr. RAKER. The Germans have had the same scriptures, living and teaching them for hundreds of years?

Rev. MELL. To a large extent the Germans have been making guns.

Mr. RAKER. Haven't they been teaching these Scriptures for hundreds of years like they were taught at other places?

Rev. MELL. Rather, in their universities their philosophical thought had been getting away from that and destroying its influence among the people.

Mr. RAKER. Do you know what laws Japan has relative to the Korean laborers coming into Japan?

Rev. MELL. I think I do to a certain extent.

Mr. RAKER. Do they restrict the immigration of the Koreans into Japan?

Rev. MELL. I think they do.

Mr. RAKER. I wonder why.

Rev. MELL. Is that the matter in hand? I do not understand the purport of it.

Mr. SIEGEL. Have you the knowledge?

Mr. RAKER. He said he had.

Rev. MELL. I have knowledge that they are restricted.

Mr. RAKER. Have you the knowledge as to why?

Rev. MELL. I don't fully know. I know the Japanese nation as a nation, in its religion, is not Christian. I know there are 26,000,000 of them who are entirely unevangelized.

The CHAIRMAN. The Japanese have economic reasons for keeping the Korean laborer out of Japan. It must be for economic reasons. Is there hope of evangelizing the Japanese nation?

Rev. MELL. I thoroughly believe there is. It is not a work which can be done in one day, but it will ultimately be done, and I do think that one of the great influences to help it, to help do that, will be the Japanese on this Pacific coast and in California.

The CHAIRMAN. Would you favor the restriction of Japanese laborers coming to the Pacific coast?

Rev. MELL. I would favor restrictions of all nations coming to this country and not discriminate against the Japanese. Japanese who have visited our shores in ships have been supplied with Bibles by the Japanese on this coast.

The CHAIRMAN. Does the Missionary Bible Society, in uplifting the people generally, feel that by Christianizing the Japanese in this State they can work in return into Japan with the Christian religion?

Rev. MELL. It has the most favorable effect in Japan. I may say that the Japanese on the Pacific coast in 1915 sent to the Emperor a copy of the English Bible, beautifully bound, on one side of which was the rising sun and on the other side of which was the Stars and Stripes, and they sent some representatives from America, who were received with very high honors in Japan, and the governors and mayors of cities made arrangements for their receptions, which were

held in 83 of the large cities of Japan; and everywhere they were received as ambassadors of good will and international understanding and universal brotherhood, and that tour grew out of the missionary work which was done here among the Japanese.

Mr. RAKER. Are the Christianized Japanese similar to the Christianized Chinamen?

Rev. MELL. Very much; in fact, they are. If I may, I will read a word of President Wilson with reference to the power and influence of Scriptures upon this question, as it is an international question:

Those who weave together the thought and the ideals and the conceptions of mankind also weave together its action. They control the motive forces of humanity if they can control these things. One of the things—almost the only thing—that separates races and nations of men from one another is difference of thought, difference of point of view prompted by differences of tradition, differences of experience, differences in instruction. If all the world had a common literature, if all the world had drunk at the same source of inspiration and suggestion, many lines of division would never have been created, and many would now disappear. And those who spread the Scriptures are engaged, as it were, in drawing the world together under the spell of one body of literature which belongs to no one race, to no one civilization, to no one time in the history of the world, but whose appeal is universal—which searches and illuminates all hearts alike. In proportion as men yield themselves to the kindly light of the gospel they are bound together in the bonds of mutual understanding and assured peace.

Mr. RAKER. Is there anything in the statement that the Chinese permit themselves to become Christianized merely in order to obtain rice at the missions in China?

Rev. MELL. I think that is a long-ago-exploded untruth. There is nothing in it.

Mr. RAKER. And that in the United States the Japanese allowed themselves to be Christianized for the purpose of attending our schools of learning and learning our language, while keeping up the Japanese language and their ideals of government of Japan?

Rev. MELL. No, sir. I think they join our societies and quite separate themselves from the religion of their fathers.

Mr. RAKER. You do not think that they still look beyond and above that to the Mikado?

Rev. MELL. No, sir; I think it removes their homage to their religion and their Emperor, and that they put their allegiance with the Eternal King. In other words, I think they take the lessons taught by the Scriptures and become Americans and become not only national but international men and accept the idea of universal brotherhood; therefore, I think they become neighbors, friends, and citizens.

Mr. RAKER. Isn't that kind of Utopian and idealistic in a way? We have the Chinese come, for instance, with independent government and thought; the Japanese and their racial distinction and separate government and thought. If we are now to intermingle physically with the Japanese in the West and then through the years there would develop a sort of mongrel race, we would be going against proper teaching, instead of looking forward, by mingling with other races.

Rev. MELL. We are not living isolated lives any more than the Chinese and Japanese are and the black races are not. The day of American isolation is forever past. We called to the world, to the people of all the world to come here, even to the ends of the earth.

Mr. RAKER. You think that this country, now, so far as races are concerned, that the United States should be a melting pot of all races?

Rev. MELL. I believe with Roosevelt that the time is here when we should give a square deal to every nation—to the Orient as well as the European nations.

Mr. RAKER. We all favor a square deal, but I am getting to the commingling of races physically at the present time. Do you think the time has come when the United States should assume that attitude—that the commingling of races would be idealistic; one brotherhood of races and one nation?

Rev. MELL. I say that there should be restricted immigration into the United States for all nations.

Mr. RAKER. Now, if you have that view—that there should be restricted immigration—how do you get the idea that there should be a commingling of blood and races—

Rev. MELL (interposing). As a melting pot you can get too much into a melting pot at one time. You should take it gradually. I believe the United States is a melting pot, but I do not believe that we should take all of the races at once, but I do not think this is a time for us to accentuate differences and create national and international jealousies and hatreds. It is a time to put emphasis on the unity of the races and to adopt measures for their need, but without discrimination against any one race or class.

Mr. RAKER. Then I am to infer from that that you are in favor of the physical assimilation of Japanese and the whites, and also of Chinese and the white races?

Rev. MELL. I recognize that those are processes that take centuries to accomplish.

Mr. RAKER. I have been trying for some time, but I can not get what you mean. This looking forward into the centuries is too far ahead, but take the United States in its present condition, politically and otherwise, our form of government here, your viewpoint as a Christian gentleman, to the extent of knowing the characteristics of the white race and of the yellow Japanese race, are you in favor of a physical union now and the melting of the two races?

Rev. MELL. I am not at the present time. There should be restricted immigration, but it should not only be for the Japanese but it should be for all. I do not believe that we should just now have too many Europeans or South Americans pour in upon us, so that we can not assimilate what we have already gotten and have them become real Americans.

The CHAIRMAN. On the island of Java there are 30,000,000 souls. If we needed farm labor we could get a great many of those people. Would it be all right in your opinion to introduce them into this country?

Rev. MELL. I think all of these problems must be worked out in time and the economic view of it is one that I do not believe I am expert on.

Mr. SIEGEL. How long were you away from the United States?

Rev. MELL. Four years.

Mr. SIEGEL. What four years were you away?

Rev. MELL. 1904 to 1908.

Mr. SIEGEL. Have you given this matter close study?

Rev. MELL. I have endeavored to.

Mr. SIEGEL. Have you spoken to people here in San Francisco?

Rev. MELL. I travel the entire Pacific coast. My work extends from California into Washington, Oregon, and Nevada.

Mr. SIEGEL. What efforts have you made to ascertain the views of the people at large?

Rev. MELL. I have met with quite a number of people and talked matters over with them, and I have investigated conditions.

Mr. SIEGEL. Well, aside from your observations and investigations, what have you found to be the general view of those that you have met?

Rev. MELL. I think the public opinion of California is decidedly for an immediate restriction of the immigration of Japanese. I think they would perhaps favor the bill which is now before the people.

Mr. SIEGEL. By that you mean the initiative?

Rev. MELL. Yes.

Mr. SIEGEL. That has nothing to do with Congress. You realize that?

Rev. MELL. Well, I think the representatives of California have their eye upon the national position. The position of our State upon the national position was illustrated when Secretary Bryan was sent to Sacramento to get them not to pass a bill. I think the view is likely a State view and not national, and we are desirous here in California that it shall be dealt with from a national and international standpoint, but taking into consideration the local situation.

Mr. SIEGEL. Do you believe the Japanese should be taken off the farms and made to do other work, or is not that the only thing which will be involved here if the initiative goes through?

Rev. MELL. I do not think the initiative is fair.

Mr. RAKER. You are familiar with the legislation which has been pending to restrict and prohibit the immigration of Asiatic laborers. Is that a true sentiment of the West?

Rev. MELL. Of a certain portion of the West. It is not the sentiment of the churches of California, by their representatives. The secretaries of the various societies on the Pacific coast which have to do with the oriental question are in touch with their leaders, and I think the situation, so far as the churches of the coast are concerned, is not what is represented by these labor organizations and these anti-Japanese organizations.

Mr. RAKER. Well, take all of the organizations, the State legislature and organizations of all kinds of men, of all over the country where they have claimed to voice their sentiment and sent resolutions back to Washington that there be further exclusion of Asiatic laborers, including Japanese and Chinese, do you think that is a representation of the public sentiment?

Rev. MELL. I think the public sentiment in California would favor exclusion.

The CHAIRMAN. Even if California suffered a shortage of common labor?

Rev. MELL. I think that as a whole exclusion would be favored by the people of California.

The CHAIRMAN. Now, do you think that California, Oregon, and Washington would be inclined to favor this exclusion, even if the Atlantic Coast States received immigration from Italy and other countries which would favor Eastern States with common labor?

Rev. MELL. I think that is the feeling among the people.

Mr. Box. What is the feeling about the admission of a large number of Mexicans?

Rev. MELL. That is also opposed by a large number of people, but from our standpoint, from a religious and international standpoint, we think that it is a great opportunity for creating here an attitude of mind which would help us in our international relations.

The CHAIRMAN. Now, do you think that the present Government of Japan is quite willing that a religion that is not a religion of their country shall be spread in Japan?

Rev. MELL. I think so. I think the leaders, a great many at least of the leaders of the new Japan in Japan, are favorable to Christianity. The hope of Japan—that is, the hope of the democracy of Japan and there is a great movement now on in Japan for democracy, the opinion of those leaders is that the hope of that democracy lies in the teachings and principles of Christianity. That is also true of China. I sent some cablegrams to Japan and to China for Bible Day in 1918 and the President of China expressed his confidence that the hope for China was in the teachings of the Scriptures and I think that is true of the leaders in Japan.

Mr. SIEGEL. A moment ago you referred to the international and national aspects. Which would you put first?

Rev. MELL. I think the national, but I also thoroughly believe that America was born to serve the world and not live unto herself.

Mr. SIEGEL. Well, you believe from your knowledge of conditions abroad that this matter can be adjusted satisfactorily between both Governments through diplomacy?

Rev. MELL. I certainly do.

The CHAIRMAN. Well, that is all doctor. We thank you very much.

### STATEMENT OF K. KANZAKI.

(Mr. Kanzaki duly sworn.)

The CHAIRMAN. Give us your name and occupation and address.

Mr. KANZAKI. I am general secretary of the Japanese Association of America, 444 Bush Street, San Francisco.

The CHAIRMAN. You have heard a good part of this discussion that the committee has conducted for the last several days?

Mr. KANZAKI. Yes.

The CHAIRMAN. And you have some statement that you desire to make?

Mr. KANZAKI. Yes.

The CHAIRMAN. Are you going to read from manuscript?

Mr. KANZAKI. Well, some of it, and some of it I am not. I heard many of the witnesses testify before the committee, and in order not to take too much of your valuable time, I will not dwell upon the questions already fully discussed, and I will submit to the committee a written statement which I am going to prepare.

I want to say, concerning my attitude and that of the Japanese Association, with reference to this present investigation, frankly

speaking, I am very glad that the committee has come to investigate the facts and disclose the truth, because so many false statements were made concerning the Japanese question, and very often we were the victims of such misstatements and misrepresentations made, either purposely or on account of ignorance, and in some cases we were confronted with the accusation that the Japanese were not trustworthy, that they could not be trusted, because they concealed facts. So far as myself is concerned and the association which I represent, in the past, we never intended to conceal facts. On the contrary, we tried to cooperate with any officials or anybody to give the facts requested. You have read the report of the board of control, and in many instances the report and statistics given by the association are referred to. We cooperated to the fullest extent that we could. We spent money and time, and sent men for that purpose, and I am glad to say that in a great extent, the result of the investigation of the board of control is much similar to what we gave.

Mr. SIEGEL. Upon the whole, do you consider this report of the board of control as being accurate?

Mr. KANZAKI. With some exceptions, yes; as a whole, I think, but their interpretations and conclusions, we can not agree on many points. [See Kanzaki supplemental statement, sections 15-16.]

Mr. SIEGEL. May I ask you when you get your statement back later, for revision, to point out in your statement in what respect, referring kindly to the pages of the report, and to where you claim there are any errors?

Mr. KANZAKI. Yes. But I have not a copy of the report.

Mr. SIEGEL. You will, of course, be furnished with a copy of this report of the board of control, and when you receive it, please point out those portions you wish to call attention to.

Mr. KANZAKI. Yes. Being a representative of the Japanese Association of America, I think it is my duty to make some statement concerning the Japanese Association of America, because nobody has gone into it fully. I have here a statement which is rather lengthy, but I will read it [see Kanzaki supplemental statement, section 1]:

The Japanese Association of America has been incorporated under the California State law on August 4, 1907. It is the central organization, comprising 39 affiliated local Japanese associations, covering the territory over the States of California, with the exception of the nine southern counties, Nevada, Utah, and Colorado. It is organized and regulated according to the agreement and by-laws, which are formulated and adopted by the representatives of the affiliated associations assembled in a delegates' convention.

The highest organ of the association is the delegates' convention, consisting of a certain specified number of representatives of the local affiliated associations. It meets once a year in January and discusses and adopts the policy and budget of the association for the ensuing year. It also elects from among the members of the affiliated associations a board of directors, whose duty it is to supervise the work of the association according to the agreement and by-laws and the resolutions adopted at the delegates' convention. The board of directors then elects a president, a vice president, and an executive committee consisting of seven members. The president represents the association in general and supervises each and every affair of the association according to the agreement and by-laws. The executive committee organizes the executive council and elects the general secretary and assistant secretaries. At its monthly meetings the executive council drafts, discusses, and adopts the plans for the regular business of the association.

When there is a necessity of incorporating a new local association and affiliating it with the central association, an application stating detailed re-

sions therefor must be filed with the association and its permission must be obtained. Such permission is only issued upon recognition of such necessity by the board of directors.

The general expenditure of the association is met through the 15 per cent assessments on the local affiliated associations, certificate fees, and voluntary contributions.

The Japanese Association of America, thus, is a self-perpetuating body and has no official relation, neither political nor financial, with the Government of Japan.

I especially want to emphasize this point, because very often we are misrepresented as an organization which has some relation with the Japanese Government.

The purpose of the association thus organized and operated is stated in the agreement, as follows:

"The purpose of this association shall be to elevate the character of every Japanese residing in the United States of America, to protect their rights and privileges, to promote their happiness and prosperity, and to bring about a closer friendship between the people of Japan and the United States of America." (Art. II.)

In order to fulfill this worthy object, the association carries on extensive works of numerous descriptions, of which the following may be mentioned as an illustration:

"Protection of immigrants: Ever since its incorporation the association has employed an American and a Japanese as secretaries for the protection and leadership of the Japanese immigrants. The secretaries appear before the immigration officers every time when new Japanese immigrants arrive at the port of San Francisco, and not only do they aid the latter through all the formalities of landing, but they also see that each newcomer understands and practices his new duties as a resident in the new land. For this work alone the association annually appropriates over \$4,000. As to the Americanization of the immigrants, the association tries to utilize every possible opportunity; as, for example, it publishes, under a sacrifice of tremendous expenditures, the tracts entitled 'The Guide for Newly Coming Women,' which are freely distributed among the women aboard the incoming steamers."

Mr. Box. That is not printed in English?

Mr. KANZAKI. No, sir.

Mr. Box. That has not been printed in English?

Mr. KANZAKI. No, sir. Here is a copy [handing book to chairman].

The CHAIRMAN. This will go into the record.

(Book marked "Exhibit B" of this date.)

Mr. KANZAKI (reading):

These tracts describe and explain fully the American customs and manners, modes of living and dressing, etiquette, both private and public, social structure, and prevailing traditions, so as to facilitate their understanding of America before they land here.

(See Kanzaki Supplemental Statement, Sec. I.)

Legal aid: The association employs an advisory attorney and a special secretary to take charge of the legal aspects of the work of the association. It is their duty to see that every important American law, such as conscription laws, revenue regulations, land laws, corporation laws, and others which are issued from time to time and which have direct bearing upon the Japanese residents in America, is properly translated or otherwise informed of, so as to prevent least possible violation thereof. It is their duty also to advise and facilitate the harmonious settlement of all legal cases arising between the American authorities or citizens and our fellow countrymen.

Campaign of education: The chief works of this department may be enumerated as follows: Women's meetings, whose chief purpose is to call attention of the Japanese women in America with regard to their social position and the education of their children; publication of tracts, with particular reference to birth and care of babies; Americanization; anti-gambling movement; itinerary lectures on general social betterment, etc. In order to better accomplish these

important works we have published, from time to time, the Japanese translations of such books as Camp Sanitation, by the Immigration and Housing Commission, Care of Children, and Prenatal Guide.

This is the book. [Handing book to chairman.]

(Book marked "Exhibit C" of this date.)

Mr. KANZAKI. I want to add this, that in spite of the fact that there are more than 80,000 Japanese immigrants in this State, the Committee on Immigration and Housing has never published any book or booklet in Japanese.

Mr. SIEGEL. Is that a State commission?

Mr. KANZAKI. Yes. At one time I sent a letter to the secretary, saying that it was not proper to overlook the Japanese. Such books, I understand, are translated into Spanish, Italian, and so on, but there are no Japanese translations. We offered the services of Japanese for the purpose of translating, if the committee so desired, but no book or pamphlet has been translated by them and we have had to translate them at our own expense.

Mr. RAKER. Who did you write to?

Mr. KANZAKI. To the secretary of the committee on immigration and housing.

Mr. RAKER. When?

Mr. KANZAKI. Last year.

Mr. RAKER. What was their reply?

Mr. KANZAKI. I do not think we received any definite reply.

Mr. SIEGEL. Did you receive a reply acknowledging receipt of your letter?

Mr. KANZAKI. Yes; thanking us for the suggestion.

The CHAIRMAN. Is there a branch post office in San Francisco for Japanese?

Mr. KANZAKI. I think there is one substation in San Francisco.

The CHAIRMAN. Some cities have them?

Mr. KANZAKI. Yes.

The CHAIRMAN. With instructions all in Japanese?

Mr. KANZAKI. Yes.

The CHAIRMAN. In Seattle and Tacoma?

Mr. KANZAKI. Yes.

Mr. RAKER. Isn't it a fact that in every community where there are as many as 10 Japanese, that some of those Japanese can not only talk but read the English language and can become familiar with the rules and regulations in regard to housing conditions and thereby interpret it to their countrymen?

Mr. KANZAKI. Well, not always. That is why we take advantage of the Japanese newspapers.

Mr. RAKER. Well, it is practically as I have stated it, so that they can get this information from the publications by the State housing commission?

Mr. KANZAKI. I don't think so.

Mr. SIEGEL. The witness's statement is that no efforts have been made for them as have been made with regard to the others.

Mr. KANZAKI. Yes.

Mr. SIEGEL. Will you put into the record a copy of the letter you wrote and the answer you received?

Mr. KANZAKI. Yes.



Mr. RAKER. Has the housing commission published its rules and regulations and conditions in Italian and in French?

Mr. KANZAKI. What I meant was this—

Mr. RAKER (interposing). Have they been published in French?

Mr. KANZAKI. I don't know.

Mr. SIEGEL. In other languages?

Mr. KANZAKI. Yes; English and foreign languages.

Mr. SIEGEL. What other foreign languages?

Mr. KANZAKI. On some occasions in Italian and Spanish.

Mr. SIEGEL. The California commission has published it in Spanish?

Mr. KANZAKI. As to the foreign languages into which the pamphlets were translated, I know that there were some translations in foreign languages.

Mr. SIEGEL. Has the State housing commission translated their rules and regulations and the general conditions into the Spanish language?

Mr. KANZAKI. That I don't know.

Mr. SIEGEL. Are you sure that they have translated it into any particular foreign language?

Mr. KANZAKI. That is what I know.

Mr. SIEGEL. What do you base that upon?

Mr. RAKER. What particular foreign language?

Mr. KANZAKI. For instance, I went to the office in San Francisco and I saw the translation made into other foreign languages other than English. I went myself and I received some copies myself, especially during the war time.

Mr. RAKER. You are sure that was done by the State commission?

Mr. KANZAKI. Yes; because I went to that office personally, myself.

Mr. RAKER. If you can furnish us with those translations into any foreign language, please do so, later.

Mr. KANZAKI. Yes.

Mr. RAKER. The housing commission's office is in San Francisco?

Mr. KANZAKI. Yes; that is the office I went to.

Mr. RAKER. The office you went to was here in San Francisco?

Mr. KANZAKI. Yes.

Mr. RAKER. All right; proceed.

Mr. KANZAKI (reading):

The extent of the work may be seen from the sum expended on the subject, which went up over \$2,000 last year alone.

(See Kanzaki supplemental statement, Section I.)

Statistical work of investigation: The association investigates the population and industrial activities of the Japanese residing within the jurisdiction of the consulate general of San Francisco and publishes the result of such investigation in order to present the actual facts for fair and impartial judgments of the Americans against the Japanese questions. For this very purpose the association published last January a booklet entitled "Statistics relative to Japanese immigration and Japanese in California." The association appropriates \$1,500 for yearly expenditure in this work and one of the secretaries attends for this work.

(See Kanzaki supplemental statement, Section I.)

Works relative to the United States and the people: Ever since America's entrance into the World War the association, representing the Japanese residents in northern California, had been actively engaged, directly and indirectly, in the campaign for subscription of Liberty bonds, the American Red Cross Society, and for raising funds for other organizations set up for social-welfare

work among the enlisted men. But with the return of peace the association is directing its energy and force, concentrated for the above purpose, for means of mutual understandings and friendship between America and Japan and their peoples. For example, the association is aiming for the achievement of social betterment among the Japanese residents, guided by the fair and reliable public opinion, the fundamental principles upon which the revolutionary fathers founded the United States of America and guided by the customs and manners of the people—campaign against the practice of picture marriage. For those Americans who are going to make a trip to Japan to investigate the conditions there the association has been, and is always, willing to co-operate with them for reaping good fruits for their efforts.

Relative works with the affiliated associations: It is required of a Japanese resident to obtain visé about his character and occupation from the consulate general of San Francisco whenever he applies to the Japanese Government for the issuance of a passport for a member of his family (his parent, wife, or minor) in coming over to this country. Before attesting such application the consul general has to inquire into the applicant's personality, property value, and his business condition, and also his personal conduct since his landing to the United States, in order that the applicant may not violate the "gentlemen's agreement." To facilitate this investigation each local Japanese association assumes the responsibility in investigating the property, business condition, character, and personal conduct of the applicant within its jurisdiction and also his annual income and expenditure before the application is filed to the consul general for his visé. For the realization of such responsibility and for the execution of the resolutions of the delegates' convention and the executive council the working staff of the association consists of two secretaries with an annual appropriation of \$3,500.

Mr. RAKER. Has not the Methodist Mission and Dr. Johnson; have they not furnished you with translations of religious pamphlets, but with those relating to sanitary and health conditions, too?

Mr. KANZAKI. No, sir. But, as I have stated here—

Mr. SIEGEL (interposing). Dr. Johnson, will you kindly step forward for a moment? Have there been any translations in Japanese made of the rules and regulations and suggestions and conditions of the State housing commission?

Dr. JOHNSON. I have never seen any. We get their English books from time to time. I have never seen any translations. I have seen the other translations in the Ferry Building and various other places, notices in different languages, inviting people to come to the headquarters of the State housing commission for assistance, and so on, but the Chinese and Japanese languages are not so included. I spoke to the representative of the commission—he is not now in office here; it was some time ago—and I asked him for the reason for it and he said: "You people are so much interested in the local people here and have such a fine organization that we do not regard it as necessary."

Mr. SIEGEL. Has your organization or any other organization translated it?

Dr. JOHNSON. Not to my knowledge, with the exception of what has been done by the Japanese association.

Mr. SIEGEL. Now, Mr. Kanzaki, you may proceed.

(See Kanzaki supplemental statement, Sec. II.)

Mr. KANZAKI (reading):

Japanese population in California: According to the report of the State board of control the Japanese population in California has increased from 41,356 in 1910, to 87,279 in 1919, which is the increase of little over 100 per cent. There is a slight doubt as to the correctness of 1910, while those of 1919 have a discrepancy of about 4,000 over that of the result obtained through the investigation of the Japanese Association of America.

However, even if we admit the correctness of the report of the State board of control, the increase is not necessarily an alarming one at all. In the first place, the population of the State of California during the past 10 years has increased over 50 per cent, from 2,250,000 to 3,500,000 approximately. And when we analyze the Japanese population in 1910 we find that it was in quite an abnormal condition. At that time men above the full age of manhood constituted the majority of the population, while women and children numbered very small portion of it. Since then, up to the year 1919, approximately 10,000 women and 25,000 children had been added, that only to-day the Japanese population is barely approaching its normal condition.

By the by, I want to say these statements were prepared by my assistants and I had no time to look them over carefully.

Mr. SIEGEL. You will be given an opportunity to correct your statement later.

Mr. KANZAKI (reading):

In other words, the principal cause of the increase in the Japanese population during the last 10 years is in the natural and normal increase of the number of women or wives, thereby that of children. Thus, as soon as the normal condition of the Japanese population is established, together with the strict observance of the gentlemen's agreement which virtually stops the increase due to the new arrivals, the result will be a practical decrease rather than increase in the actual population.

(See Kanzaki supplemental statement, Sec. III.)

Birth rate of the Japanese in California: The high birth rate among the Japanese in California has been used by the anti-Japanese agitators almost always as one of their strongest arguments. Mr. McClatchy, for example, has been constantly stating that, if the present rate of increase were continued, there will be several hundred thousand Japanese in the State within half a century, and the white population will be entirely overpowered in the near future. Such argument and statistics, being more or less the product of imagination, are entirely unscientific, and there is no practical relation to the actuality. They are merely a tactical method of appealing to the imaginative psychology and of arousing fear and excitement among the more ignorant masses. Necessarily they are valueless in the eyes of the scientific investigators.

It is, however, an undeniable fact that the Japanese birth rate in California in the past has been unusually high. But this fact has not received due and rational explanation, which is as essential and important as the facts themselves. In the first place, we can not separate the comparative increase in the number of women, or wives, with the much quoted high birth rate. In the last 10 years, from 1910 to 1919, the increase in the number of young wives whose ages average from 20 to 23 is approximately 10,000. With this figure in mind, it is more than a natural thing that there should have been a comparatively high birth rate, especially at that most prolific stage, unless they practice unnatural methods of birth control. Thus, an opinion appearing in one of the dailies as that of Mr. Siegel, of New York, a member of your honorable committee, is an undeniable fact, scientifically established. He said that among the foreign immigrants the birth rate is generally high during their first generation.

Mr. VAILE. That same comment was made in the report of the board of control, if you will notice.

Mr. KANZAKI. Very well, thank you. [Reading:]

Thus, the birth rates among the Italians and the Portuguese immigrants are quite high, if not higher than among the Japanese immigrants. One of the reasons which account for this result, in my opinion, is the fact that the majority of the immigrants come from the families whose memberships are comparatively large, while those coming from the small family of one or two children are very rare. Thus the immigrants constituting the first generation are biologically prolific and their birth rate is necessarily high. Again, they are almost always physically strong and healthy, and it is an established principle that there is a close relation between physical condition and birth rate. Moreover, the new environments, both social and physical, especially in the case of

the Japanese in California, assure the ease of living conditions which has direct connection with the high birth rate. It can be plainly seen, then, that to judge the future happenings merely on the basis of the birth rate which represents the foregoing particular conditions is not a just and accurate method of procedure. Particularly this is true when the alarmists try to advocate tremendous results by means of the figures obtained from particular districts where, for economic and other specific reasons, the Japanese are more numerous and more prolific, as a typical case. It must be noted in this connection also, that, because the local associations handle the registration of children, the births in the counties and out-of-town places are often included in the city population and a natural abnormal birth rate among the Japanese in comparison with that of the whites is produced.

In fine, the birth rate among the Japanese in California, when the facts are scientifically analyzed, is not at all an alarming feature. This conviction is further strengthened when we note the fact that the number of women of prolific ages is decreasing with years and that the new arrivals are practically forbidden to-day. Thus it will not be too daring to say that in the near future there shall even be a great decrease in the comparative birth rate.

(See Kanzaki supplemental statement, Section IV.)

**Long working hours:** The Japanese are often charged with working long hours, and to those who are inclined to be indulged in that sort of thinking the following points may be suggested for careful analysis:

(1) We must note first the characteristics of the Japanese laborers and farmers which make their work successful, particularly their industry and perseverance.

(2) Then the Japanese are almost always handicapped in comparison with the white neighbors—in many respects at their work. A most noteworthy instance of these cases is their practical ignorance of the American method of disposing of their produce. They greatly lack the commercial ability of the American farmers. Consequently they think that they must, to compensate this shortcoming, produce more than their American neighbors, and naturally they do not hesitate to undergo a process of hard work. The spirit of competition is keen.

(3) Then we must remember the harvest season. Ordinarily the Japanese do not work more than 10 to 12 hours a day. It is during the harvest seasons, when the crops have to be taken in with utmost rapidity, they undergo the strain of often 16 or 17 hours a day, and this is not confined among the Japanese farmers alone.

(4) The Japanese, lastly, even if they are mere laborers, are always anxious to have their children well educated. For this purpose they are very thrifty and hard-working people.

**Mr. SIEGEL.** There is a commissioner of labor for the State of California?

**Mr. KANZAKI.** Yes.

**Mr. SIEGEL.** Has he ever made a special investigation or a report of the different conditions surrounding the labor and the number of hours and so on for any particular year?

**Mr. KANZAKI.** So far as I know there has not been. Now, with reference to the standard of living [reading]:

It is ever alleged that the Japanese standard of living is low, but it is not true to-day, and the whole subject needs clarification.

It is true that the prevailing standard of living among the Japanese immigrants was low in the past. They could then earn on the farm no more than \$1 or \$1.50 a day. On such wages they could not indulge in a very high standard of living, such as enjoyed by the higher-salaried workingmen. Thus this fault is not at all innate with the Japanese; they simply were compelled to live cheaply because of their limited earning capacity. Naturally with their increased earning power their standard rose rapidly until to-day their standard of living is not inferior—as a matter of fact, they are superior—when compared with those prevailing among other immigrant races. Furthermore, in general we find the higher standard of living in the Japanese community where earning power is comparatively high.

It should be noted also that as yet many Japanese residents in the State are unmarried and without homes. Thus they naturally spend a relatively small

portion of their earnings on actual living. The rest is spent principally on things for display—good clothes, gold watches, diamond rings, etc. This, of course, is not a commendable habit, but it seems to be an inevitable accompaniment of their nomadic life. When their mode of life becomes normalized by marriage and settlement these things of display will be changed to things of living.

Furthermore, we can not deny the effect of the existing land laws upon the subject. The Japanese have no right to hold land nor do they possess the right to lease the land over three years. These shortcomings placed upon them necessarily made the Japanese population shifting, and naturally they thought very little on the actual mode of living.

Lastly, it must be strictly borne in mind that when any comparison is to be made it should be made in connection with the immigrant races, not with the refined people in the city. And the above factors should be given due consideration. For has not the standard of living among the Japanese living in cities attained a decent standard of living to-day as compared with that of the Americans? And, besides, their intellectual standard is advancing rapidly, particularly in reading, which is to-day one of the most striking tendencies among the Japanese in the State.

Now, with regard to assimilation: This is a very important question not only to America but to the Japanese residing in this country, and those who are opposed to the Japanese usually come to the conclusion that the Japanese are not assimilable. In a statement made by Mr. McClatchy before the hearing of the Committee on Immigration and Naturalization his thought was that the Japanese were industrious and law-abiding, and so on, but he was opposed to them because they are not assimilable; that the Japanese are always Japanese.

Mr. SIEGEL. That is what Mr. McClatchy says.

Mr. KANZAKI. Yes; pages 252 and 253—by the by, when I wrote this part, I wrote this at that time:

Having such good qualities, what other good qualities are they lacking to be good American citizens? In this enlightened age the mere statement that the Japanese are not assimilable is not argument.

Mr. RAKER. That was your memorandum against McClatchy's statement?

Mr. KANZAKI. Yes. The day before yesterday about eight or nine American-born Japanese were present, and I think they proved to you, perhaps, that they are more American than Japanese. At least we regard them as more American than Japanese. They can speak better in English than in Japanese. I know two or three of them, and usually when I meet them we have our conversation, not in Japanese, but in English, and their mode of thinking is far from that of the Japanese. I speak that from a Japanese standpoint.

I would like to read an article I wrote during the war time, which appeared in the San Francisco Chronicle, an article concerning the Japanese born in this country—by the by, one of the two was here day before yesterday:

#### AMERICAN-BORN JAPANESE LOYAL TO UNITED STATES.

Cast fortunes with others and offer services in support of nation in war.  
\* \* \* Not speaking of the Japanese from Japan, how about Japanese born in America? Let a fact speak its words once more. There are as yet very few American-born Japanese who have attained military age. In San Francisco only two Japanese boys were liable for military duty. So something will be said with reference to the quality of these men as American citizens and their loyalty to the country of their birth. The two boys are Tsukamoto and

Togasaki. First, as to their education: The one is a high school graduate while the other is an undergraduate student at the University of California. He graduated after that.

Last year for the first time they exercised their civic duty of casting a vote at National and State elections. The one voted for Wilson and the other for Hughes, but both voted for prohibition. They are both Christians, loved by friends and admirable in their moral character. A college professor whom I know well once told me he had a long chat with the college student referred to one day while crossing the bay, and the young man appealed to him exactly like an American college boy in all respects, excepting the brown color of his face.

These two boys were drafted and they are both in camp at American Lake. One more thing needs to be added as to their spirit and the aspirations with which they left the city. At noon of the day one of the boys departed a group of his friends assembled to give him a hearty send-off. The writer was an eyewitness of the memorable scene. Several of his friends urged him to fight courageously and nobly as the first American-born Japanese to stand on the battlefield for America's sake. In response the young soldier, with a smile typical of American optimism, but with an attitude of a determined warrior said: "It is an honor for me that I can go as the first American-born Japanese. I will do my very best and when duty calls me I will lay down my life for the cause of humanity and democracy. I pledge that I will bring no dishonor either to the land of my birth nor to the country of my forefathers."

His father, who was with the boy, thanking the assembly for the boy's sake added: "I am filled with joy from the very bottom of my heart that I can give my first-born child in America for this country for the noble cause of justice and humanity."

The other soldier, a day before his departure, came to bid me farewell, and with a cheerful countenance said, "I am exceedingly glad that I am going. Like my friends already gone, I will pledge myself, soul and body, to fight for America's cause, I will do my duty, even sacrificing my life under the flag of the Stars and Stripes."

This story will tell the spirit of the American-born Japanese toward the country of their birth.

The CHAIRMAN. Will you place that in the record?

Mr. KANZAKI. Yes [handing clipping to chairman].

(Clipping marked "Exhibit D," of this date.)

Mr. KANZAKI. As to the assimilation of the Japanese born in Japan it is not so easy as those born in this country, but I can not agree with the people who say that the Japanese are nonassimilable. I think there is no such thing. I believe myself in humanity and it is absurd and groundless to say that no race can be assimilated.

Mr. RAKER. You mean by that commercially as well as physically?

Mr. KANZAKI. By physical—

Mr. RAKER (interposing). All of your statements up to this time as to assimilation have been in a business way?

Mr. KANZAKI. No, sir.

Mr. RAKER. National and governmental?

Mr. KANZAKI. Yes.

Mr. RAKER. But not physical?

Mr. KANZAKI. As to physical assimilation, this much I can say, that color and complexion, it will take a long time to be changed, but the general expression, general attitude and so on could be changed.

Mr. SIEGEL. Your idea is that as the years roll away the distinct ear marks of Japanese descent will slowly disappear?

Mr. KANZAKI. I think so. Two or three years ago we were thinking of making a scientific study of the Japanese children born in this country, to find out the characteristics of the Japanese physically as well as mentally, but we had not a good man to make that investigation, so we dropped it.

Mr. SIEGEL. Why didn't you get a man like Edward Fitzpatrick, of the University of Wisconsin, or some one like him?

Mr. KANZAKI. I had a very interesting book, written by Jenks and Louck. In that a very interesting thing was said as to the influence of America, not only on the mental condition of the American born of foreign immigrants, but in the change in the aspects of the skull of the foreign immigrants, and I wanted to make the same investigation in reference to the Japanese, but, as I said, on account of lack of men and funds, we could not do that.

Mr. RAKER. Is it your view that eventually the Japanese race and its characteristics, if physical assimilation should occur, would sort of fade away and that the American race would predominate?

Mr. KANZAKI. Well, that I can not say, because I have never made any scientific study of it, but that is my experience. Take a boy like Togasaki. He appeals to me more like an American than Japanese; his way of acting, his gestures, and his way of doing many things. He is more like an American than a Japanese, excepting his color, his complexion.

Mr. RAKER. We are not responsible for our color, but I am wondering whether or not the Japanese people as a race are not proud of their stature and nationality and themselves, and would not like to see their race intermingle with the white race?

Mr. KANZAKI. Well, there was a time when the Japanese race was very proud of that aspect, but the general attitude of the Japanese people is changing, becoming very much broader now.

Mr. RAKER. Has not a similar attitude by the Japanese against Americans been published and going on in Japan in the last 10 years just like the situation here in America with reference to the Japanese?

Mr. KANZAKI. I do not understand you.

Mr. RAKER. You are familiar with the viewpoint of the American people with reference to the Japanese intermarrying and the land situation?

Mr. KANZAKI. Yes.

Mr. RAKER. Is not the same thing going on in Japan as to the white man going there and intermarrying and becoming a part of Japan, and that the Japanese people, through their papers and otherwise, are taking about the same attitude toward the United States and California.

Mr. KANZAKI. Well, the Japanese people are resenting the way the people of California are treating the Japanese in this country, and there may be some criticism as to the policy of America on the question of Shantung and other things.

The CHAIRMAN. I spent some time talking with Japanese in Hawaii, and they thought that the attitude of the United States was the same as that of California.

Mr. KANZAKI. Yes.

The CHAIRMAN. Do they have the same view in Japan, do you think?

Mr. KANZAKI. Well, unfortunately, as in this country, there they have what we call yellow journals, and they are telling all kinds of exciting stories and so on, and some ignorant people are thinking that the entire country is against the Japanese.

Mr. RAKER. Are not they doing the same thing in Japan relative to California and the United States? I have been advised that that is the situation and I thought that maybe you would know?

Mr. KANZAKI. I do not read Japanese papers much in this country, but I was back to Japan last year, and I found that 90 per cent of the leaders in Japan are trying to do everything they can to maintain friendly relations with America.

The CHAIRMAN. What Judge Raker is asking you about is important and here is a letter from a man just back from over there, and he found the same prejudice existing against him that many of you are complaining of as existing against you here. It is a copy of a letter to Gov. Stephens, dated July 14, and signed by Paul Myron Linebarger, of San Diego. He says here:

Not less than seven weeks ago, in the waters of Kobe Harbor I was placed in imminent danger of bodily harm, not to say perhaps death itself because of the contempt in which the Japanese people allow themselves indulgence as regards the protection of the American in many regards.

Now, that is bound to happen in both countries?

Mr. KANZAKI. Yes; I think so.

Mr. RAKER. Is there any one in reach of the committee who is familiar with the Japanese newspapers in the last six years relative to their publications in regard to their feeling against California and the United States.

Mr. KANZAKI. Well, in San Francisco there are some reporters of Japanese papers, such as the Osaka and Tokyo—

Mr. SIEGEL (interposing). The Literary Digest of July 27, page 26, has four translations from the leading newspapers of the last month, showing the attitude or state of mind of the Japanese people, and in those editorials it seems to me that they are treating it from a very high and moral basis, hoping that both Governments will try to settle the matter through diplomacy.

Mr. KANZAKI. I read that myself. So, as I said, 90 per cent of leaders are trying to maintain friendly relationships between the two countries. Last year I met Baron Shibuzawa and Viscount Kaneko, and many others, and they were all of the same opinion, that under all possible sacrifices Japan must continue amicable relations with the United States. They were sincere in this respect.

The CHAIRMAN. You think the people of the United States feel the same way toward Japan?

Mr. KANZAKI. Yes.

The CHAIRMAN. You are sure of that?

Mr. KANZAKI. Yes.

Mr. RAKER. On assimilation I want to put this question: Is the Japanese Government encouraging physical assimilation for their women in Japan with the white race?

Mr. KANZAKI. I do not think so, nor with the Chinese or with any other foreign people. I think there is no Government in the world which encourages intermarriage, as a Government.

Mr. RAKER. Are they opposed to it? Have they any laws opposed to it?

Mr. KANZAKI. So far as I know, they have no laws opposed to it. This year a Japanese princess married a Korean prince.

The CHAIRMAN. Are they frowned upon? Did the people dislike that?



Mr. KANZAKI. So far as I know, there was no such sentiment. It was rather welcome, because that would be a good connection of the two peoples—the Koreans and Japanese.

Mr. RAKER. Is there any law in Japan whereby a single Japanese girl who gives birth to a Japanese child out of marriage that the child is given a pension by the Government?

Mr. KANZAKI. I don't think so. In Japan no such encouragement is necessary, I think.

Mr. RAKER. Now, is there any encouragement by the Japanese Government to a Japanese girl in Japan, unmarried, who gives birth to a child of a Russian or an Englishman? Does the Government look with favor upon that and is the child cared for at Government expense?

Mr. KANZAKI. No, sir.

Mr. RAKER. I was told that by a man who claims to know what I am asking you, and what I am asking you is in good faith, because he said it was a fact, and I wanted your statement in regard to it. You do not know whether there is such a law or not?

Mr. KANZAKI. I am not a student of law, but I am almost sure there is no such a law.

Mr. SIEGEL. The question asked by Judge Raker a few moments ago referred to illegitimate children and your answer was to the effect that it did not require encouragement. Did you understand that he was referring to illegitimate children?

Mr. KANZAKI. I beg your pardon, I misunderstood. I will have to change my statement. There is a strict law in Japan in relation to illegitimate children, as in this country, and the law is about the same as in this country.

Mr. SIEGEL. Well, there is a law against illegitimate cohabitation in Japan between Japanese men and Japanese women?

Mr. KANZAKI. Yes.

Mr. SIEGEL. And the illegitimate children are bound to happen?

Mr. KANZAKI. Yes.

Mr. SIEGEL. But I suppose there is a law that they shall be taken care of by the mother and the putative father if they can be found?

Mr. KANZAKI. Yes.

Mr. RAKER. Well, here is a Japanese girl, not married, who has relations with a Russian, American, or an Englishman, and the result of that is a child. Does the Japanese Government provide care and sustenance for that child?

Mr. KANZAKI. No, no. There is no such law in Japan. One of the instances as to the attitude of the Japanese residing in this country, I want to state this fact, that during the war time the Japanese subscribed to Liberty loans—this is the report [indicating paper]; for the first loan, \$250,000; second loan, \$280,000; third loan, \$335,800; fourth loan, \$750,000; fifth loan, \$530,000; making a total of \$2,648,800.

Mr. SIEGEL. Is that for the State of California or for your own organization?

Mr. KANZAKI. Yes.

Mr. SIEGEL. Your own organization?

Mr. KANZAKI. This was made by the Japanese Association of America within its territory.

Mr. SIEGEL. Does that take in all of America?

Mr. KANZAKI. No, sir; I don't think so.

The CHAIRMAN. It does not take in the State of Washington?

Mr. KANZAKI. No, sir. New York, for instance, had a greater amount.

The CHAIRMAN. That is only for the association in California, Oregon—

Mr. KANZAKI (interposing). In California, Nevada, Utah, and Colorado.

The CHAIRMAN. Does that take in the whole State of California, exclusive of the nine southern counties?

Mr. KANZAKI. This includes the southern counties. And also, concerning the American Red Cross, I have a very short statement here:

A very large percentage of Japanese in California have joined the American Red Cross, although figures on such Japanese are not obtainable. In Contra Costa County, for example, it is said that almost all Japanese families have become members of the Red Cross.

I heard directly from the local Japanese secretary that all Japanese men became \$2 members, and quite a number of Japanese women became \$1 members. I am simply giving you this to show you the attitude of the Japanese in California toward America during the war time, which reveals the attitude of the Japanese toward this country. There are many things here, but I do not want to take up too much of your time.

Mr. RAKER. If you have any statement prepared there, just put it into the record.

Mr. KANZAKI. With reference to intermarriage and assimilation, I wish to state that intermarriage is not an absolute condition for assimilation. Intermarriage will help assimilation, but it is not right to think that intermarriage is an absolute condition for assimilation. [Reading:]

What is assimilation? Assimilation, according to the Century Dictionary, is "act or process of making or becoming like or identical," of "bringing into harmony." It is, according to Webster's, an "act or process of bringing into a resemblance, conformity, or identity."

(See Kanzaki supplemental statements, Sec. VIII-X.)

Assimilation, then, may be defined as that process or act by which any race is brought into a resemblance, harmony, conformity, or identity with regard to the other race. In our case, the Japanese may be brought to that condition with regard to the Americans to the fullest extent of the meaning of the word. This naturally involves the understanding of the language, traditions, institutions, and governmental procedures of America.

If this true, then the whole question of assimilation boils down to how far and to what degree can Japanese be assimilated. And nothing absolute can be said on the question as, for example, that assertion that the Japanese are nonassimilable. After, after all, is not Americanism an undefinable thing, a thing to be measured by extent and degree?

If this is true, then the Japanese can be said to be able to be assimilated, for there are overwhelming cases in its favor, particularly among the student.

Thus, the questions of assimilation involves how far has America prepared for the assimilation of the Japanese:

(1) It is alleged that the Japanese are nonassimilable because they do not and the Americans do not want them to, intermarry. And this, after the institution of intermarriage, is legally forbidden.

(2) It is also alleged that the Japanese do not assimilate because they are always Japanese and do not try to make a good American citizen. And this, again, after naturalization, is legally forbidden.

Thus the positive assertion that the Japanese are nonassimilable carries with it a negative assertion that the Americans do not allow the Japanese to be assimilated.

The other side of the question: If, after establishing all sorts of barriers on the way of assimilation, it always contended that the Japanese are nonassimilable, this is nothing but another way of stating that the whites are nonassimilable.

For they are not willing to assimilate with the oriental ways of thinking and ideas and civilization, nor do they allow their children to intermarry with the Japanese, thus contaminating white's aristocratic blood.

In other words, they want to assimilate others but they do not want to be assimilated by others. Their assumption is their racial superiority, and unless this is adjusted no question of assimilation can be permanently settled.

Intermarriage and assimilation: It fundamentally is necessary to understand that assimilation can take place regardless of intermarriage, for the Japanese married people can adapt themselves to American modes of living and thinking just as much as any American can. Intermarriage quickens, perhaps, the assimilation; but that does not mean that without intermarriage no assimilation is possible. The Japanese student life, for example, is the best illustration. Although he may not be married with an American woman, but, nevertheless, "what he is" is, in many, more American than Japanese.

Americanization: It is often alleged that the Japanese children are nonassimilable and can not be Americanized. Such allegation is made even with regard to the American-born Japanese children. To those who are misled with this assertion, the following facts may help to clear the situation:

With regard to the Japanese children coming from Japan, the Japanese Association of America is trying its best in Americanizing them. Thus:

(1) To educate them in English language and to lead them to the American ideals they are forced to attend the American public schools at least two years after their arrival in this country. This work is carefully supervised by the local affiliated Japanese associations.

(2) If they are of the school age, the attendance at the school is made compulsory through the same supervision of the local associations. The result is surprisingly appealing. The case of the degree of Americanization of the Japanese born in this country can be shown no better than by an article which I have written, entitled "The American-born Japanese loyal to the United States," appearing in the San Francisco Chronicle for January 16, 1918. A copy is attached to this note.

Again, at a local Japanese school a set of questions were placed before the pupils to be answered. Among the questions were the following:

"Which country do you prefer, America or Japan?"

"Who is your ideal man?"

To the first query all the native-born Japanese children answered to prefer the United States of America, while even the Japan borns had similar preference. In the second question almost a majority of the class answered either George Washington or Abraham Lincoln. If the Japanese children can not be assimilated and Americanized, how can we explain these facts?

The activities of the Japanese members of the Boy Scouts of America, to which I refer in another place, are another illustration of how far the Japanese in this country are Americanized.

The spiritual attitude toward, and material contributions to, the various activities of the late war time by the Japanese in America eloquently testify the same result. The Japanese in California, for example, subscribed to Liberty loan bonds to the amount of \$2,648,800, while joining the Red Cross Society was a common thing.

Mr. Box. Do the Hebrew people and our people intermarry?

Mr. KANZAKI. So far as I know the Hebrew people do not intermarry with other races. I think the same is true with the Japanese, but so far as I know the intermarriage with the Hebrew people has not been unsuccessful.

Mr. Box. Are not unsuccessful?

Mr. KANZAKI. That has been my observation. The question of double allegiance is a very complicated question. I have compared the law of Japan and so on, but I will not take too much of your

time, but this much I can say, that several years ago the Japanese law concerning expatriation and naturalization was revised and that revision of the law was the first initiated by the Japanese living in this country. In 1915 or 1916 the Japanese associations of the Pacific coast, at an annual convention in Seattle, it was in that convention that a resolution was passed to take up the question of expatriation with the Japanese Government.

The CHAIRMAN. We would like to have you put that in in full.

Mr. KANZAKI. Yes. I have not the English translation of that resolution.

Mr. RAKER. Can you read it from the Japanese?

The CHAIRMAN. He will have plenty of time to write that out.

Mr. KANZAKI. Yes. The same associations met this year in San Francisco and this resolution was passed:

At the general conference of the Japanese Associations of America, embracing all Japanese associations on the Pacific coast, and held in San Francisco June 24 to 26, 1920, it was resolved that the associations represented at the conference should use every possible influence, through all hardships and obstacles, to abolish the tendency among the Japanese born in America to hold dual citizenship, and adopt the policy of following American citizenship laws.

It was further resolved, by the way, that all Japanese citizens in America be instructed to that effect and all Japanese associations be pledged to carry out the resolutions adopted. This was proposed by a delegate from the State of Washington.

(See Kanzaki supplemental statement, Sec. XI.)

The CHAIRMAN. Do you think the Japanese of the United States would object to carrying a passport or an identification card?

Mr. KANZAKI. You mean additional registration card?

The CHAIRMAN. Well, a form of registration card, showing either a passport or—

Mr. KANZAKI. In what way? I have heard that for registration one must pay \$10.

The CHAIRMAN. There is no such law right now.

Mr. KANZAKI. Well, such a proposal was made.

The CHAIRMAN. Just now the passport cost is \$10, including the registration, under a new law passed about a month ago. Now, if a fee to cover the mere cost of it, \$1 or \$2 per year, were charged, would not that be a great protection to the Japanese in the United States?

Mr. KANZAKI. Yes; if the fee was one or two dollars, that would be all right. I had a notion that the fee would be \$10. I discussed that with some of my friends. Supposing we had 100,000 Japanese in this country, that would be a yearly payment of \$1,000,000.

The CHAIRMAN. A duplicate passport certificate to those who would come here and a separate certificate for those who are born here would simplify things, wouldn't it?

Mr. KANZAKI. Yes. I think if the fees are nominal the question of smugglers would be solved.

Mr. Box. While you are on that, what is the attitude of your best Japanese people toward these people who are smuggled in here?

Mr. KANZAKI. Well, every Japanese with reasonable intelligence would disapprove that method of entrance into this country.

Mr. Box. Do you think any of your people locally encourage it where it is practiced?

Mr. KANZAKI. That matter is greatly exaggerated and I will get to that in my remarks later on.

Mr. Box. Very well.

Mr. KANZAKI. The question of dual allegiance. It is my personal view that, with the cooperation of the Japanese Government and the American Government some definite policy should be established so that this question of dual citizenship may be solved. The Japanese in this country are not satisfied with the present conditions and the leading Japanese think that by some legal method this question should be solved and also that the Japanese in this country may take a definite attitude whether they belong to America or to Japan, for they are not in favor of having a dual citizenship and a dual attitude.

Mr. Box. That is to say, if a Japanese comes to the citizenship that there should be an absolute understanding as to a forfeiture of other citizenship?

Mr. KANZAKI. Yes.

Mr. Box. The Japanese who is not born here has no citizenship in the United States and can not really be blamed for having societies for giving his views?

Mr. KANZAKI. No, sir.

Mr. Box. Nor can he be blamed for carrying his views to his consul or ambassador?

Mr. KANZAKI. No, sir.

Mr. SIEGEL. That is true also of people of other countries, that they have a right to appeal to their consul or ambassador?

Mr. KANZAKI. Yes; what I meant was not with regard to the American-born boy and girl.

Mr. RAKER. For the protection of those who are here, would you have any objection to a proper law requiring registration of the Japanese who are here?

Mr. KANZAKI. I have expressed my view already. So far as my own personal opinion is concerned, I think if the fee is nominal—

Mr. RAKER (interposing). Well, there would be no fee.

The CHAIRMAN. There might be.

Mr. Box. It is proposed in some of the measures.

Mr. RAKER. I am talking about registration without any cost to the Japanese who are here. I think we all agree that there should be a registration without fee, with a proper certificate given to each one. Can you see any objections to that?

Mr. KANZAKI. Only to Japanese?

Mr. RAKER. I would like to have it go to all. We have it now with reference to the Chinese. Now, from your viewpoint, or the viewpoint of your Government, can you see any objection to that registration?

Mr. KANZAKI. I think, personally, that there is no objection.

Mr. RAKER. What objections can there be by the Japanese Government to the registration?

Mr. KANZAKI. That I can not answer.

Mr. RAKER. Well, you would not think it would be an injustice to you, an injustice and humiliation to you and your Government, if you had to register?

Mr. KANZAKI. Well, that is why I asked whether it would apply to other people.

Mr. RAKER. Well, for every man that votes there is a registration of some kind. Every man who votes must make an affidavit.

Mr. KANZAKI. Well, what I mean is, to apply that system of registration to all aliens who are not American citizens.

Mr. RAKER. I am taking it outside of the American citizens. I am applying it to the residents of Japan now domiciled here. You say you can not see any objection to that?

Mr. KANZAKI. No; I can see no objection to that.

Mr. RAKER. Now, with reference to the Japanese here, so there could not be any complaint or criticism, all that would have to be done by them would be to show a registration card and it would relieve them of personal inconvenience and annoyance.

Mr. KANZAKI. Yes.

Mr. VAILE. So far as I am concerned, Mr. Kanzaki, I am in favor of such a system for all aliens here.

Mr. KANZAKI. Yes. If that is applied to all aliens, I think it would be a very good system.

Mr. RAKER. The sooner it is applied the better it will be for all of us, both citizens and aliens.

Mr. KANZAKI. Yes.

Mr. RAKER. Then there would be no question as to whether a man had been smuggled in, because the evidence would show that he was brought in surreptitiously if he did not have a registration card.

Mr. KANZAKI. Yes.

Mr. RAKER. And it would avoid friction?

Mr. KANZAKI. Yes.

Mr. RAKER. Do you believe that your views now on this registration are shared in by the larger part of your people?

Mr. KANZAKI. I can not say so, because I spoke to some of my friends on that question, but they were misinformed, being told that for registration they would be charged \$10. Therefore, they were opposed to that, from an economic standpoint, and they understood also that it was to be repeated annually. A couple of months ago I discussed it with some of my friends and they agreed that it would be an enormous tax, over \$1,000,000 annually, so for that reason they were opposed to it.

The CHAIRMAN. Is there anything else you wish to present?

Mr. KANZAKI. I wish to present the following:

(See Kanzaki supplemental statement, Sec. VI.)

#### JAPANESE LANGUAGE SCHOOLS.

During the present inquiries of the congressional Committee on Immigration and Naturalization into the Japanese immigration problems in the State of California, I have been impressed by the testimonies offered by several witnesses to the effect that the Japanese language schools are a menace to American ideals and institutions, as they retard the Americanization process of the immigrant group and their children, since, the witnesses claimed, these schools are teaching not only Japanese language and customs but teaching the Japanese religion and doctrine of the State after the fashion of Japanese nationalism. I have seen further that in this rather complicated and difficult matter of language and immigrant groups, certain misrepresentations and misunderstandings on the part of the general public as to the Japanese sentiment toward the problem of the language school, and particularly with the difficulties met in selecting a proper textbook for the use in the schools. I shall present here some of the facts and attitude of the Japanese toward this matter which concerns

## ORIGIN AND FUNCTION OF THE JAPANESE-LANGUAGE SCHOOLS.

It is observed that as soon as the children borne by the Japanese immigrants in this country manage to play outside of the home on the street they learn English and speak it wherever they can, and as soon as they enter the public schools they associate a greater time of their play hours with the boys of their age and their communication of ideas is resorted to the means of English language. Even though they may understand the language of the parents spoken while very young, it is obviously doubtful that they soon acquire sufficient knowledge of English and soon forget the mother tongue, which is the only way of communicating with the parents, since the parents' knowledge of English is insufficient. This results in alienating the children from the parents, and the consequence is the disorganization of the family unit, resulting often in the lack of parental control and drifting of the children into the path of juvenile delinquency. Such cases have been proved by the study made in the city of Chicago in the immigrant groups where a large number of delinquent children come from this difficulty. Therefore it is essential to teach the immigrant children of the second generation the language of the parents, which is the only means of communication between the children and the parents, not only from the point of view of the parents' desire to do so, but from the point of view of social efficiency. This is fundamental in understanding the function of the language school for the immigrant group, and the Japanese group is not excluded from this universal application of the test of social efficiency.

Another function that many of the Japanese schools performed in its incipient stage and gradually enlarged in the evolution of the institution is the part taken for the day nursery for the children of the group. I have observed in one of the schools in this city that the institution is intrusted with the children even as young as 2 or 3 years old. Even the children of primary grade who attend the public schools come to the institution after the school hour and stay until the supper time, about 6 o'clock, thus relieving the mothers for their household duties and otherwise. At present schools in San Francisco are performing a distinct service to the public schools of the city by taking the children of the pre-school age, whose knowledge of English is insufficient to come up to the standard work, even in the primary grade. The schools employ American teachers and teach English to these children from a year to two years, and when they reach the age they are sent to the public school with a good standing, thus avoiding the unnecessary handicaps for the pupils and extra work for the teachers in the classes.

## PURPOSE OF THE SCHOOL AND OBJECTIVES ATTAINED.

When the fundamental thesis that learning of the language of the parents for the children of the second generation is proved to be necessary from the point of view of social efficiency and family organization is admitted the method adopted is in establishing the school for these children. In these schools the objective attained is to teach the children to speak Japanese and read the rudiments of the language, perhaps newspapers, and write very simple letters or communications.

The objectives of the school are only in acquiring the knowledge of the language, the scope of the teaching is divided into reading, writing, penmanship, memories, dictation, and speaking. No child who can understand and speak English is admitted unless he or she attends the public school during the school hour. And no school maintains the grade higher than the grammar grade.

According to the report of the Japanese Association of America for the year 1917, page 28, of the 30 schools investigated, the average hours per day for the teaching of the various lessons were two hours daily. Of 28 schools reported in the same investigation 28 had reading, 22 had personal conduct or ethics, 26 had writing, 17 had penmanship, 25 had singing, 21 had spelling, and 20 had play hours. Two hours daily lessons are divided into these various lessons; therefore, explained one of the teachers in the city school, that reading will not occupy more than 20 or 30 minutes a period.

It has been charged that these schools are promoting Emperor worship and teaching the doctrine of the Japanese religion, but the scope and lessons so far observed have no room for the instruction, and it is far from the facts and conditions under which these institutions are working. One of the heads of the schools in this city testified to me personally that he is treating the children

as the citizens of the United States of America, and the teaching of the language of their parents is not only a necessary thing for this generation, whose parents do not understand the English language well, but also beneficial to both parents and children and to family organization and therefore to the society at large.

From the point of view of the immigrant Japanese, they desire that their children shall become not only good citizens of the country of their birth, but, being born by Japanese parentage, also desire that they shall make a distinct contribution of some of the finer qualities of their parentage to their national life, namely, to the life of America. Such qualities that the Japanese are characterized are obedience to their elders, artistic appreciation of life, and habit of cleanliness which is a moral teaching of the daily life of Japanese.

#### PROBLEM OF THE TEXTBOOKS USED IN THE SCHOOLS.

Although we agreed that for the present generation a certain amount of the teaching of Japanese is necessary and from social efficiency it may be done better in the form of an institution such as a language school, none of us agreed that these schools are provided with an adequate textbook for proper use in the language schools of this country. Long before the American people ever thought of the existence of such institutions in their community, and as soon as the Japanese faced the problem of starting such an organization they faced the problem of selecting a proper textbook for its use. As far back as 1912, when the first meeting was called by the Japanese Education Association of America in San Francisco, one of the problems discussed was the selection of the textbooks for the language schools here.

In the 1915 meeting the following resolution was placed on record: "The goal attained in our education is to bring up the children who shall live and die in this land and education is based upon the spirit of the public instruction of this country. The Japanese school opens only after the public school hours." In 1915 meeting they selected a committee to edit an adequate textbook for the children living in this country, since they could not find one already in print, because those textbooks published in Japan are not at all suitable for the present purpose. The committee went ahead and edited the books from one to four, but owing to the lack of funds it was necessary to cease the work and publish the books. However, the committee continued to study the problem and was ready to take it up at any time. The similar movement was organized in southern California in 1915, and 1918 meeting passed the following resolution:

"1. The goal attained in our education of Japanese children shall be one supplementary to the public instruction in this country, and teach only the Japanese language in our schools, and this shall be strictly adhered to.

"2. Every child who comes to Japanese school and who is not attending public school should be so directed to attend public school.

"3. In case you interpret anything in the textbook used in your school which may be contrary to the spirit of Americanism, that should be corrected.

"4. Publish the textbook which corresponds to the spirit of Americanism. This proposition shall be presented to the annual meeting of the Japanese Association of America.

"5. Select a committee on Americanization."

In 1918, July, the annual meeting of the Association of Japanese Associations of North America met in Seattle, Wash., and passed the following resolution:

"A. To establish an educational research bureau.

"B. To publish the textbook."

American compulsory education is a necessity to the American citizen. After the school hours Japanese language may be taught. It is a very important question, and it is the duty of the Japanese Associations of America should take serious consideration of the problem. We all recognize the present textbook is inadequate, it should be revised or written entirely new. (Japanese-American Yearbook No. 12, 1918, p. 43ff.)

The educators have recognized long ago the inadequacy of the present textbooks even in teaching language to the children born in this country. Such objection is found on the basis that there is very little association of the object taught and the experience of the children. The editing committee has revised this and some of the corrections may be made in the text shown in the picture. The difficulty met by the committee was to finance the whole project of the publication. It was estimated that not less than \$10,000 is necessary to undertake the project. At present in many schools the teachers make their individual



revision of the text used, substituting some and entirely taking away other parts. Thus avoiding the objection of the text. Those parts agreed upon by the committee is found in the copy furnished by the committee with the marks on the pages of the part to be altered or corrected.

It makes clear from these various attempts that the present textbooks are recognized as inadequate, and several attempts are made to alter them. They are used under trying circumstances. They have attempted to publish more adequate ones, but so far they have not found the substitute. But their attempts are sufficient evidence that the educators are sincerely endeavoring to find the way to meet the situation and the solution will be found in the near future.

#### JAPANESE ATTITUDE TOWARD EDUCATION OF THE CHILDREN.

Among the Japanese resident in this country the fundamental proposition upon which they educate their children is to bring up their children as the best American citizen, who will not only participate in American life, but also contribute their distinct part in this cosmopolitan civilization. No one disputes on this proposition. From the point of view the language school is admitted only on a basis of social expediency, and practicality of the institution is only admitted on the basis of its totally supplementary nature of the instruction thrived, as it has been, under the special social condition yet universal with the immigrant groups in this country. I may note here parenthetically that the immigrant group usually faces two alternatives—one is to organize some such institution to maintain the group communication, or simply leave the group disintegrate so fast that the result is socially detrimental. The Japanese have chosen the former regarding, of course, with utmost respect to the spirit of Americanization and loyalty to the Nation which they adopted either by necessity or destiny, even though they are not admitted to the full privileges of citizenship.

As to the present system of language school, long before anything had been said by the Americans many thoughtful persons regarded it as a temporary institution. At present many agree that for the third generation it will be unnecessary. This is likewise to be said for the vernacular press. This opinion was voiced by the delegates attending the annual convention of the Association of the Japanese Associations of the Pacific Coast, held in San Francisco this year, to encourage the Americanization process and promote it, to modify school curricula so as to meet the process of Americanization.

#### PERSONAL OPINION ON THIS QUESTION.

I believe that the Japanese language school will not exist very long in the present form. As soon as the Japanese acquire sufficient knowledge of English to teach it to the children without any difficulty the school is not in demand. If there is any need of such institution that will not be on the basis of the present organization, but it will be similar to those of the private language school or private tutoring of any languages, French, Spanish, or Greek, or Latin. The plan has been suggested by a witness that as long as these schools exist they should be under the control of the local education board. The Japanese in this matter will be anxious to cooperate in full extent with any American citizen to bring the desired end. I favor also the school sessions on every other day, and not every day sessions, as at present. Further, I am not in favor to bring too large a number of children into a single group.

In conclusion I shall assure you that the Japanese in this country are anxious to cooperate, in any way possible, with their utmost sincerity, to realize the national ideals and Americanization process.

I wish to say that the Japanese language schools simply supplement the other schools by teaching the Japanese language, and such statements that the Japanese language schools are teaching Emperor worship is groundless and the only object is the question of improving the Japanese books they are using. For various reasons we were compelled to use Japanese books which were used in Japan. In the last six or seven years there were movements to revise or make new textbooks for the Japanese children here, for two reasons, first, because the present Japanese textbooks were not satisfactory for the

purpose of Americanization, and in the second place they were unsatisfactory for the purpose of teaching Japanese language to American-born children. For instance, there are many illustrations taken from Japan. Take, for example, the Torii, a sort of ornamental entrance to the shrine. No Japanese born in this country has any association of ideas with that picture.

The CHAIRMAN. He does not comprehend it.

Mr. KANZAKI. That is right. So, in San Francisco a committee of six or seven was appointed for the purpose of providing textbooks for teaching Japanese to American-born Japanese. For various reasons that work was not completed, but I have some of the copies given. I think they completed the second and third books.

The CHAIRMAN. Completed and printed them?

Mr. KANZAKI. Just have the proofs. I have one copy here, which I will leave with you.

(Proofs marked Exhibit E of this date.)

Mr. KANZAKI. I think the question of the language schools is very important, but it is not necessary to be alarmed by the existence of Japanese language schools. With some improvement and some necessary control, I think these could be harmonized with the Americanization. The Japanese leaders are of the opinion that the language schools should be limited to the teaching of language only, and that they should not do anything harmful to Americanization.

Mr. Box. Is there anything of that kind being done in those schools?

Mr. KANZAKI. Frankly speaking, several years ago there were some schools which were not very satisfactory for the purpose of Americanization, but the Japanese public was opposed to such schools, and at present there is no school detrimental for the purpose of Americanization. So far as the association is concerned it was always opposed to such schools.

Mr. Box. Those schools are maintained by local people and not by any official authority?

Mr. KANZAKI. Usually by the parents.

Mr. Box. And therefore the character of the teaching would depend upon the character of the sentiment of the teacher and those who employ the teacher?

Mr. KANZAKI. Yes. Now, a few remarks concerning the "gentlemen's agreement." If I give my opinion frankly, whether the people of California are satisfied or not, there is no doubt that the Japanese Government has in the past strictly observed the "gentlemen's agreement." That fact was repeatedly and officially stated by the Commissioner General of Immigration, who is a Californian himself.

(See Kanzaki supplemental statement, Sec. XII.)

Mr. RAKER. Did you see the statement that was published in the Congressional Record about June 20, from Mr. Colby to myself in regard to the "gentlemen's agreement," that it was being maintained by them up to date and that if there was any violation of any nature from any source to let him know.

Mr. KANZAKI. No, sir.

Mr. RAKER. You have not seen that?

Mr. KANZAKI. No, sir. Of course, I speak in general terms. There are a few exceptions. I know myself of a case of an adopted son in Seattle. I heard of that, but it was not done intentionally by the

Japanese Government. So you can not blame the Japanese Government on account of such an incident. Concerning the system of "picture marriage," Dr. Johnson spoke very eloquently of the result of his investigation, so I can not add much to it, but I desire to state that there was a great many statistical mistakes regarding the number of picture brides. Last year, in the month of February or March, Senator Phelan made a very sensational statement concerning the number of Japanese "picture brides," and in that statement he included all Japanese women brought in as wives. I think only one-sixth or one-seventh of the total number were really picture brides. Other women were brought in as legitimate wives, already married in Japan, and he stated to the newspapermen that they were all picture brides. I have very carefully tabulated statistics concerning the number of Japanese picture brides.

(See Kanzaki supplemental statement, Sec. XII.)

Mr. VAILE. Are these tables of yours going into the record?

Mr. KANZAKI. Yes. This is the report of the Japanese Association of America, from the record of the San Francisco immigration office. [Indicating.] Last year Senator Phelan said—I have not the exact number—that there were something like 5,000 Japanese "picture brides" imported into America through the port of San Francisco, when, as a matter of fact, only 668 "picture brides" were brought in from Japan during the year 1919.

Mr. RAKER. How many Japanese women came in during that year?

Mr. KANZAKI. Something like 5,400.

Mr. RAKER. Out of that 5,400 there would be how many "picture brides"?

Mr. KANZAKI. Six hundred and sixty-eight.

Mr. RAKER. Six hundred and sixty-eight that were really "picture brides"?

Mr. KANZAKI. Yes. There is one thing I want to call to your attention, that before the abrogation of the picture marriage the number of "picture brides" was decreasing every year without restriction of any kind or law against the picture marriage. In 1912 the number of "picture brides" was 879.

Mr. RAKER. Out of how many Japanese women that landed?

Mr. KANZAKI. According to the report of the Commissioner General of Immigration, the total number was 2,428. Out of that, 879 were "picture brides." In the year 1919 there were 4,370, and of that number only 668 were "picture brides."

The CHAIRMAN. Is that both in Seattle and San Francisco?

Mr. KANZAKI. I think not.

Mr. SIEGEL. Is that for San Francisco alone or for the whole country?

Mr. KANZAKI. I think that was for San Francisco alone, but I am not sure.

Mr. SIEGEL. I noticed an article in the New York Times of July 14 which practically gave those figures for the whole country. It was signed by Dr. Gulick.

The CHAIRMAN. You try to correct that when you get your transcript for revision.

(See Kanzaki supplemental statement, Sec. XII.)

Mr. KANZAKI. Yes.

The CHAIRMAN. And state whether it is for California or for the whole country, and if this does not cover the whole country, you might add that.

Mr. KANZAKI. Yes. And the second point is that they are brought as wives and not as laborers. They work in the fields where they raise strawberries and vegetables, but it is not correct to say that in doing that they are working as laborers. The third point is that there are very few divorces and almost no prostitution among the so-called "picture brides." Three or four years ago the Japanese association, taking much interest in the matter of the "picture brides," sent official letters to the local associations asking for certain reports concerning the "picture brides" and in that letter we stated that the object of getting the facts was not for the purpose of defending this system to the Americans, but to get exact facts because marriage is a very important thing for the progress of the Japanese society, and although I did not bring the report myself, I was quite well satisfied, and I was rather surprised to find a good result in the investigation of the "picture brides." Also, at the same time, I visited 21 or 22 Japanese hotels where the "picture brides" first came, and I met each of the different hotel keepers of the different hotels in order to find out from them directly the story concerning the "picture brides," and they frankly said that a long time ago there were some evils with reference to that state of marriage, but during the last five or six years it has been very successful, with no instances of prostitution because the Japanese man realizes that in order to have a satisfactory family he must be more careful in calling his wife from Japan.

In former years some of the Japanese were too anxious to get good-looking wives, beautiful women, and so on, and they were straining the exact status of the Japanese here, and there were some very unsatisfactory results. But by the experience of the past years they began to be more careful, giving exact facts concerning their conditions and status. Consequently, the results became much more satisfactory.

The CHAIRMAN. The Japanese are more prosperous here now than they were four or five years ago?

Mr. KANZAKI. Yes. It is a most absurd and groundless thing to say they are brought here for breeding purposes. It is an insult to humanity.

Mr. VAILE. Well, nobody decries the legitimate desire of people to have children. That is a natural and proper desire.

Mr. KANZAKI. But in the State of California I have read in many occasions, the statement saying that the "picture brides" were brought in for breeding purposes and to violate the alien land law of California. I read many such insulting statements made.

The CHAIRMAN. Now, in the old days in the State of Washington, I have seen "picture brides" come in on ships many times, and this was when they would be married right at the wharf. The bride would be a little bit surprised at the husband she got and not satisfied, but the marriage was made; it had to be made, but there was dissatisfaction. Now, that is what they mean when they say they were brought in here for breeding purposes.

In the State of Washington at least one court has held that a "picture bride" marriage is not legal, on the ground that in this

country that before they can be divorced there must be a marriage, so they refused to grant a divorce on the ground that the "picture bride" marriage was not legal. Now, don't you think that will make a lot of complications in regard to the children and property rights and all of that.

Mr. KANZAKI. Yes; the marriage law of America and that of Japan is somewhat different. I know an instance in which there was some complications. Therefore the Japanese association is trying to instruct the Japanese through the local associations that the matter of divorce should be carefully handled through American attorneys.

The CHAIRMAN. Now, doesn't it occur to you that the objection of the American people to that form of bringing the bride as it went on some few years ago, the marriage at the dock, was likely to make some complications, and the opposing of it by the American people has led to a desire on the part of your organization to appeal to your ambassador to ask his Government to change it?

Mr. KANZAKI. Yes.

The CHAIRMAN. That is the result of agitation in these coast States?

Mr. KANZAKI. Yes. I am one of those who first took the initiative action for the abrogation of the "picture bride."

The CHAIRMAN. And you did that because you could see that the American people did not like it?

Mr. KANZAKI. My first reason for that was because it was unwise on a count of the agitation and the unfriendly sentiment of the American people to this system of marriage, and the second reason was on account of due respect to the customs and ideals of America concerning marriage.

The CHAIRMAN. Even if the situation had to be brought about by public clamor, which led to those offensive terms. Now, unless it was offensive or unless the cry started from somewhere this would not have to be stopped?

Mr. KANZAKI. Yes.

Mr. RAKER. Before 1907, were you familiar with the picture-bride question?

Mr. KANZAKI. I did not hear much about that, but I know the first Japanese in California who called for the first picture bride.

Mr. RAKER. That was about 1907 or 1908?

Mr. KANZAKI. I think it was before that.

Mr. RAKER. How long before that do you think it was?

Mr. KANZAKI. Well, it must have been more than 17 or 18 years ago, because the first child is more than 15 years old now. That man is dead, but his wife is still living.

Mr. RAKER. It was practically unheard of or unknown, so far as California, Washington, and Oregon was concerned, before 15 years ago, the picture-bride question.

Mr. KANZAKI. I think so, because here were very few.

Mr. RAKER. Now, before 15 years ago the picture-bride practice—was it allowed in any other country except by those Japanese men living in the United States—in countries other than America?

Mr. KANZAKI. I don't know, but this much I can say, that on account of the "gentlemen's agreement" the young women could not come freely to this country, and therefore it was made necessary to

have that kind of a peculiar system. To China and to other countries the Japanese young women could be brought in freely, but on account of the "gentlemen's agreement" young women are not freely imported, and in some cases the Japanese can not go back to Japan.

Mr. RAKER. And out of that system the "picture bride" sort of grew up out of that?

Mr. KANZAKI. Yes. Just a few points, in order to economize time. (See Kanzaki supplemental statement, Sec. XII.)

Mr. KANZAKI. The question of Yoshi, or adopted children: There have been so many misstatements concerning that system. It is a very unfortunate thing that such an incident as happened in Seattle recently took place. The Japanese Government had no intention of violating the "gentlemen's agreement." It was the fault of the man who acted in bad faith. Just one or two days ago I was asked informally by the immigration office here to find out the result of the adopted children. I said the association was more than willing to cooperate with the immigration office to find out the result of adopted children, and there have been only 61 or 62 cases during the last year of adopted children who came in through the port of San Francisco. Therefore you will see that the number is comparatively small; and therefore, if the Japanese Government used that as a method of bringing in more Japanese in violation of the "gentlemen's agreement," it would be a very foolish thing to add only 60 or 70 young children to America.

The CHAIRMAN. But there again the public cry brought attention to it.

Mr. KANZAKI. Yes.

The CHAIRMAN. There were 17 in one month in Seattle?

Mr. KANZAKI. Not in one month.

The CHAIRMAN. In the month of May of this year. Well, we can get those figures when we get through.

Mr. KANZAKI. Well, only 61 cases in one year through the port of San Francisco.

Mr. RAKER. Are you taking that matter of the adoption up with the Japanese Government so that it will be stopped?

Mr. KANZAKI. Concerning the question of adopted children, I was informally advised by a man who knows much about the "gentlemen's agreement" that at the time when the "gentlemen's agreement" was made the American Government objected to this system of bringing adopted children into this country. At that time Mr. Ishii was in charge of this matter. He explained to the American Government that Japan has a peculiar system of family tradition of adopting children. However, the Japanese Government would observe in good faith the "gentlemen's agreement," and in conformity with this agreement the Japanese Government advised that no adopted child would be allowed to come to this country unless the child was adopted and placed into the official record for a period of five years. So in each case the parents in this country must officially record the name of the son or daughter whom they want to adopt, and, then, after the lapse of five years, the Japanese Government would allow a passport to be given. Therefore it is a very tedious thing to wait five years for the purpose of bringing a child in for dishonorable purposes.

I know personally a case myself: An old couple, whom I know, came to me and asked my assistance and cooperation. The old man has lived in this country for 31 years and the wife has lived here more than 20 years. The wife was married to a certain man, but the husband died and she was remarried to her present husband and they are both over 50 years old and have no children—and getting too old—they wanted to have a boy to be adopted. For that purpose they adopted a boy of the wife's former husband's elder brother, and took the necessary steps to put the boy's name in the official record of Japan. That was two or three months ago, and they came to me and asked how they could bring in a boy to this country. They are particularly anxious to have him come to this country, because they are growing very old, and the boy is 12 or 13 years old—they wanted to have the boy with them while he is comparatively young. But, on account of the regulations, they can not call for the adopted son, and it is pretty bad for the old couple.

Mr. RAKER. They will have to wait five years?

Mr. KANZAKI. They are both very old—53 and 54, something like that. If they wait five more years they will become quite old. But, on account of the strict regulations of the Japanese Government, they can not bring him in.

Mr. RAKER. Is it your view that all of the adopted children, who have come over in the last three or four years, have been adopted prior to that time for about five years?

Mr. KANZAKI. Yes; because in order to get a certificate from the local consul each party has to present a sort of an affidavit, which they have to get from the recording office of Japan. I do not believe there can be any mistake.

The CHAIRMAN. They can disavow them and cancel the adoption after they are in the United States?

Mr. KANZAKI. Yes; but it is a pretty unusual thing. When I was requested by the immigration office to find out the results of the adopted children, I took it up from several different points, to find out when they were put into the record, at the time of the adoption, whether the parents had no children, and the present status of the adopted children, and so on. We asked many questions because we wanted exact facts concerning the adopted children.

Mr. RAKER. Do you know of any adopted children that have come to California within the last 10 years who were overage when they were adopted?

Mr. KANZAKI. That is over 20?

Mr. RAKER. Yes; over 20, either boys or girls?

Mr. KANZAKI. I don't know, but the day before yesterday, or last Friday, I saw the names and the ages of the different adopted children and found one aged 25 or 26 years old, and that was only an exception. The rest were either 18 or 19 or 13, and so on. It was a question to me whether a boy 25 or 26 could be brought in as an adopted son. That was the only exception out of the 61.

Mr. RAKER. Did he explain that he might have been adopted several years before he came over?

Mr. KANZAKI. I don't know.

Mr. RAKER. Did you notice the date of his adoption?

Mr. KANZAKI. No; because under the "gentlemen's agreement" the boy could not—

Mr. RAKER (interposing). Under the "gentlemen's agreement" the boy could not be adopted if he was of that age, even if he stayed in Japan?

Mr. KANZAKI. Yes.

Mr. RAKER. And thereafter they tried to bring him over to this country?

Mr. KANZAKI. Yes. And it is a question to me why the boy of 25 or 26 was in that list, and I am going to inquire further about it.

Mr. SIEGEL. Have you a full copy of the so-called "gentlemen's agreement"?

Mr. KANZAKI. No.

Mr. SIEGEL. Do you know of anybody who has got it?

Mr. KANZAKI. So far as I know, no one excepting the State Department; at least I know of no one. I have heard that in some yearbook, or whatever it was—

Mr. SIEGEL (interposing). It has been referred to, but not in full. We have never had the full text from anybody.

Mr. KANZAKI. I have never seen the full text. Even the immigration officials here do not know the full text of the "gentlemen's agreement."

Mr. RAKER. Well, the Department of Labor has never had it.

Mr. KANZAKI. Of course, we have some idea as to the provisions of the "gentlemen's agreement," but do not know the full text. About smuggling—

Mr. RAKER. To make it plain it was never written out by the two Governments. It is simply an understanding by the diplomats of both countries as to what would be done.

Mr. SIEGEL. As I understand it, it consisted of something like two letters, one to the other.

Mr. KANZAKI. I have heard that it is a very lengthy statement of agreement. How long it is or how minute in detail it is I do not know. I once asked the Japanese consul if he had the text, but he said he did not have it.

(See Kanzaki supplemental statement, Sec. XII.)

Mr. KANZAKI. Smuggling: To a question whether any Japanese is in favor of smuggling, I am in favor of improving the frontier lines. However, this matter is greatly exaggerated; for instance, the statement of Senator Phelan. He made a very exciting statement after he went to southern California, and a very interesting statement, too. He said that about 60 Japanese were deported to Mexico by the immigration office of Los Angeles. Then he elaborated his statement by saying that if 60 Japanese were arrested, there must be many more who were not arrested, and he multiplied 60 by 365 days, making a very enormous number of smugglers. I was rather surprised and wrote to the Japanese Association of Southern California to verify the statement, and this was the answer, that Japanese arrested by immigration officials there wrote several times to the Japanese Association of Los Angeles, stating that they had been confined in the prison or jail for many months; some of them had been kept there almost a year—

Mr. RAKER (interposing). In Los Angeles?



Mr. KANZAKI. Yes; some of them six months and some of them three months.

Mr. SIEGEL. Without being returned to their country?

Mr. KANZAKI. No.

Mr. SIEGEL. What were they arrested for?

Mr. KANZAKI. For crossing the border.

Mr. SIEGEL. And they were detained for six months to a year without being deported?

Mr. KANZAKI. Some of them. That fact you can verify in Los Angeles. At any rate the answer was this:

Therefore they requested the Japanese Association to help them, wishing either to be deported back to Mexico from where they came or to be sent back to Japan.

Mr. SIEGEL. Have you a list of those cases in your office?

Mr. KANZAKI. No, sir. I had a general statement from the Japanese Association.

Mr. SIEGEL. Can you obtain a list of those who said they were detained from six months to a year by the immigration authorities?

Mr. KANZAKI. Perhaps you can get that easier than we can.

Mr. SIEGEL. If you have any such a list put it into the testimony when you get it back for correction. Put in their full names, dates of when arrested and dates when sent back or released, or call Congressman Johnson's attention to it.

Mr. Box. Have you any data as to the number of Japanese in Mexico?

Mr. KANZAKI. I do not know, but my understanding is that the number has decreased and that there are perhaps 2,000 Japanese.

Mr. SIEGEL. In the whole of Mexico?

Mr. KANZAKI. That is what I heard. I heard that from the consul general here, who was in Mexico. I do not remember the exact number, but he said the number is very, very few.

Mr. Box. Do you know how many there are in Canada?

Mr. KANZAKI. I can not say accurately, but I think from 10,000 to 15,000.

Mr. Box. Where did you get your information as to that?

Mr. KANZAKI. Well, we have statistics published by the Japanese American.

Mr. Box. But you could not get such statistics as to Mexico?

Mr. KANZAKI. But as to Mexico we have no statistics.

Mr. Box. Did you get this estimate from the Japanese consul?

Mr. KANZAKI. Yes; and what I heard from different persons.

Mr. Box. When was this that he referred to, when he was down there?

Mr. KANZAKI. About three years ago.

Mr. Box. But you don't know how many are in Mexico as an absolute fact?

Mr. KANZAKI. No, sir.

Mr. Box. And you do not know what particular number—you don't know what opportunity he had for gaining the absolute facts?

Mr. KANZAKI. No, sir.

The CHAIRMAN. In Washington how many are there?

Mr. KANZAKI. About 10,000.

Mr. RAKER. In Oregon how many are there?

Mr. KANZAKI. Six or seven thousand.

Mr. VAILE. In Colorado how many are there?

Mr. KANZAKI. In Colorado, three or four thousand.

Mr. SIEGEL. I suppose I had better ask him about my State, inasmuch as the others have asked about their particular States.

Mr. KANZAKI. In New York there are quite a good many Japanese now.

Mr. SIEGEL. About how many?

Mr. KANZAKI. There used to be 2,000 or 2,500, something like that, but at the present time there are almost four or five thousand.

Mr. BOX. Now, you were discussing smuggling. Did you include desertions in that?

Mr. KANZAKI. Yes.

Mr. BOX. Do you keep up with the number of sailors who come here and afterwards desert? Have you any way of keeping up with that?

Mr. KANZAKI. No, sir; that is impossible, but the association is not approving of that, and to the extent we can we are cooperating and assisting the local immigration office. I think it was about two years ago that ten or a dozen men left a ship, and the immigration office had a suspicion that there must be some local Japanese to help them and there must be also somebody in Japan making it a sort of a profession to send smugglers as sailors to this country. So we translated the diary which one of the men had, and also made various inquiries to cooperate with the local immigration office. On various occasions we tried to assist the local immigration officials to find out whether the effort is limited, and I think the association also wrote to the different governors of the Provinces where the smugglers came from, stating that such and such men were arrested as smugglers at the port of San Francisco, requesting them to be more stringent. In this connection I will say, as I have repeatedly said, that the Japanese Association disapproves of the unlawful entry of the Japanese. Instead of assisting the smugglers, we assist the American officials in arresting them.

Mr. BOX. What are the qualifications for membership in the Japanese Association?

Mr. KANZAKI. Paying an annual fee of \$3 or more and approving of the purposes of the association.

Mr. BOX. You do not inquire further into their character?

Mr. KANZAKI. No, sir.

Mr. BOX. Have you been able to obtain any statistics in regard to crime amongst the Japanese in California, whether it is on an average with the other races or whether it is smaller?

Mr. KANZAKI. I think it is given in the official report of some department of California. I think I read by racial difference. There are many other things I want to discuss but the time is limited.

Mr. VAILE. Well, Mr. Kanzaki, you may extend your remarks.

Mr. SIEGEL. You may add to your remarks anything that you care to add.

The CHAIRMAN. You understand that you have the right to revise this transcript after it is handed to you and to add statements you desire to make.

Mr. KANZAKI. I am not satisfied with the statement I have made to-day. I would like to add more.

(See Kanzaki supplemental statement, Sec. XIII.)

The CHAIRMAN. You have that right.

Mr. KANZAKI. In conclusion, there are a few remarks I wish to make, but I will only touch upon the points, because I do not think you care to hear from me in detail. First, the Japanese question must be looked upon from three different standpoints: First as a California question; second as an American-Japanese question; and third as a world-problem; second, the Japanese question should not be used as an instrument of local politics; third, the Japanese question is different from the Negro question. In this regard Mr. Irish spoke in full.

Our Japanese question should be distinguished from the Japanese question in Hawaii. In Hawaii the number of Japanese is so great that it is much harder there to educate them than in California, but in California we have only 87,000 Japanese in a great republic of 3,000,000 or over of the people, and the question is greatly different, I think. And the enforcement of the "gentlemen's agreement" in regard to Japanese immigration in continental America is not so serious as exaggerated by some exciting alarmists.

Mr. RAKER. What do you mean by "exciting alarmists"?

Mr. KANZAKI. I think you have heard them so much that it is not necessary to elaborate upon that. I am not in favor of the unlimited importation of Japanese laborers. It is an unwise policy, at least at the present time, but the doors should be opened to the extent that the Japanese population in America become normal with a fair balance of men and women. That is a matter of an additional thirty or forty thousand. That difference is a mere drop of water to America with a population of about—

Mr. Box (interposing). That is, coming to California? Have you anything to suggest as to this distribution? Suppose you do that. Do you want them to locate in California?

Mr. KANZAKI. We can not compel them, but the Japanese leaders think it is the best policy to distribute them as widely as we can. But California is a very good State, and they like to stay in a State like California. In many ways we are encouraging the distribution of Japanese to the different States.

The CHAIRMAN. How, do you encourage them, by loaning them money?

Mr. KANZAKI. No, sir. We can not do that. We have all kinds of invitations from different States. They do not know the conditions in different States, so if the Japanese are well informed as to the demands and conditions in different States, that would be a good thing. But most people are conservative and like to stay in the place in which they are located. However, we give them information concerning many States to which they can go.

Mr. Box. I remember this committee heard testimony in New York to the effect that certain people there are trying to distribute their people all over the United States, for the good of their local people, furnishing them assistance, so I just thought I would state that in this connection.

Mr. KANZAKI. I think one of the reasons why the majority of Japanese like to stay in California is because, as you know, 70 or 75 per cent of the Japanese are farmers. They came from agricultural

sections. Also they have been successful as farmers in this State, and as an agricultural country, I think there is no State in a more favorable condition like California, so far as I know.

The CHAIRMAN. It is a good agricultural State, whether it has any labor in it or not?

Mr. KANZAKI. That is my opinion. Three years ago I went to Chicago and stopped in Utah, Colorado, and so on—I did not mean to say anything about Colorado, and it is an agricultural country, but you can not hardly compare Colorado with California.

Mr. VAILE. You are talking now as a Californian? [Laughter.]

Mr. KANZAKI. Yes. California has a variety of agricultural products and in other States there is no such variety as there is in this State. The whole Nation has fields of wheat, corn, and so on, but in California you have everything. I am not particularly boosting California.

Mr. VAILE. I understand that.

Mr. RAKER. In other words, you are giving us facts?

Mr. KANZAKI. Yes. America has a population of about a hundred and ten million and with a natural influx of a million immigrants from Europe—

Mr. SIEGEL (interposing). You will have to modify that statement. I think we have only reached 105,000,000. We thought we were going to have 110,000,000, but we did not get that.

Mr. KANZAKI. The population of the United States is 105,000,000 instead of 110,000,000. It is my hope that America is to be more liberal and humane. That is not the entire America, but speaking of some parts of America. As to the methods of restriction, my opinion is that the "gentlemen's agreement" is safe enough if America is patient enough for a few more years, until normal conditions prevail. But if America could not be satisfied with the "gentlemen's agreement," it is advisable to find a reasonable and justifiable method by a diplomatic course. If America is—

Mr. Box (interposing). Do you recognize that Japan and the United States each have the absolute right to fix the qualifications, speaking as a matter of law?

Mr. KANZAKI. Yes.

Mr. Box. So that you would not ask that the United States renounce that right and—

Mr. KANZAKI (interposing). That is right. The "gentlemen's agreement" is merely a gentlemen's agreement.

Mr. Box. It is not altogether a matter of treaty?

Mr. KANZAKI. No, sir.

Mr. Box. It is purely a matter of local administration by the Governments involved?

Mr. KANZAKI. Yes; that is the way I understand it. If America is sincere, Japan would be willing to make concessions.

Mr. SIEGEL. You have no doubt that America is sincere?

Mr. KANZAKI. I have no doubt of the sincerity of America. I was a great admirer of America even before coming to this country. I spoke to one of the members of this committee a few days ago and told him that before I came to this country I read a Japanese Life of Lincoln more than 10 times and the Life of Garfield more than 15 times and the Life of Washington more than 5 times, and after com-

ing to this country I have some collections of the Life of Lincoln, and so on. Even now, I am a firm believer in American democracy.

Gulick's plan is one method, and the joint high commission plan, if each party acts in sincerity, would be a good plan, too.

Mr. RAKER. The Gulick plan involves repeal of all present restrictive laws so far as the Chinese and the Japanese are concerned. Do you include in that the repeal of these laws?

Mr. KANZAKI. Well, I have a general idea as to the percentage plan of Dr. Gulick, but the point I favor in the Gulick plan is that the plan is to have a nondiscriminatory plan.

Mr. RAKER. Dr. Gulick's plan, instead of the percentage method, seeks to repeal the present exclusion laws, so far as they relate to the exclusion of Chinese, Hindus, or any restrictions against the Japanese. What do you have to say to that?

Mr. KANZAKI. That is a matter for the Chinese and Hindus. It is not right for me to say anything in regard to that, but it is a matter for the American Government to decide. Being a Japanese myself, I do not think it is really proper for me to state my opinion upon that.

Mr. RAKER. It is further contemplated by the Gulick plan that those who are here and those who come here should be given full citizenship?

Mr. KANZAKI. Yes.

Mr. RAKER. Are you in favor of that?

Mr. VAILE. Upon showing the required qualifications.

Mr. RAKER. I am always assuming that.

Mr. KANZAKI. Yes; I am in favor of that. As to the treatment of the Japanese already in here, I would say, as recommended by ex-President Roosevelt, strict justice must be accorded to the Japanese already admitted, not only treating them with fairness, but should lead them to become good American citizens. Hatred and malice is not a good solution for America. According to my opinion, either by necessity or destiny, over 90 per cent of the Japanese already in America will die in America. That is my view and it has been confirmed by my observation. They will die in America and bring up their children here. You can not drive them out. Therefore, instead of leaving them as a foreign element forever, it is better to make them useful and patriotic citizens of America. America, I believe, will have pride enough and be high-minded enough to apply the spirit of the fourteenth amendment to 120,000 Japanese in America. Then you can truly win them. Finally, the fundamental solution is no other than the advice given by ex-President Roosevelt, which was declared some six years ago, about giving the Japanese the privilege of citizenship.

The CHAIRMAN. We are very much interested in the statement that you have given and we thank you for the pains that you have taken.

Mr. SIEGEL. Is it your conclusion that the question of the future coming of Japanese here from Japan can be settled through diplomatic channels; that those who are now here and fully qualified by education, time in the country, character, and so on, should be admitted to citizenship?

Mr. KANZAKI. Yes; that is my firm conviction.

Mr. SIEGEL. Now, do you believe there could be any objection to the registration of those who are now here in order to show definitely that they are here, and that such rule and regulation should not apply to those who may come here in the future? In other words, the situation as I view it is that we have a hundred and ten or a hundred and twenty thousand, as you have said, here in our body politic. They are here, but surely as long as we are going to consider them alien for all time we can not expect to receive from them the measure of loyalty they would give to the country in the event of their becoming or being American citizens.

Mr. KANZAKI. I am not fully prepared to answer, but—

Mr. SIEGEL (interposing). I would like to have you give those two questions some thought, and if you can not give us an answer now put your answer into the record later on, because we have to find a solution.

Mr. KANZAKI. Yes; I would like to have more time to answer that (See Kanzaki supplemental statement, Sec. XIV.)

Mr. VAILE. I think your statement has been of great assistance to the committee.

### STATEMENT OF J. K. HOSAKA.

Mr. HOSAKA duly sworn.

The CHAIRMAN. You have a supplemental statement?

Mr. HOSAKA. To bring a Yoshi adopted son into this country, as Mr. Kanzaki stated, it is necessary to pass five years after he is registered under the Japanese Government, and at the same time the father or chief of family must support him and send money to educate him during the five years, otherwise the Japanese Government will not allow him to call him an adopted son.

(Hearing adjourned.)

### STATEMENT BY KIICHI KANZAKI, GENERAL SECRETARY OF JAPANESE ASSOCIATION OF AMERICA, OCTOBER, 1920.

#### INTRODUCTION.

Whereas our attitude has been, and still is, that of justice and impartiality, the investigation and disclosure of the facts with regard to the Japanese question in America are the very thing which we heartily welcome. It is the right and responsibility of the United States of America to reach an unmistakable conclusion based upon the reliable facts and to build her future policy firmly thereon. The impartial criticism and unprejudiced disapprobation, we are convinced, are the stepping stones to progress and will inspire our fellow countrymen in America to become better and worthier residents. Moreover, they will doubtless play an important part as an educative impetus to the Japanese nation and a valuable asset for the progress and betterment of our mankind as a whole.

The accusation that the Japanese are an unreliable race, who play upon the pseudofacts is an utter misunderstanding based upon prejudice. If it is a disclosure of ridiculously shallow knowledge. The Japanese Association of America, representing the purpose, the hope, the opinion, and the attitude of the majority of the Japanese in America, positively declare to this honorable body that we have never concealed or falsified anything as it is constantly alleged. On the contrary, it is our firm belief that the projection of true facts upon the public screen, untouched by prejudice, alone can produce a wholesome public opinion, and that by such procedure only can contribute to the well-being of the United States of America.

Thus, not only have we maintained a strictly open-minded attitude on all public questions and eagerly placed for the presentation of unerring facts, but we have made tremendous sacrifice of time and money in cooperating with the proper authorities and facilitating the compilation and verification of facts. Some of the result of the recent investigation of the State board of control, which practically coincided with that of ours, only goes to vindicate the trustworthiness of our guiding principle and attitude.

Thus, believing that prejudice and misunderstanding are the enemies of truth and harmonious progress, representing this impartial and reliable Japanese Association of America, it is my great honor and pleasure to have been given this splendid opportunity of appearing before the Committee on Immigration and Naturalization of the House of Representatives and presenting certain fundamental facts, together with my opinion upon the Japanese question in California.

## SUMMARY OF THE STATEMENT.

### I. THE JAPANESE ASSOCIATION OF AMERICA.

1. *The constitution.*—It was organized in 1900 under the California State law; it is a central organization comprising 40 affiliated local associations; it covers the territory over the State of California, with the exception of nine southern counties, Nevada, Utah, and Colorado; its present membership is about 15,000.

2. *The organization and officers.*—(a) The delegate convention, consisting of the representatives of the local affiliated associations, at the annual meeting of which it adopts the policy and budget of the association for the ensuing year and elects a board of directors; (b) The board of directors supervises the work of the association and elects a president, a vice president, and an executive committee consisting of seven members; (c) The executive committee organizes itself into the executive council and appoints the general secretary, assistants, and clerks. It drafts, discusses, and adopts the plans for the regular business of the association at its monthly meetings.

3. *Incorporation of new local and affiliated associations.*—It can only be done by the permission of the board of directors on the ground of sheer necessity based upon thorough investigations.

4. *The financial resources of the association.*—(a) Fifteen per cent assessment upon membership fees of the local affiliated associations; (b) certificate fees; (c) voluntary contributions from the people at large; (d) fees arising from legal advice and immigration aids.

5. *The relation with Japanese Government.*—This association is a self-perpetuating and independent body and has no relation whatever—either political or financial—with the Government of Japan.

6. *The purpose of the association.*—The purpose of this association shall be to elevate the character of every Japanese residing in America, to protect their rights and privileges, to promote their happiness and prosperity, and to cultivate better understanding between the peoples of Japan and the United States of America.

7. *More important works of the association.*—(a) Protection of immigrants: The association employs a Japanese and an American secretary for the protection and leadership of immigrants with an annual appropriation of over \$4,000. The goal is the Americanization of the immigrants and we publish numerous pamphlets for its realization. The Guide for the Newly Coming Women is a typical example.

(b) Legal aids and advice: The association employs an advisory (American) attorney and a special secretary in order to see that all the important American laws, particularly those which have direct reference to the Japanese, are properly brought into cognition from time to time and also to advise and facilitate the harmonious settlement of all legal cases arising between the American authorities or citizen and our fellow countrymen.

(c) The campaign of education: This is one of our positive efforts to uplift the Japanese residing in America and naturally its chief aim is to assimilate and fit the Japanese to the American life. The activities of this department assume the following forms: Americanization; women's meeting, whose chief purpose is to call attention of the Japanese women in America with regard to their social position and the education of their children; publication of pamphlets with particular reference to birth and care of babies; anti-gambling campaign; and itinerant lectures on general betterment. To facilitate the work

we have published the Japanese translation of such useful books as Camp Sanitation, by the State Immigration and housing commission; Care of Children; and Prenatal Guide. We have expended over \$2,000 for this work alone last year.

(d) The Americanization projects: This is one of the important phases of our work, and we have fully cooperated with the American Government with its general plans of the "Americanization campaign." However, our chief aim in this campaign has been twofold: (1) To encourage the learning of the English language and to furnish necessary and suitable equipment for the work, and (2) to impart the knowledge of American life, its form and spirit, and to Americanize them. We employed a special secretary for the work and held meetings all over the State and distributed pamphlets and circulars. For this work alone this association and that of the southern California expended over \$5,000.

(e) Statistical works of investigation: The association carries on statistical work of investigation on varied subjects concerning the Japanese in America and publishes the result in order to present to the Americans the actual facts. One of the recent publications is entitled "Statistics Relative to Japanese Immigration and Japanese in California." We expend \$1,500 annually for this work, and one of the secretaries devotes his exclusive attention upon the subject.

(f) American relation works: This association has been actively engaged directly or indirectly in the campaign for Liberty bonds, the American Red Cross Society membership, and the war-savings stamps, and for raising funds for other organizations set up for the social welfare works among the enlisted men. We have been directing our attention and energy also toward the establishment of means for mutual understanding and friendship between America and Japan. The campaign against the practice of "picture marriage," which resulted in its prohibition, is one of the noteworthy recent achievements of this department. We furnish through this department all possible data and facilities to the Americans who intend to visit Japan.

(g) Works relative to the local affiliated associations: This association, under the official recognition of the consulate general of Japan and through the unflinching cooperation of the local affiliated associations, assumes the full responsibility of issuing certificates for the resident Japanese who desire to apply to the Japanese Government for passports for the members of his family (parents, wife, or minor) to come to this country. Such certificates are issued only after a careful investigation of the applicant's character, property, business conditions, and personal conduct, together with their annual incomes and expenditures. The purpose of this detailed investigation is to avoid even a smallest violation of the gentlemen's agreement. The association employs two secretaries for this work and appropriates \$3,500 annually. J

## II. THE JAPANESE POPULATION IN CALIFORNIA.

1. *The vital facts of the Japanese population in California.*—The Japanese population in California has increased from 41,356 in 1910, according to the census of 1910, to 87,279 in 1919, according to the report of the State board of control. According to the Japanese-American Yearbook, the Japanese population was 54,980 in 1910, while the figures in 1919, according to the special census conducted by this association in conjunction with that of the Southern California, was 83,628. However, we are willing to accept the result of the board of control's investigation for the sake of expediency, even if we are assured of the correctness of the result of our investigations.

2. *Japanese population in the past has been abnormal.*—The increase in the Japanese population in the past is not necessarily an alarming one at all. Reasons: (a) The population of California increased nearly 50 per cent during the same period and this is the case of a normal and steady population; (b) the Japanese population in 1911 was abnormal. At that time men above the full age of manhood constituted a majority of the Japanese population (43,933), while women (6,362), and children (4,685) numbered a very small portion of it; (c) The principal cause of the increase in the Japanese population during the past 10 years has been the tendency to normalization or in the natural and normal increase in the number of women or wives (about 13,000) and thereby that of children (about 25,000).



3. As soon as the normal condition of the Japanese population is established, together with the strict observance of the gentleman's agreement which virtually stops the increase due to the new arrivals, the result will be a practical decrease rather than increase in the actual population.

4. Statement by William Phillips, the acting secretary of the State, affirming the above assertion, is quoted.

5. The charge that the Japanese population in the United States has increased sixfold during the past 20 years is absurd, for the estimated Japanese population in America in 1910 was about 40,000 and that of 1919 about 120,000.

### III. THE BIRTH RATE OF THE JAPANESE IN CALIFORNIA.

1. *No scientific ground yet made for comparative study.*—The birth rate among the Japanese in California, according to the report of the State board of control, is 46.44 and that among the whites is 16.59 per 1,000 population. These figures have been used to demonstrate the high birth rate among the Japanese. But in reality we are not even certain that these figures and such forced comparisons are scientific and reliable. No one, as far as we know, has yet made any scientific study of the situation and no one has yet given us accurate statistics showing even an elementary fact such as sex distribution, marital conditions, age group and age composition, environmental and economic conditions, intellectual status, etc., of the Japanese population. Yet without this data we can not very well make a reliable comparison of the birth rate between any two races.

2. *Just comparison of birth rate.*—Equal basis should be a fundamental principle. The birth rate among the Japanese immigrants, for the sake of justice, should be compared with that among other immigrant races or that among the whites with similar income groups, intellectual status, age groups, and social environment. It is an utter injustice to compare the Japanese birth rate with that of the old white population, whose make-up is entirely different and in which a considerable amount of birth control is practiced. The report of the State board of control even disclaims its own assertion in this respect.

3. *The birth rate of immigrant groups.*—The birth rate is high among all immigrants during their first generation. Reasons: (a) The majority of immigrants come from families whose membership is large and they are biologically prolific in their first generation. Adoption decreases this tendency. (b) Of the immigrant women who come here only strong and healthy ones are admitted. And there is an intimate relation between health and birth rate. Because these factors hold true with the Japanese immigrants in California their birth rate should naturally have been high during their first generation.

4. *Comparative increase in the number of women overlooked.*—There were about 6,362 Japanese women, mostly not very young, in California in 1910. This number increased to 15,211 toward the close of 1919. These 10,000 women are mostly young wives whose ages average from 20 to 25—the most productive periods. Add to this fact the influence of the new environments, both social, economic, and physical, which assure the ease of living, we have a most favorable factor for high birth rate.

5. The fallacy of such a ridiculous statement as that the Japanese women "give birth once a year or nearly once a year" is vindicated by the actual table showing the number of women and the number of births.

6. Moreover, the high birth rate can not be established as a racial trait of the Japanese.

7. *Generalizations based upon specific cases.*—The alarmists have used a specific case as a typical case. This is a gross injustice. Because the local Japanese associations handle the registration of children, the births in the counties or out-of-town places are often included in the city population, and consequent abnormal birth rate among the Japanese in some cities in comparison with that of the whites and relative to the actual number produced.

8. *The Japanese birth rate in California not alarming.*—When the facts are scientifically analyzed the birth rate among the Japanese in California is not at all an alarming one. There is no danger of overwhelming the white population. Furthermore, the number of women of prolific ages is fast declining with years and the new arrivals, through the prohibition of the institution of picture brides, are practically forbidden to-day.

Thus, it would not be too daring to say that the Japanese birth rate in the future will decrease.

9. It is an utter injustice to attach the ambiguous question of birth rate to the immigration question, for the high birth rate in itself is not sinful nor condemnable thing. High birth rate, on the other hand, is a valuable asset to any nation. The question of birth rate is more of a social question, and over-emphasis as an immigration question should be avoided.

#### IV. STANDARD OF WAGES AND WORKING HOURS.

1. *The standard of wages not low.*—(a) Table showing the comparative average monthly wages of Japanese and white laborers in 22 counties of northern California during the year 1919; (b) the Japanese laborers in agricultural occupations are receiving higher pay than the white laborers, as far as the unskilled labor is concerned. It is in the skilled labor where more discrepancy is found naturally.

2. *Standard of working hours.*—(a) The Japanese nation is characterized by industry and perseverance. Naturally the Japanese who are here possess the power of endurance and the priceless habit of industry. These traits are the very traits which the Americans prized, and it is rather strange that the present-day Americans should complain of the Japanese practicing the same thing.

(b) The general standard of working hours are not long, as is often charged. Only possible cases of longer working hours are in certain specific industry which require longer working hours, or more often in the rushing hours of harvest seasons. Casual observers often failed to distinguish the Japanese farm hands who maintain the standard working hours and those farmers who manage their own enterprise. Many Japanese farmers are pioneers, and they, because of their industry and perseverance, find pleasure in their work and blooming farms. Furthermore, lack of farm hands, which is nation-wide to-day, compels the farmers to utilize every opportunity to work for their good.

(c) Japanese are faithful in observing Sundays, again contrary to the oft-quoted allegations. Only exception to this assertion must be made in the case of truck gardening, particularly berries, and vegetable gardening. It is a recognized fact that they have to supply the market on Monday, and they take their rest on Saturdays. This, of course, is not a commendable thing, but it can not be avoided in the present system of marketing. And this practice is true among the other races as among the Japanese.

(d) Sympathetic understanding and cooperation are the source of solution. It is to be recalled again that the industrial and persevering features of the Japanese farmers should be encouraged rather than discouraged. If, however, the Americans should insist that the Japanese should work no more than so many hours, they should throw away all prejudices, raise all sorts of restrictions, open the way to unions, and give them equal opportunities.

#### V. STANDARD OF LIVING AMONG THE JAPANESE IN CALIFORNIA.

1. *High standard of living a Japanese racial trait.*—Japanese have instinctive tendency to enjoy their life, and their standard of living is not low. If the standard of living was ever low in Japan, it was due not to the racial characteristics, but rather to the bureaucratic system and unequal distribution of wealth.

2. *Japanese standard of living in the past.*—The prevailing standard of living among the Japanese immigrants has been low in the past, because their earning power was so low (\$1 to \$1.50 a day). Thus with the increase in their earning capacity their standard of living rose until to-day, when it is not inferior—as a matter of fact, superior—when compared with that which is prevailing among the other recent immigrant races.

Many Japanese residents are as yet unmarried and without homes. Consequently they spend a relatively small portion of their earnings on actual living, whereas they spend a good deal on things for display. When their mode of life become normalized by marriage and settlement, these things of display will be changed to things of living.

3. *California land legislation and the Japanese standard of living.*—Numerous restrictions, both legal and political, particularly upon that of land holding and leasing and naturalization, have made the Japanese population more or less unsettled and shifting. Naturally, although the Japanese are being assimilated quickly in their food and dressing, they are rather backward in living conditions. Give them land and citizenship and assure their life in this country, and

then their standard of living will become equal of the Americans. Thus, in the Fresno district, where there are numerous landholding Japanese, the standard of living is very high and attractive, not at all inferior even compared with that of the Americans. The responsibility is as much on the American attitude as on the Japanese themselves, if at all.

4. The intellectual side of the Japanese living is remarkably high, as illustrated by the numerous bookstores, dailies, insurance agencies, etc.

5. The question of the standard of living can not be measured absolutely but only relatively; it is the question of degrees. To do justice, furthermore, the comparison should be made between the immigrant races, not between the Japanese and the refined people in the city.

## VI. THE JAPANESE LANGUAGE SCHOOLS.

1. *Origin of the Japanese language schools.*—The tendency among the American-born children of the immigrant groups is to acquire the speaking knowledge of English and to forget their mother tongue. But it is essential that they should know their mother tongue, because it is the only means of communication between parents and children, the lack of which often leads to disintegration of families. Thus the language schools among the immigrant groups are a necessity, at least during their first generation, not only from the parents' desire but also from social efficiency. Another function which many of the Japanese schools are coming to perform is the part they play as day nurseries for the children of the group. Still another service which the Japanese schools are rendering is in the fact that they prepare the Japanese children of preschool age for the regular public schools, by employing American teachers and teaching them English, at the same time teaching Japanese. This is quite important, because many Japanese children's knowledge of English is insufficient and unable to carry on the standard work in the primary grade.

2. *Objectives of the Japanese language schools.*—The Japanese language schools being founded upon the practical view of social efficiency and family organization, the fundamental objectives to be attained is naturally to teach the children to speak the Japanese language properly, to read the rudiment of the language, perhaps newspapers, and write very simple letters or communications. The objectives of the schools being these, the scope of the teaching is divided into reading, writing, penmanship, memory works, dictation, and conversation. No child who can understand and speak English is admitted unless he or she is regularly attending the public schools, and no school maintains the grade higher than the grammar grade.

3. *Japanese language schools and Americanization.*—The fallacy of the charge that the Japanese schools are promoting Emperor worship and teaching the fundamentals of the Japanese religions, is obvious. There is no room for such instructions, and they are far away removed from the purpose under which the schools are founded. On the contrary, the schools are treating the children as the American citizen and the language is being taught as a valuable asset both for parents and children, family organization, and social economy. The Japanese always desire that their children will become good American citizens and also make distinct contributions by means of the finer qualities of their parentage. The Japanese language must be recognized as a valuable asset to the Americans, especially with reference to America's relation in the Far East.

4. *Reform of textbooks is afloat.*—These language schools are not provided with adequate textbooks to be used properly in this country. The movement for the reform of textbooks thus was started as early as 1912, and the project is being carefully worked out by the educators.

The history of the revision of textbooks, 1912-1919, is briefly outlined.

The revised textbooks are not ready as yet, due to the enormous financial difficulty but the committee in charge is working at it laboriously still. At present, therefore, many teachers are using their own individual revision.

5. *Japanese attitude toward educating their children.*—The fundamental proposition upon which the Japanese residents in America educate their children is to bring them up as best Americans who will not only participate in American life but also contribute their distinct share to this cosmopolitan civilization. Thus the language schools among the Japanese to-day are all supplementary in nature and the spirit of Americanization is amply carried out even in these schoolrooms.

The present system of language schools from the beginning has been looked upon as merely temporary institutions, and many thoughtful Japanese are agreed that they shall be unnecessary for the third generation. Similar view is held with regard to the vernacular press, as we shall feel no necessity for it.

6. *Personal opinion on the Japanese language schools.*—I believe that the Japanese language schools will not exist very long in the present form. As the Japanese acquire the knowledge of English language and teach their children, there shall be no more demand for such schools. If there is any need, then it is expedient to take the form of private language schools or private tutoring as is practiced in the case of European languages in this country to-day. It is a good plan to subject all these language schools under the supervision of the local educational board. The Japanese will cooperate to the fullest extent with the Americans in this respect. I favor also the school sessions on every other day and small group education. 1

#### VII. RELIGION AND SOCIAL EDUCATION OF THE JAPANESE.

1. The fallacy of Senator Phelan's assertion that there are 76 Buddhist churches in California is obvious. (a) According to the report of the Buddhist Churches of America, there are only 25 churches in continental America and 19 of them are in California. There are also 8 nonaffiliated churches in the State, making the total of 27 in California; (b) Buddhist churches are not the places for the Emperor worshippers. Their doctrines and creeds are not in accord with the Emperor worship; in fact, they are rather impossible to reconcile; (c) these Buddhist churches have a total membership of about 8,500, which is very small portion of the Japanese population in California; (d) as far as the religious practices of the Japanese in America are concerned, then, no encouragement anywhere akin to the charge made is given by any religious organizations or individuals; (e) furthermore, the Senator has entirely overlooked the fact that there are over 60 Christian churches and few Catholic missions in America.

2. *The Japanese Christian churches on the coast.*—The Christian works among the Japanese in California has a history of more than 30 years. During these years the evangelization work progressed remarkably, and to-day we have 61 churches, 62 workers, and 3,198 membership along the coast. Most noteworthy is the work of the "Den Do Dan," or the Japanese Interdenominational Board of Missions, organized in 1911. The Japanese are very eager to hear and accept Christianity. The general favorable attitude is best shown by the enthusiastic response shown during any special evangelistic campaign. The Japanese community at Livingstone, Calif., is a typical example of Christianized Japanese community. A majority of Japanese settlers there is Christian, and the relation with the Americans is perfect, while their spiritual outlook is splendid.

3. *Buddhist influence waning in the second generation.*—The Buddhist churches have been founded in order to meet the need of spiritual encouragement among the old immigrants whose faith was Buddhism.

Thus these churches only function among the old immigrant groups because of their familiar rituals and associations, while its influence is waning in the second generation. Reasons: (a) Since the second generation is brought up in the American environment, educated in American schools, and trained for the most part in the Christian Sunday schools, they are not at all inclined toward the Buddhist beliefs and practices; (b) language barrier is unsurmountable. The Japanese is difficult to understand, particularly the Buddhist teachings are almost unintelligible even to a learned scholar; (c) their entire attitude is not susceptible to the Buddhist faith, especially the ascetic and more or less conservative tendency, since their mental attitude and outlook are entirely American.

The Buddhist churches of to-day will serve for otherwise in the near future, when the second generation rises to influence the Japanese community.

#### VIII. ASSIMILATION.

1. *Assimilation and adjustment to new conditions.*—Assimilation means an adjustment to the new conditions and adaptation to the social, political, industrial, and cultural institutions, both traditional and actual, of another country or race. The question of assimilation thus boils down to how far and to what degree any race has been, and can be, assimilated and nothing absolute can be said on the question, as for example, that the Japanese are nonassimilable. The perfect assimilation can only be measured by the Father Time. oogle

2. *The Japanese are assimilable physically.*—It has already been fairly proved that the European races assimilate to the American life even in their physical makeups, such as heights and weights, cephalic index, color of the hair, etc. Such physical assimilation is taking place among the Japanese immigrants also, particularly in their second generation. This is true in the color of the skin and the hair, stature and weight, etc. Physically, then, the Japanese are assimilable as much as any other European races.

3. *Cultural assimilation and the American-born Japanese.*—The American-born Japanese children are more American than Japanese in their ideas and ideals, their language and manners, their mode of thinking, and attitude toward life in general. Their language is almost always English in their daily conversation and the mothers often find it very difficult to communicate with them. When they are taken back to Japan, they insist upon returning to their "home" in America even after a short sojourn. That they will go to the fullest extent to Americanism, there is no doubt as is proved by (a) the eagerness with which boys have joined, and are joining, the Boy Scouts of America wherever there is opportunity; (b) the attitude they have taken during the last Great War. They have shown their enthusiasm to the fullest extent in order to fight for the Stars and Stripes.

4. *Cultural assimilation and the Japanese immigrants.*—The Japanese in California have changed greatly in their ideas and ideals, both social and economic, political and cultural, almost to the point of "conversion." The spirit of democracy is theirs now. The tendency among them to-day is to make America their permanent home. Those who go back to Japan are coming over to America again determined to remain in this country for good. Indeed, over 80 per cent of the Japanese here to-day will build their graves in this land of freedom and justice.

The Japanese parents thus are determined to educate their children in America, instead of in Japan, and to make them useful citizens of America.

Again, their mode of living, attitude of thinking, and entire life philosophy are being so nearly Americanized that to-day they find no difficulty in performing their new civic duties and observing the American legal system. Except in rare cases the observance of Sunday is part of their life, while the sweet homes and that coveted spirit of optimism are no longer exclusively American institutions and beliefs.

That they will go to the fullest extent to Americanism is shown by their attitude during the last Great War: (a) They have contributed enormous sums in Liberty bonds, Red Cross memberships, and war saving stamps; (b) many served overseas, although they were then denied the citizenship in the country for which they served.

5. *Assimilability a racial characteristic of Japanese.*—That assimilability is the component part of the Japanese racial characteristics is shown by the history of the rapid growth of modern Japan. The Japanese, indeed, have always shown that they can be and are willing to assimilate.

6. *Barriers of Japanese assimilation in America.*—The Japanese have proved that they are assimilable and for the slow progress of assimilation the Americans are as much responsible. It is to be greatly regretted that the barriers of all sorts in the way of Japanese assimilation have never been decently discussed in connection with the question. Some of the more noteworthy barriers of assimilation: (a) Racial prejudice; (b) the Japanese are not allowed the privilege of becoming American citizens, thereby they are prevented from their unchecked development in many avenues (c) California alien land laws, prohibiting the Japanese to possess land unless they are citizen (what an irony) and limiting the leasing to three years; (d) intermarriage is prohibited to take place between the Japanese and the whites in California; (e) social prejudice is so high that even discrimination in their residential districts is not altogether uncommon. Under these circumstances it is very obvious that the Japanese can not be assimilated to the fullest extent. Thus the question of assimilation becomes the racial question where the white superiority is maintained, because they want to assimilate others but they are careful not to be assimilated. Unless equality of races and equality of opportunity are established, unless all the barriers of assimilation are melted away, and unless the time element is given its full power of transformation, the question of assimilation can never be solved permanently.

7. *Japanese are worthy to be assimilated.*—Even the anti-Japanese agitators admit that the Japanese possess admirable qualities in themselves. In their

language the Japanese are sober, industrious, law-abiding, aggressive, masterful, and clever; they have respect for their superiors and parents and have perfect cooperation.

Having such good and worthy qualities and having above all demonstrated that they are assimilable, what other qualities are they lacking to be good American citizens or immigrants?

#### IX. INTERMARRIAGE.

1. *Assimilation possible without intermarriage.*—There is beyond argument an intimate relation between intermarriage and assimilation, for intermarriage between the races follows fairly complete assimilation or otherwise it furnishes a most reliable path to assimilation. However, it is important to note that assimilation is possible without intermarriage. Such, for example, is the case with a majority of the Japanese students in America. Necessarily to argue that the Japanese do not assimilate because they do not intermarry is purely illogical procedure.

2. *Intermarriage a biological possibility.*—The intermarriage between Japanese and whites is more than a possibility biologically. This is shown by the already executed marriages. In the Eastern States a majority of Japanese marriages are intermarriages and the result shows that they are noninferior in their productivity, as is often alleged. Furthermore the development of their offsprings are normal or even favorable as compared with the ordinary interracial marriages.

3. *Social barriers of intermarriage.*—Sociologically speaking, the question of intermarriage assumes direct reference to the restrictions placed upon and the general social attitude toward the institution of intermarriage. In the Pacific Coast States where there are manifest such hostile restrictions and averse social attitude, intermarriages among the Japanese were very few; but in the States east of the Mississippi River where there are very few restrictions there are numerous intermarriages. In Chicago there are more intermarriages than ordinary marriages among the Japanese, while this proportion increases in the city of New York. The legal restriction over the intermarriage and the denial of naturalization right to the Japanese must be cleared away before we can justly discuss the question of intermarriages.

4. The lack of intermarriages, therefore, is due principally to the social restrictions placed by the older settlers upon the new comers rather than the innate characteristics or the attitude developed by the newcomers. Naturally the fallacy that the intermarriage between the Japanese and the Americans is impossible, is self-evident either from the physical or biological point of view or from that of the sociological arguments.

#### X. AMERICANIZATION OF THE JAPANESE.

1. Despite the allegation that the Japanese are always Japanese and that they can not be Americanized, the Japanese in this country have attempted to carry out the work of Americanization of their own group by establishing various agencies, schools, religious organizations, and social institutions. The result is that the Japanese are to-day Americanized to that extent which the Americans can not even think of.

2. *Early Christian mission as center of Americanization.*—The early Christian mission became the social and industrial center of the Japanese community and became also the Americanization center. Especially this was true in connection with the English language, as the Christian workers served the Japanese as their interpreters and they also taught the language in classes.

3. *Present organization of mission schools.*—Even to-day the Christian churches are doing their great share of Americanization through their language schools. They have day and night sessions, employing both the American and Japanese teachers to help the Japanese to start in their English lessons. Enthusiasm with which the Japanese attend these schools during their spare hours show the manner in which this phase of the Americanization is progressing.

4. *Japanese kindergartens and Americanization.*—American teachers are employed to teach the Japanese children whose age groups range from 3 to 6. These kindergartens serve as preparatory schools for the children as far as the English language is concerned. At the same time they serve as the Americanizing agency as far as the children are concerned.

5. *Private instruction in English.*—There are numerous private instructors in English all over the State, both Japanese and American. They have day and night sessions and devote all their energies in teaching the English language to the newcomers or those who need it.

Eagerness with which the Japanese attend these lessons is another proof of the great progress in Americanization.

6. *Religious institutions and Americanization.*—The Young Men's Christian Association and the Young Women's Christian Association of San Francisco have done much to the Japanese in the city in a way of Americanization. Both institutions employ American and Japanese secretaries and try, through numerous avenues, to find the contact points with the foreign groups and the older settlers on the soil, by giving such opportunity to the foreign-born elements for participating in various activities, social, religious or cultural.

Among the other religious organizations among the Japanese, there are two that need special mention, for they have directly or indirectly attempted to Americanize the Japanese through social works, namely, (a) the Den Do Dan, or the Japanese Interdenominational Board of Missions; (b) the Japanese Salvation Army on the Pacific coast.

7. *Religious education and Americanization.*—There were in 1919 42 Christian Sunday schools in California, employing 179 teachers, 87 of which are Americans, and enrolling 1,549 children, and 97 adults. This work is important not only as a Christianizing agency, but as a distinct part in the work of Americanization in imbuing the children with the religious ideals of the American people. Through the work of this nature, the heathen character of the Japanese will die away in their second generation in favor of the Christianized American spirit.

8. *The Japanese Boy Scout troops.*—Troop 12 of San Francisco, Calif., is constituted exclusively by the American-born Japanese, and was organized in 1915. Among the activities performed by them during the last year these may be mentioned, namely: Rendering the first aid in numerous accidents, securing Liberty bond subscriptions, planting and caring for war gardens, Red Cross memberships, ushering at the meeting at the civic auditorium, acting as guides to the Japanese training ships, distributing pledge cards and posters for the food conservation committee, acting as messengers and assistants in the Red Cross Society headquarters, participating in the Liberty day drive, assisting the sale of thrift stamps, etc. Troop 7 of Alameda, Calif., is also composed of the Japanese boys, and their activities are similar to those of the San Francisco Troop 12. Four of the boys are the proud possessors of the medals bestowed by the United States Government for the sale of the Liberty bonds, and the troop possesses pennants and silver cups for the excellency in athletic meets, both with the American and the Japanese troops. There are Japanese troops in Sacramento, Watsonville, and Los Angeles, while the project of instituting is afoot also in several other towns in the State.

9. *English publications and periodicals.*—The only magazine printed in English at present is the Japan Review, a monthly, published in Chicago, and devoted to the promotion of better understanding between this country and Japan. Other periodicals which carry partial English publications are the Japanese-American, the daily paper published in San Francisco, and the New York Commercial Weekly, published in New York twice a week.

10. *The general conclusion.*—The Japanese in this country to-day are at heart for Americanization of the immigrant group, and their second generation as completely as possible. They are attempting to affect the work through their institutional efforts. Particularly encouraging is the effort exerted in teaching English language to the adult as well as the children among the Japanese. It is worth noting that, as far as the Americanization work among the Japanese are concerned, no voluntary and positive effort, except among religious groups and organizations, has been yet made on the part of the Americans. When we consider the effort which the Japanese are exerting toward Americanization of their own group, the Americans should do their part before they stamp the Japanese as nonassimilable and non-Americanized.

## XI. JAPANESE CITIZENSHIP.

1. *Expatriation of Japanese abroad.*—Japan allows her subjects to be expatriated. Japanese law clearly provides that Japanese boy who has acquired a foreign nationality by reason of his birth in the territories of such coun-

try, provided he has domicile in that country, may divest himself of the Japanese nationality, if his father or parental authority takes the necessary step for him before he is 15; or if he has attained the age of 15, he may take the same step with the consent of his father or other parental authority until he attains the age of 17. The procedure for the purpose of expatriation is provided as shown in the following pages.

2. *American-born Japanese and dual nationality.*—(a) An American-born Japanese is a citizen *jure soli* of the United States of America, at the same time a citizen of Japan *jure sanguinis*. Thus arose the much troubled question of dual nationality. The question of dual nationality is raised not only among the Japanese in America, but also among the other European races in this country. The Japanese should not get the blame for this institution alone.

(b) The allegation that Japan never allows the American-born Japanese to expatriate and controls them through and through is erroneous from what has been pointed out already.

(c) Expatriation of the American-born Japanese as far as their Japanese citizenships are concerned is being encouraged.

(1) The institution is an ambiguous thing which no thoughtful Japanese can accept.

(2) The Japanese Association of America took initiative in trying to vent the dual nationality and to encourage the single nationality in favor of that of America for those who are born in this country. Resolutions to that effect have been passed by the general conference of the Japanese association on the Pacific coast.

(3) Response has been very good so far.

(d) Dual nationality and the Japanese—why?

(1) Bitter racial and social prejudices; (2) parents are denied the right of naturalization in this country and compelled to withstand all sorts of limitations and restrictions, if not discriminations. This means the dividing of their families into two nationalities, which is very awkward indeed; (3) at first they desired to go back to Japan, though that idea is waning tremendously to-day, and they wanted their children to be registered in Japan in case they go back there.

3. *American-born Japanese and conscription law of Japan.*—In Japan the military service is compulsory to every male of proper age and physical condition. (a) However, an exemption, or delayed service which results ultimately in exemption, is granted to any Japanese resident in a foreign country other than China; (b) when he is over the age of 37, moreover, he is entirely exempt from any military service and is free from being called unless for extraordinary reasons; (c) furthermore, those who have served the required years in the Army before emigrating into other country may claim freedom from serving or conscription obligation entirely. Thus a majority of the Japanese young men in this country to-day are those who are claiming exemption from service due to their foreign residence.

The effect of the conscription law on the American-born Japanese is not alarming at all. (a) Many American-born Japanese remain unregistered in Japan and thereby the Japanese Government has no control over them; (b) in case of dual nationality: (1) At 17 they are enrolled in the register of the Japanese Army; for the Japanese law, like the laws of the continental Europe and unlike the Anglo-American system, recognizes allegiance to the sovereign by reason of blood descent, and not according to the place of birth; (2) but they can expatriate themselves in favor of the American citizenship before they reach full age of 15, or 17 at the latest; (3) they can claim exemption from military service as in any other case; (4) the tendency to-day to hold the single citizenship in favor of the American and the question of conscription is being avoided as much as possible.

## XII. IMMIGRATION.

1. *The gentleman's agreement.*—The gentleman's agreement admits three classes, whether laborers or nonlaborers: (a) Former residents who return from Japan to America; (b) parents, wives, or children of the Japanese residing in America; (c) the Japanese who have settled in America as agriculturists.

It is charged that this agreement has been violated (a) by the admission of laborers; (b) by bringing in the "picture bride"; and (c) by the birth of children in this country through the practice of the "picture brides."



That these charges are not entirely true can be clearly shown through the careful examination of the following important statistics:

(a) Table I, showing the Japanese arrivals to and departures from the continental United States; it shows the total arrivals, 1908-1919, inclusive, as 79,738, and total departures as 68,770. Particularly noteworthy is the decline of figures following 1908 until 1914. Increase in the recent years of the Japanese arrivals is due mainly to the after war conditions and the coming of merchant officers, students, etc.

(b) Table II, showing the classification of these arrivals into males and females. This shows that of the total admittances 49,156 were males and 30,883 were females. Note the number of women.

(c) Table III, showing the Japanese arrivals to the continental United States classified into three classes under the gentleman's agreement. This shows that 35,275 were relatives of residents, namely, parents (560), wives (21,298), and children (10,417), while 32,879 are "former residents," and the remainder are the settled agriculturists. We must not overlook the fact that over 40 per cent of the total admittances are women and children.

We must remember also that many laborers leave the country every year, but which number is not specified in the report. As a matter of fact, Commissioner General Caminetti stated that between 1909 and 1919, 13,578 more male Japanese left the United States, including Hawaii, than entered. Even California State Board of Control recognizes this fact.

2. *The "picture brides."*—According to the original record of the immigration offices at San Francisco and Seattle the total number of the "picture brides" admitted during the years 1912 and 1919 is 6,321—5,273 at San Francisco and 1,048 at Seattle. It is hard to reconcile Senator Phelan's charge that there were admitted during the same years 13,913.

The term "picture bride" is a misnomer. (See the explanation.) The institution is perfectly a legal thing.

Abolition of the "picture bride": Although the "picture marriages" are legal and valid and the "picture brides" are not brought over as laborers, we have early recognized its inadequacy and inefficiency in the modern society and out of due respect for American custom. The result was our campaign against the institution which, in turn, resulted in clean prohibition this year.

The resolution of the board of directors of the Japanese Association of America concerning the abolition of the practice of the "picture marriage."

3. *The Yoshi, or the adoption.*—The Japanese Government adopted the regulation that only those cases which come directly under the specification of the gentleman's agreement may be allowed to leave Japan. According to this regulation, furthermore, no adopted son over 20 years of age can leave the country, and he must be adopted for five years before he leaves for America.

For the years 1918 and 1919 only 23 Japanese statements filed by the Japanese in behalf of adopted sons.

Only 61 adopted sons entered the port of San Francisco during the year 1919, according to the figures of the immigration office.

Recently the Japanese Government strictly refrained from issuing any passports to any cases of this class of immigrants into this country. Thus the Toyo Kisen Kaisha, at Yokohama, has been instructed by the Government not to sell any more tickets to the passengers under the classification of adopted sons.

4. *Smuggling.*—Most of the allegations with respect to the smuggling of the Japanese over the borders come from the exaggerated press reports or agitators' magnified glasses. The Japanese Association of America never encouraged such an infamous method of smuggling the Japanese across the borders. On the other hand, it has been our aim to prohibit such an incursion. Indeed, whenever any case became known to the association, such cases were always fully investigated and reported to Japan, while the deportation or prosecution of the offenders terminated the matter.

## SECTION I.—THE JAPANESE ASSOCIATION OF AMERICA.

The Japanese Association of America has been incorporated under the California State law since August 4, 1900. It is the central organization comprising 40 affiliated local Japanese associations, covering the territory over the States of California, with the exception of the nine southern counties, Nevada, Utah, and Colorado.<sup>1</sup> It has a membership of about 16,000 Japanese, comprising those who recognize the policy and the purpose of the association.<sup>1</sup>

<sup>1</sup> Vide Appendix A, the agreement of the Japanese Association of America.

THE ORGANIZATION AND THE OFFICERS.<sup>1</sup>

The highest organ of the association is the delegate convention, consisting of a certain specified number of representatives of the local affiliated associations. It meets once a year in January and discusses and adopts the policy and budget of the association for the ensuing year. It also elects from among the members of the affiliated associations a board of directors, whose duty it is to supervise the work of the association according to the agreement and by-laws and the resolutions adopted at the delegate convention. The board of directors then elects a president, a vice president, and a committee on management of seven members. The president represents the association in general and supervises all the affairs of the association according to the agreement and by-laws. The committee on management organizes itself into the meeting of the committee on management and appoints the general secretary, assistants, and clerks; the monthly meetings of the executive council; drafts, discusses, and adopts the plan for the regular business of the association.

When there is a necessity of incorporating a new local association and affiliating it with the central association, an application stating detailed reasons therefor must be filed with the association and its permission must be obtained. The permission is only issued upon the recognition of such necessity by the board of directors.

## FINANCIAL SOURCES OF THE ASSOCIATION.

The general expenditure of the association is met with the 15 per cent assessments on the membership fees collected by the local affiliated associations, certificate fees, voluntary contributions from the people at large, and fees arising from legal advice and immigration aids. The annual budget is formulated and adopted by the delegate convention in January each year.

## NO CONNECTION WITH THE GOVERNMENT OF JAPAN.

The Japanese Association of America, thus, is a self-perpetuating and independent body and has no official connection whatever, either political or financial, with the Imperial Government of Japan.

## THE PURPOSE OF THE ASSOCIATION.

The purpose of the association thus organized and operated is stated in the agreement, as follows:

"The purpose of this association shall be to elevate the character of every Japanese residing in America, to protect their rights and privileges, to promote their happiness and prosperity, and to cultivate better understanding between the peoples of Japan and the United States of America." (Art. 11.)

<sup>1</sup> This association belongs to a general conference which is composed of the following central organizations on the Pacific coast: The Japanese Association of America, the Central Japanese Association of Southern California, the Japanese Association of Oregon, the United North American Japanese Association, and the Japanese Association of Canada. Each one of these central bodies has its affiliated local associations within its jurisdiction. There are also several independent associations of similar nature in the eastern cities, such as Chicago and New York.

Since this was written, Congressman Albert Johnson, chairman of the House Committee on Immigration and Naturalization, declared at Seattle that "the committee has been unable to find a secretary of any of the Japanese associations, local or otherwise, who kept a register of how the Japanese applying for membership entered the United States." It is very important, in the face of such a declaration as this, to state and affirm that the Japanese Association of America so far has never faced such a problem before and consequently never felt any necessity of such a qualification for the membership requirement. This association has a membership of about 16,000, while that of southern California has about 10,000, out of the total male Japanese population of a little over 45,000 (membership of this association comprises also Japanese in the States of Utah, Nevada, and Colorado). These members are all legitimate residents and our dealings have been limited within their circles. The smugglers, if there are any, usually avoid the community life for fear of being exposed and naturally we have nothing to do with them as far as our dealings are concerned. Thus, it is obvious from the above comparison of our membership and the total Japanese population in the State that our membership does not involve every Japanese in the State and we can not be responsible for the remaining portion, especially with regard to how they came into this country. To repeat, Chairman Johnson's declaration is not a fair one, for the Japanese association has never felt the necessity, and therefore never considered, of making inquiry as to the means of their entrance into this country as far as our membership and dealings are concerned; the charge is a thing beyond our comprehension, because we have never faced the problem.

In order to fulfill this worthy object the association carries on extensive works of numerous descriptions, of which the following are more important:

#### PROTECTION OF IMMIGRANTS.

Ever since its incorporation the association has employed an American and a Japanese secretary for the protection and leadership of the Japanese immigrants.

One of the secretaries appears before the Immigration office every time when new Japanese immigrants arrive at the Port of San Francisco, and not only aids the latter through all the formalities of landing, but also sees that each newcomer understands and practices his new duties as a resident in the new land. Our aim is to protect and aid the newcomers through cooperation with every institution connected with immigration. For this work alone the association annually appropriates over \$4,000.

As to the Americanization of the immigrants, the association tries to utilize every possible opportunity.<sup>1</sup> As, for example, it publishes, under a sacrifice of tremendous expenditure, the pamphlets entitled "The guide for newly coming women."<sup>2</sup> These are freely distributed among the women aboard the incoming steamers. This pamphlet describes and explains fully the American customs and manners, modes of living and dressing, etiquette both private and public, and social structure and prevailing traditions, so as to facilitate their understanding of America before they land here.

#### LEGAL AIDS AND ADVICE.

The association employs an advisory attorney and a special secretary to take charge of the legal aspects of the work of the association. It is their duty to see that every important American law, such as conscription laws, revenue regulations, land laws, corporation laws, and others which are issued from time to time and which have direct bearing upon the Japanese residents in America, is properly translated or otherwise explained, so as to insure the least possible violation thereof. It is their duty also to advise and facilitate the harmonious settlement of all legal cases arising between the American authorities or citizens and our fellow countrymen.

#### THE CAMPAIGN OF EDUCATION.

Our positive efforts to uplift the Japanese residents in America have received unflinching attention and emphasis from the very beginning of the association. At first this movement took the form of what we termed social education and economic development. The purpose of this work is to impart to our fellow-countrymen elementary facts of American civilization, so that they can better fit themselves for American life, to teach them that assimilation is the first step for their success, and to convince them that by contributing to the national interests of America they can attain their own economic development. Among the more important works of this nature are the following:

Americanization: Women's meetings, whose chief purpose is to call attention of the Japanese women in America to their social position and the education of their children; publication of pamphlets with particular reference to birth and care of babies; antigambling campaign; and itinerant lectures on general social betterment. In order to facilitate and to better accomplish these important works we have published from time to time the Japanese translation of such useful books as Camp Sanitation by the State Immigration and housing commission, Care of Children, and Prenatal Guide. The extent of the work may be seen from the sum expended on the subject, which went up to over \$2,000 during the last year alone.

#### THE AMERICANIZATION PROJECTS.

Included as it is among the works of the campaign of education, the Americanization projects receive special attention. This phase of our work received a new impetus in 1918, when the American Government laid down the general plans of the Americanization campaign. We had joined the movement immediately and made it the foundation of our projects. We cooperated with the

<sup>1</sup> Cf. Americanization project below, p. 32.

<sup>2</sup> Vide Appendix C, the "Publications of the Japanese Association of America."

Japanese Association of Los Angeles, Portland, and Seattle and assumed the responsibility of directing the campaign in the Coast States—Nevada, Utah, and Colorado.

The main issues of our Americanization movement have been virtually the same as those of the American program. However, the following two points may be stated on which we placed special emphasis: First, to encourage the learning of the English language and to furnish necessary and suitable equipment for this particular work; second, to impart the knowledge of American life, its form and spirit, to the Japanese people, so that they may easily understand Americanism to the fullest extent of the meaning of that term. This association specially employed a man educated in America to canvass our territory for this work. It was his sole function to organize, in conjunction with the local affiliated associations, work for the campaign.

As to the first point, namely, to encourage the learning of the English language, we made it our special effort to facilitate this difficult work through every means and manner. We encourage its study among the old settlers and helped to organize classes for women and children newly arrived and to secure proper teachers for them.<sup>1</sup> We have also helped them in selecting the textbooks, so that they can learn the language properly and at the same time become familiar with America. With regard to the other phase of the campaign, the work chiefly consisted of popular lectures and distribution of pamphlets and circulars. The lectures were given in various localities of the States already mentioned where a large number of Japanese reside, and many men and women of prominence who are familiar with America took part most enthusiastically. These addresses were for the sole purpose of familiarizing the local Japanese with America and discussed varied topics covering American history and civics, economics, industry, religion, education, social life, home life and good housekeeping, health and hygiene and the like. A free distribution of pamphlets and circulars on the similar subjects were also effective, particularly at the places where lectures could not have been held. In accomplishing this tremendous work we have asked the Japanese schools, churches, the Y. M. C. A. and the Y. W. C. A., clubs and other organizations, newspapers and magazines to cooperate with us in the campaign, and they have eagerly responded to make it a success. For this work alone this association and that of southern California appropriated approximately \$5,000.

#### STATISTICAL WORKS OF INVESTIGATION.

Ever a firm believer in the disclosure of true facts, the association carries on statistical works of investigation on varied subjects, particularly with reference to the population and industrial activities of the Japanese residing within our jurisdiction, and publishes the result of such investigations in order to present to the Americans the actual facts as material for their fair and impartial judgment of the Japanese questions. For this very purpose the association published last January a booklet entitled "Statistics Relative to Japanese Immigration and Japanese in California." The association annually appropriates \$1,500 for this work, and one of the secretaries devotes his exclusive attention to the subject.

#### AMERICAN RELATIONS WORKS.

Ever since America's entrance into the World War the association, on behalf of the Japanese residents within its jurisdiction, had been actively engaged, directly or indirectly, in the campaign for subscribing for the Liberty bonds, the American Red Cross Society, the war savings stamps, and for raising funds for other organizations set up for the social-welfare work among the enlisted men.<sup>2</sup> But with the return of peace the association is directing its energy and force which were concentrated for the above purpose toward promoting mutual understanding and friendship between America and Japan and their peoples.

<sup>1</sup> I call special attention to the resolution which was adopted in February, 1918. In order to educate the children and young men and women coming from Japan in English language and to lead them to the American ideals, the parents were asked to pledge to send them to public schools at least one year after their arrival in this country. This work was to be carefully supervised by the local affiliated associations. If they are of the school age, the attendance at the public school was made compulsory through the same supervision.

<sup>2</sup> For further detailed description of these activities and this result, see "Assimilation," p. 75.

For example, the association is aiming at the achievement of social betterment among the Japanese residents following the customs and manners of the people of this country.

The campaign against the practice of picture marriage is a typical illustration of this work.<sup>1</sup> For those Americans who are planning to make a trip to Japan with a purpose of investigating the conditions there the association has been and always is willing to cooperate with them and to furnish every possible facility in fulfilling their worthy aspiration so that they may reap the best fruits for their efforts.

#### WORKS RELATIVE TO THE LOCAL AFFILIATED ASSOCIATIONS.

One of the important functions of the association, executed in conjunction with the local affiliated associations, is the issuance of certificates. Whenever a resident Japanese desires to apply to the Japanese Government for a passport for a member of his family (his parent, wife, or minor) to come to this country, he is required to obtain visé about his character and occupation from the consulate general of Japan in San Francisco. Such visé is issued only after a careful inquiry into the applicant's character, property, business conditions, and also personal conduct since his landing in America has been made, so as to avoid even the smallest violation of the gentleman's agreement. This association, under the official recognition of the consulate general, and through the unflinching cooperation of the local affiliated associations, assumes full responsibility in investigating the applicant's character, property, business conditions, and personal conduct, together with his annual income and expenditures, and in furnishing a certificate thereof.<sup>2</sup> For the prosecution of such responsible undertakings, and also for the execution of general policies and resolutions adopted by the delegate convention and the executive council, the working staff of the association consists of two secretaries, with an annual appropriation of \$3,500.

#### SECTION II.—THE JAPANESE POPULATION IN CALIFORNIA.

Much eloquence has been poured over the subject of Japanese population in California recently and great exaggeration as well as ridiculous miscalculations, has been in vogue in order to establish a case that the situation is dangerously alarming.<sup>3</sup> But, when the subject receives a careful and impartial analysis, the Japanese population in California is found to be not at all an alarming thing as the alarmists allege.

#### VITAL FACTS OF JAPANESE POPULATION IN CALIFORNIA.

The census of 1910 shows that the total Japanese population in California was 41,350. This number increased, according to the report of the board of control of the State of California, to 87,279 in 1919. The immigrants admitted from April 15, 1910, to December 30, 1919, are 32,190, making a total of 73,552. Of this number, during the same period, 7,110 emigrants departed from the United States, leaving the balance of 66,442. Immigration from Hawaii from July 1, 1910, to June 30, 1919, was 500. The registered births from April 15, 1910, to December 31, 1919, were 27,828, making the grand total of 94,776. Deducting from this number the reported deaths during the same period of 7,497, we have the present Japanese population of 87,279, according to the State board of control.

There is a slight doubt as to the correctness of the figures of 1910,<sup>4</sup> while those of 1919 have a discrepancy of about 4,000 over those secured as the result

<sup>1</sup> Vide *ultra*, p. 120, on the "Picture brides."

<sup>2</sup> Vide Appendix D, "Certificate."

<sup>3</sup> Mr. V. S. McClatchy repeatedly stated at the hearing of the House committee Sept. 25, 1919, that the Japanese population in California is over 100,000 (pp. 257, 287, etc.). Senator J. D. Phelan claimed the same number at the San Francisco hearing of the same committee on July 12, 1920. And what facts did they present? None. Moreover, Mr. McClatchy constantly insists on the steady inflow of 10,000 to 12,000 immigrants annually (ibid., p. 247) into the United States. This is quite misleading because he ignores a large fraction who go to Hawaii and entirely overlooks the departure of 6,000 to 8,000 from the States.

The charge that the Japanese in the United States increased sixfold since 1900 (Senate hearing, p. 35; House hearing, p. 243) is also absurd as shown by the following figures:

An estimate of Japanese in the continental United States: 1900, 40,000; 1909, 130,000. The Japanese population in California in 1910, according to the Japanese-American Year Book of 1912 and 1913 was 54,980.

of the investigation of our association. According to the special census of Japanese population in California, which was undertaken by our association through its various local associations during 1919 and which was completed in March, 1920, the total was 78,628 Japanese residing in the State. In addition to this, it is estimated that there about 5,000, including children and others who are now temporarily in Japan. This makes the total of 83,628.

#### JAPANESE POPULATION IN THE PAST HAS BEEN ABNORMAL.

However, even if we admit the correctness of the report of the State board of control, the increase in the Japanese population in California is not necessarily an alarming one at all. In the first place, the population of the State of California has increased, during the past 10 years, nearly 50 per cent, from 2,250,000 to 3,300,000 approximately. And this is in the case of a normal and steady population. But when we analyze the Japanese population in 1910, we find that it was in quite an abnormal condition. At that time, men above the full age of manhood constituted the majority of the Japanese population, while women and children numbered a very small portion of it. Thus, there was 43,933 men and only 6,362 women, while children numbered 4,685.<sup>1</sup> Since then, up to the year 1919, approximately 13,000 women and 25,000 children had been added and only to-day the Japanese population is barely approaching its normal condition. In other words, the principal cause of the increase in the Japanese population during the last 10 years is in the natural and normal increase in the number of women, and wives, and thereby that of children.

The acting Secretary of State of the United States, William Phillips, affirmed this very position when he said:

"A striking feature of the sex distribution of Japanese immigrants under the operation of the agreement is to be noted. Prior to the agreement Japanese immigration was largely a movement of males, 85.7 per cent of the number admitted being of that sex, but during the 11 years since the agreement only 41 per cent of those admitted were males."<sup>2</sup>

Thus, as soon as the normal condition of the Japanese population is established, together with the strict observance of the gentleman's agreement which virtually stops the increase due to the new arrivals,<sup>3</sup> the result will be practically a decrease rather than an increase in the actual population.<sup>4</sup>

#### SECTION III.—BIRTH RATE OF THE JAPANESE IN CALIFORNIA.

The high birth rate among the Japanese in California has been used by the anti-Japanese agitators almost always as one of their strongest arguments. Mr. V. S. McClatchy, for example, has been constantly stating that if the present rate of increase is continued there will be over 1,000,000 Japanese in California within half a century, and the white population will be entirely outnumbered in the near future.<sup>5</sup> Such arguments and statistics, being more or less a product of imagination, are entirely unscientific, and have no practical relation with actuality. They are merely a tactical method of appealing to the

<sup>1</sup> The Japanese-American Yearbook for 1911.

<sup>2</sup> California and the Oriental, p. 143.

<sup>3</sup> Practically all married women and children who can possibly be called are already called here and very few of them remain to come in the future. Naturally there are possible candidates to be called to America under the strict observance of the gentleman's agreement. For further detailed discussion on the gentleman's agreement and immigration, see p. 116.

<sup>4</sup> Compare discussion on the birth rate which follows this one on the population.

<sup>5</sup> Following, for example, is the statements made by Mr. V. S. McClatchy before a House committee at Sacramento on July 13, 1920. He said: "At the present rate increase the Japanese population in the United States, which now is approximately 150,000, will have jumped to 2,000,000 in 40 years; 10,000,000 in 80 years, and 100,000,000 in 140 years." Senator Phelan stated the similarity exaggerated situation before the same committee at San Francisco on July 12, 1920. He said: "There are fully 100,000 Japanese in California, and if they increase at the present ratio the Japanese population will exceed the white population within the next 90 years."

Why these exaggerated numbers, as, for example, 100,000 Japanese in California, will there are only about 87,000? And why all these speculations? The population of United States has been doubling every 25 years and, if we can borrow the logic Mr. McClatchy in the foregoing calculation, we have the following:

1920	105,000,
1950	210,000,
2000	840,000,
2050	3,360,000,

imaginative psychology and of arousing fear and excitement among the more ignorant masses. Necessarily they are valueless in the eyes of the scientific investigators.

#### NO SCIENTIFIC GROUND YET MADE FOR COMPARISON.

According to the report of the State board of control, the birth rate among the Japanese in California is 46.44 and that among the whites is 16.59 per thousand population, respectively.

And this comparison is used as a Gordon's head in order to force and impress upon the people the Japanese high birth rate. But what are the grounds for this comparison? Are they justifiable? In reality we are not even certain that these figures and such forced comparison are scientific and reliable. No one, so far as we know, has yet made any scientific study and no one has as yet given us accurate statistics showing an elementary fact such as sex distributions, marital conditions, age group, and age composition, etc., of the Japanese population. Yet without these facts we can not very well make a comparative study of the birth rate between any two races. Thus the result of the above misrepresentation has been seen in a series of shifting assertions even by the leaders of the anti-Japanese agitators.<sup>1</sup> There should precede a reliable scientific study before any authoritative comparison should be made.

#### JUST COMPARISON OF BIRTH RATE.

Such comparison, furthermore, should be made on an equal basis. The birth rate among the Japanese immigrants, thus, for the sake of justice, should be compared with that among the other immigrant races or that among the whites with similar income groups, intellectual status, age groups, and social environment. It is an utter injustice to compare the Japanese birth rate with that of the old white population whose make-up is entirely different and whose birth rate is necessarily low. The report of the State board of control even disclaims its own comparison by the following statement which has direct bearing upon this point:

"If it were possible to select, for more accurate comparison, those white married women who were on a social, economic, and intellectual status similar to that of the Japanese, the disparity in birth rate would undoubtedly be less marked."<sup>2</sup>

#### BIRTH RATE OF IMMIGRANT GROUP.

But let it be granted, for the sake of expediency, that the Japanese birth rate in the past has been annually high. Yet the subject has never received any rational explanation which is as essential and important as the facts themselves. In the first place, we must bear in mind an undeniable truth scientifically established that the birth rate is always high among all foreign immigrants during their first generation.<sup>3</sup> Thus the birth rate among the Italians and the Poles is quite as high, if not higher, than among the Japanese immigrants. One of the reasons which account for this result, in my opinion, is the fact that a majority of the immigrants come from the families whose memberships are comparatively large, while those coming from small families of one or two children are very rare. Consequently, the immigrants constituting the first generation are biologically prolific and their birth rate must necessarily be high. In the following generations, however, it will, having adopted the new conditions, fall back gradually until the normal birth rate of the old immigrant is virtually reached. Again, of the immigrant women who come here, only strong and healthy ones are admitted, and it is an indisputable fact that there is an intimate relation between physical conditions and birth rate. And because these factors hold true with the Japanese immigrants in California their birth rate should naturally have been high during their first generation.

<sup>1</sup> During his testimony before the House committee Sept. 25, 1919, Mr. McClatchy stated that the Japanese birth rate is "Five times greater than that of the white," but at Sacramento on July 13, 1920, he stated the ratio is 3 to 1 instead, while Senator Phelan at San Francisco hearing on July 12, 1920, states that the Japanese birth rate is four times greater than that of the whites. Why all these disagreements and shifting?

<sup>2</sup> California and the Orientals, p. 41.

<sup>3</sup> Similar opinion appearing in one of the dailies as that of Mr. Isaac Siegel, of New York, one of the members of the House Committee on Immigration and Naturalization, may be quoted in this connection. He said that among the foreign immigrants the birth rate is generally very high during their first generation. Congressman Wm. N. Valle also made a similar statement.

## COMPARATIVE INCREASE IN THE NUMBER OF WOMEN OVERLOOKED.

In the second place, it is even more important and necessary to note the comparative increase in the number of young women or wives in direct connection with the alleged high birth rate.

In 1910 there were scattered all over the State of California 6,362<sup>1</sup> Japanese women, mostly not very young in their ages. This number jumped up to 15,211 toward the close of 1919.<sup>2</sup> In other words, the increase of the Japanese women in California during the last nine years was approximately 10,000. The majority of these women, furthermore, are young wives whose ages average from 20 to 25 years. Mark the number and the most prolific age group as far as productivity is concerned. A comparatively high birth rate under these circumstances is more than natural unless they practice unnatural method of birth control. Add to this the influence of the new environment, both social, economic, and physical, which assure the ease of living conditions, and we have the most favorable factors for high birth rate. Yet the fallacy of such a ridiculous statement as that the Japanese women "give birth once a year, or nearly once a year" is made clear by the following tables:

Year.	Number of women. <sup>1</sup>	Births.	Percentage of births to the total births in California.	
			Japanese.	Whites.
1910.....	6,362	710	2.24	96.13
1915.....	10,000	3,342	6.95	91.26
1916.....	11,500	3,721	7.35	91.38
1917.....	13,500	4,108	7.87	90.59
1918.....	14,500	4,218	7.54	91.17
1919.....	15,211	4,378	7.82	90.86

<sup>1</sup> For 1915-1918 inclusive, the figures are an estimate. Figures for 1919 is also liable for correction. Other figures were compiled from the Reports of the California State Board of Health.

Moreover, the high birth rate can not be established as a racial trait of the Japanese. It is probably due to their limited social and economic condition and less advanced intellectual status, a necessary condition among the first generation of the immigrant laborers in the strange land. The ignorant always suffer from high birth rate, which is always accompanied by high death rate. But as they advance their power of fecundity falls. This is an established fact. The birth rate among the "old" immigrant races is fast falling. As the Japanese emerge from their present status, as they are doing wonderfully well, their birth rate will surely fall.

## GENERALIZATION BASED ON SPECIFIC CASES.

It can be plainly seen, then, that to judge the future happenings merely on the basis of the past birth rate which furthermore represents the foregoing particular conditions is not a just and wise method of procedure. Particularly true is this when the alarmists try to prove tremendous results by means of the figures obtained from a particular locality where, for economic or other specific reasons, the Japanese are more numerous and more prolific as a typical case.<sup>3</sup> It must be noted in this connection also that because the local Japanese associations handle the registration of children, the births in the counties or out of town places are often included in the city population, and consequent abnormal birth rate among the Japanese, in comparison with that of the whites, are relative to the actual numbers, is produced.

## THE JAPANESE BIRTH RATE NOT ALARMING.

In fine, the birth rate among the Japanese in California, when the facts are scientifically analyzed, is not at all an alarming feature. In fact, the allegation that the Japanese will dominate California and will drive the white races from

<sup>1</sup> Japanese-American Yearbook for 1911.

<sup>2</sup> From the results of the investigations which were carried on by the Japanese Association of American and the Central Japanese Association of Southern California.

<sup>3</sup> Report of the hearing of the House Committee on Immigration and Naturalization, December 1919, p. 250.



the land is a reality that exists only in the minds of agitators. This conviction is further strengthened when we note that the number of women of prolific ages is decreasing with years and the new arrivals, through the prohibition of the institution of "picture marriages," are practically forbidden to-day. Thus it would not be too daring to say that in the near future, when the Japanese population reaches its normality, there shall be a great decrease in the comparative birth rate.<sup>1</sup> Moreover, it is an utter injustice to attach this ambiguous question of birth rate to the immigration question and to overemphasize it, for a high birth rate in itself is not a sinful nor condemnable thing. On the other hand, it is a valuable asset for a nation, and the question should be how to assimilate and Americanize the growing offspring, how to better the social conditions so as to make assimilation and Americanization possible. In other words, the question of high birth rate should be approached as a social problem and its overemphasis as an immigration question should be avoided.

#### SEC. IV.—STANDARD OF WAGES AND WORKING HOURS.

##### STANDARD OF WAGES NOT LOW.

That the Japanese are content to work under low wages is not true altogether. Even Senator James D. Phelan states that the Japanese are not willing to work for low wages and therefore they are dangerous.<sup>2</sup> The point at issue is not to be argued, and I shall refer to the following table to indicate the general tendency among the Japanese laborers, particularly in comparison with the white laborers.

##### *Average monthly wages paid by Japanese employers in 22 counties of northern California during year 1919.*

[Tabulated by Japanese Association of America from employers' reports, consisting of 958 agricultural and 715 commercial reports.]

County.	Commercial.		Agricultural.			
	Japanese, without board.	White, without board.	Japanese.		White.	
			Board.	Without.	Board.	Without.
Alameda.....	\$99.00	\$100.00	\$95.00	\$120.00	\$100.00	\$118.50
Butte.....	85.00	.....	103.00	130.00	100.00	120.00
Contra Costa.....	85.00	100.00	103.50	128.00	112.00	121.00
Colusa.....	113.50	150.00	120.00	153.70	.....	187.00
Fresno.....	116.20	110.00	95.00	120.45	80.00	130.00
Inyo.....	100.00	100.00	110.00	135.00	85.00	120.00
Kings.....	92.35	100.00	105.00	121.70	.....	127.00
Monterey.....	110.00	120.00	86.25	145.83	101.70	135.00
Napa.....	130.00	150.00	75.00	120.00	80.00	100.00
Placer.....	95.00	95.00	120.00	145.00	.....	112.00
Stanislaus.....	90.00	125.00	130.00	161.00	125.00	155.00
San Joaquin.....	93.00	100.00	101.80	119.00	102.00	119.00
Solano.....	130.00	.....	90.10	117.80	89.50	111.60
Santa Cruz.....	92.50	.....	82.50	135.00	.....	105.00
San Francisco.....	92.00	90.00	120.00	140.00	95.00	145.00
Santa Clara.....	105.00	83.00	100.00	123.00	90.00	123.00
San Mateo.....	114.00	85.00	75.00	100.00	75.00	111.60
San Benito.....	.....	.....	105.00	120.00	120.00	150.00
Sacramento.....	95.00	87.05	110.80	134.08	87.00	133.04
Tulare.....	101.60	100.00	114.00	140.85	122.05	131.00
Yuba.....	90.00	100.00	82.00	.....	82.00	.....
Yolo.....	85.00	.....	101.20	127.00	103.30	135.00
Average.....	100.67	106.00	101.91	130.06	97.22	128.32

A few notes by way of explanation may help to clear the situation. A majority of whites employed by the Japanese farmers are skilled laborers. Consequently the average wages of the Japanese farm hands, of whom a majority

<sup>1</sup> That this is not a mere assumption is shown by the vital statistics given by the California State board of health in its monthly bulletin for April, 1920. The percentage of white births to the total births in January, 1919, was 89.2, and January, 1920, was 89.4, which is an increase of 2 per cent. Similar percentages of the Japanese births are 9.5 and 9.3, respectively, which is a decrease of 2 per cent (p. 321).

<sup>2</sup> Hearing report, December, 1919, pp. 184 and 196.

are unskilled laborers, are lower in a few cases in comparison with those of the whites. The table shows, however, that the Japanese laborers in agricultural occupations are receiving higher wages than the white laborers on an average. In commercial occupations the white employees are of better quality and the number is less than one-tenth of the Japanese employees.

#### STANDARD OF WORKING HOURS.

A most common charge made against the Japanese farmers is that their working hours are long and the American farmers can not compete with them. If such contention is ever to exist in the rational public mind, it must be carefully analyzed and deliberately explained, which the anti-Japanese agitators never tried.

The Japanese Nation is characterized by industry and perseverance. Naturally the Japanese who are here possess the power of endurance and the priceless habit of industry. It appears rather strange, thus, that the Americans should complain of these traits, for they themselves take pride in these very characteristics. Those Japanese who are even slightly acquainted with the American history can not be impressed by the degree of these qualities with which Americans have converted the once Wild West into a fertile paradise. The Japanese, confronted with numerous handicaps and shortcomings upon their arrival here, found that the best asset they possessed consisted in those very characteristics which helped them to get on an independent footing.

Consequently they worked and worked hard, and, as it is charged, perhaps overworked, as some of them still do. But why condemn these very qualities which lie deep at the foundation of the present Golden West?

#### GENERAL STANDARD NOT LONG.

Contrary to the allegation often made, the standard of working hours among the Japanese is the same as that of the Americans on general works. This point is more than obvious from the very fact that the Japanese farming camps all over the State have standard working hours similar to that of the American farmers, and all Japanese laborers decline to work beyond those standard hours. The laborers have an instinctive tendency to work as short hours as possible, and a slight application of common sense and the facts will show that the Japanese laborers are not an exception to this rule. If there ever exists a standard of longer working hours, that is only in the specific industries or more often in the rushing hours of harvest seasons. Casual observers often fail to distinguish the Japanese farm hands who maintain the standard working hours and those farmers who manage their own enterprises. For many Japanese farmers are the pioneers who farm on their own land and who conduct their own enterprise. To them, because of their inherited characteristics of industry and perseverance, their life and works are synonymous; in fact, they find pleasure in their work and the blooming field. This is one of the sources of their success in California. Furthermore, the lack of farm hands, which is working havoc in the agricultural sections throughout the country to-day, compels one to utilize every possible opportunity and "make hay while the sun shines."

#### JAPANESE FAITHFUL IN OBSERVING SUNDAYS.

In this connection, it is particularly important to note one oft-misunderstood phase of the question, namely, the Sunday work among the Japanese farmers. In general, it may be stated that the Japanese do not work on Sundays. In this respect they are quite custom abiding. An exception to this statement must be made in such industries as truck gardening, particularly berries and vegetable gardening. They have to supply the city life, and consequently they are compelled to work on Sundays to keep the market supplied on Mondays. But this does not mean that they go without a rest day in a week, for they actually rest on Saturdays. Moreover, this is not only true among the Japanese alone, it holds true among all races who are engaged in the similar industries. The pity of it all is the fact that these industries, on account of their direct connection with the city life, have grown up near the cities and naturally are more noticeable to the Sunday tourists. However, if those tourist observers are reasonable enough to stop to inquire into the situation, par-

ticularly the fact that they are living on Mondays on such farmers' Sundays labors, perhaps there will be less noise among the rank of the agitators. This, however, is not to recognize these practices as commendable. Far from it, I am endeavoring merely to point out the necessary relation of those farmers to the present system of marketing. Thus a bright prospect is already being shown in Southern California. The Japanese there, in cooperation with the marketing authorities, are trying to do away with the Sunday labors, and the farmers are most enthusiastically supporting the movement. When such movement receives due recognition and application, the situation will clear away by itself.

#### SYMPATHETIC UNDERSTANDING AND COOPERATION THE SOLUTION.

Our stand on the question is to advise the Japanese residents in the State, as best we know how, to adjust themselves to the American standard, to normalize their working hours, and to create some leisure for their self-development. Thus the conditions which we found several years ago are altogether different from what we find to-day; we are almost assured to state to-day that their standard of working hours is not too long. It is remarkable, almost wonderful, to note how the Japanese workers struggled to adjust themselves to the new conditions in the past and how they have succeeded in actually adjusting themselves to the American standard. This in itself is a most praiseworthy trait of the Japanese. Such effort and its fruit should receive due emphasis and recognition instead of complaint. Indeed, it appears rather strange that the Americans should complain of the Japanese industrial traits. If, however, the American insist upon the contention that the Japanese should work no more than so many hours, that can possibly be accomplished. Throw away all sorts of prejudice; raise all varieties of restrictions and give them equal opportunities; admit them into the unions whenever it is possible and make them obey the union rules. Sympathetic attitude, not antagonistic dealings, is the only reliable key to the permanent solution of the problem.

#### SECTION V.—STANDARD OF LIVING AMONG THE JAPANESE IN CALIFORNIA.

##### HIGH STANDARD OF LIVING A JAPANESE RACIAL TRAIT.

The allegation of the by-gone days that the Japanese standard of living is decidedly low is not true to-day. In fact, to be satisfied with a low standard of living is not the racial characteristic of the Japanese. On the contrary, they have an instinctive tendency to enjoy their life as much as possible. If the standard of living was ever low in Japan, it was due not to their racial characteristics, but principally to the defects in her economic system.

##### JAPANESE STANDARD OF LIVING IN THE PAST.

It is true, however, that the prevailing standard of living among the Japanese immigrants was low in the past. They could then earn on the farm no more than \$1 or \$1.50 a day; even in cities the wages were not much better. With such wages they could not have indulged in a very high standard of living as enjoyed by the employers or higher-salaried workmen. Thus this fault is not at all innate with the Japanese; they were simply compelled to live cheaply because their earning capacity was extremely limited. Naturally, with their increased earning power the standard rose rapidly until to-day their standard of living is not inferior—as a matter of fact it is equal if not superior—to that which is prevailing among the other recent immigrant races. Furthermore, in general, we found, and still find, a higher standard of living in the Japanese community where earning power is comparatively high.

It should be noted also that as yet many Japanese residents in the State are unmarried and without homes. Thus they naturally spend a relatively small portion of their earnings on actual living. The rest is spent principally on things for display, good clothes, gold watches, diamond rings, etc. This, of course, is not a commendable habit; however, it seems to be an inevitable accompaniment of their transient life. When their mode of life becomes normalized by marriage and settlement these things of display will be changed to things of living.

## CALIFORNIA LAND LEGISLATION AND JAPANESE STANDARD OF LIVING.

Furthermore, the shifting and unsettled nature of the Japanese population in California has an intimate relation to their standard of living. California legally prohibits their land holding and even limits leasing period to three years, the pressures of which are detrimental to the farming industry. Politically they are not allowed to naturalize and to enjoy the full citizenship of the Nation in whose bosom they entrust their happiness and defense. Moreover, political agitation is rife year in and year out and awing feeling of uneasiness is ever present in their minds. Social prejudice is lively everywhere, expressed even in the discriminatory exclusiveness of the residential districts. How can there be a comfortable and stable home life under these circumstances? Naturally although the Japanese are gradually being assimilated and Americanized in their food and dressing, their home life is, in some cases, still inferior to the American standard. Their living conditions are in the status of a floating castle in the air. But take these fundamental barriers away from their environment and the racial characteristics will shine forth brightly and their standard of living will assume quality with that of the Americans. Thus, in the Fresno districts, where there are numerous large landholding Japanese, the standard of living is surprisingly high and attractive, not at all inferior even in comparison with that of the Americans in the same districts. In other words, the responsibility is as much in the American attitude as in the Japanese themselves.

Positively speaking, the intellectual side of the Japanese life is remarkably high, as shown conclusively by the existence of numerous Japanese daily newspapers<sup>1</sup> and the extent of their circulation in proportion to the number of the people, and the consequent large disposal of books and magazines<sup>2</sup> are still more favorable indications that the Japanese do take their life seriously, even during their meager spare hours of the busy seasons. Number of insurance agencies of all description among Japanese and the tremendous amount of premium<sup>3</sup> will also demonstrate the obvious fallacy of the allegation that the Japanese standard of living is low.

The question of the standard of living again is not the question of absolutism but that of relativity; it can only be measured relatively and not absolutely. To do justice to the question, furthermore, the comparison should be made between the recent immigrant races, not between the Japanese immigrants and the refined people in the city. And when the above factors are given due consideration in addition, the Japanese standard of living will be seen in a new light and all the structure of allegations will crumble to the ground.

## SECTION VI.—JAPANESE LANGUAGE SCHOOLS.

The question of Japanese language schools is ever the center of anti-Japanese agitation in California. It is constantly charged that the Japanese language schools are a menace to American ideals and institutions, as they retard Americanization of the Japanese immigrants and their children. The ground for this charge is that these schools are teaching not only the Japanese language and customs but also the Japanese religion and doctrine of state after the fashion of Japanese nationalism. Furthermore, there are in this rather complicated and difficult matter of language and immigrant group certain misrepresentations and misunderstandings current among the general public as to the Japanese sentiment toward the problem of language schools in general, particularly with the difficulties met in selecting proper textbooks for the use therein. I deem it very urgent, then, to present certain fundamental facts and to explain the attitude of the Japanese toward this matter, as it so greatly concerns the present problems of Americanization and naturalization.

## ORIGIN OF THE JAPANESE LANGUAGE SCHOOLS.

It is observed that the children born to the Japanese immigrants in this country learn and speak English much more easily and quickly than their Japanese language, due mainly to their environmental associations. Conse-

<sup>1</sup> There are in California five large Japanese dailies and five large weeklies at present. The largest daily has a circulation of approximately 12,000. And besides, many Japanese prefer American dailies.

<sup>2</sup> There are over 20 book stores in California which devote their business exclusively to dealing with books and magazines, both American and Japanese.

<sup>3</sup> There are almost 40 agents for different insurance firms exclusively for the Japanese in California. Over 65 to 70 per cent of the insurable Japanese are insured to day.

quently, even if they may understand their mother tongue, spoken while very young, it is obviously natural that they soon acquire sufficient knowledge of English and soon forget the mother tongue, which is the only means of communication with their parents, since the parents' knowledge of English is insufficient.

This results in alienating the children from their parents, and the consequence is the disorganization of the family unit, resulting often in the lack of parental control and the drifting of the children into the path of juvenile delinquency.<sup>1</sup> It is essential, therefore, that the immigrant children of the second generation should be taught in the language of their parents not only from the point of view of the parents' desire for family organization, but also from the point of view of social efficiency.

This is the basic idea upon which the Japanese language schools in this country are founded, and it is fundamental in understanding their functions as they exist to-day. To this may be added, though secondary and evolutionally, other functions which these schools are coming to perform in the recent years. The one is the part they play as day nurseries for the children of the group,<sup>2</sup> and the other is the preparatory nature of the schools in which the children of the preschool age whose knowledge of English is insufficient are prepared to become fit for their standard work in the primary grade. For the latter purpose many schools employ American teachers, thus avoiding the necessary handicaps for the pupils and the extra work for the teachers in the classes.

#### OBJECTIVES OF THE JAPANESE LANGUAGE SCHOOLS.

When the fundamental thesis that there is a necessity of imparting the knowledge of the mother tongue to the children of the immigrants in their second generation is proved and admitted from the point of view of social efficiency and family organization, the objectives to be attained through these schools become obvious. The fundamental objective thus is to teach the children to speak the Japanese language properly, to read the rudiment of the language, perhaps newspapers, and to write very simple letters. Such being the case, the scope of the curriculum is divided into reading, writing, penmanship, memory works, dictation, and singing.<sup>3</sup> No child, therefore, who can understand and speak English is admitted unless he or she attends a public school during the regular school hours, and no school maintains the grade higher than the grammar grade. Because of these very reasons the average school hours are two hours per day.

#### JAPANESE LANGUAGE SCHOOLS AND AMERICANIZATION.

It has been often charged that these schools are promoting the Emperor worship and teaching the fundamentals of the Japanese religion. The fallacy of the charge is more than obvious. The scope of the lessons and the length of the school hours, as I have indicated in the preceding section, leave no room for such instructions, and it is far from the facts and conditions upon which these schools are operating.

On the contrary, the schools are treating the children as the citizen of the United States of America and the teaching of the mother tongue as a necessity, not only for the family organization but for the social efficiency and economy. This is more than clear from such resolution as the following, which was passed by the Japanese Educational Association of America in 1913:

"The goal to be attained in our education is to bring up the children who shall live and die in America, and as such the whole educational system must be founded upon the spirit of the public instruction of America."

<sup>1</sup> Such cases have been proved by the study made in Chicago among the immigrant groups there where a large number of delinquent children come from disorganized families.

<sup>2</sup> In San Francisco, for example, one institution is entrusted with the children as young as 2 or 3 years old. Even the children of primary grade who attend the public schools go to the institution after the school hour and stay until supper time, thus relieving the mothers for their household duties and other responsibilities.

<sup>3</sup> According to the report of the investigation carried on by our association for the year 1917, p. 43, Japanese-American Yearbook for 1918, 28 of the 28 reported schools had reading, 22 had personal conduct, 20 had writing, 17 had penmanship, 21 had singing, 21 had spelling, and 20 had play hours in their curriculum. Daily lessons of 6 hours thus being divided into these various lessons, the reading will not occupy more than 20 or 30 minutes' period.

Indeed, from the point of view of the immigrant Japanese, they desire that their children shall become not only good citizens of America by birth, but also that, being born of the Japanese parentage, they shall make a distinct contribution to their American national life by means of some of the finer qualities of their parentage. The Japanese language, furthermore, is a valuable asset to the American national life, especially with reference to America's relations in the Far East, both materially and spiritually.

#### REFORM OF TEXTBOOKS IS AFOOT.

Although we agreed that for the present generation certain amount of the teaching of the Japanese language is necessary to promote social efficiency and that it may be done better in the form of institution such as the language schools, none of us agreed that these schools are provided with adequate textbooks to be properly used in the Japanese-language schools in this country. Long before the American people ever thought of the existence of such institutions in their community, and as soon as the Japanese faced the problem of starting such organization, they faced the problem of starting such organization, they faced the difficult problem of selecting proper textbooks for their use. As far back as in 1912, when the first meeting was called by the Japanese Education Association of America, in San Francisco, one of the problems discussed was this very question of textbooks. Subsequently, in the 1915 meeting, they selected a committee on editing adequate textbooks, since they could not obtain one already in print, other than those published in Japan. The committee went ahead and edited the books from No. I to No. IV, but, owing to the lack of funds, it was necessary to cease the work of publishing them. However, the committee continued to study the problem and was ready to take it up at any time.<sup>1</sup>

In July, 1918, the general conference of the Japanese associations on the Pacific coast met at Seattle and passed the resolutions (1) to establish an educational research bureau and (2) to publish special textbooks. The conference further resolved that the American system of compulsory education is a necessity to the American citizen; that the Japanese be taught only after the public-school hours; that in view of the importance of the question, it is the duty of the association of the Japanese associations on the Pacific coast to take into serious consideration the question of the language schools; and that the present textbooks are inadequate and should either be revised or written entirely anew.

These facts all tend to show that there has been an early recognition, both by the educators and the Japanese associations, of the inadequacy of the present textbooks and that there are several projects under way to make necessary alterations and corrections. The difficulty met by the committee was to finance the whole project of publication, which was estimated at not less than \$10,000. Those parts agreed upon by the committee already are found in the accompanying proof sheets.<sup>2</sup> In the meantime, while these textbooks are being prepared, the teachers in many schools are using the textbooks revised by the individual teachers with a view to avoid the objectionable features in the text.

#### JAPANESE ATTITUDE TOWARD EDUCATING THEIR CHILDREN.

The immigrant group usually face two alternatives in educating their children, namely, to organize some such institution as language schools to maintain the group communication, or to leave the group to disintegrate so fast that the result is socially detrimental. As it has been already noted, the Japanese have chosen the former regarding, of course, with utmost respect and

<sup>1</sup> The similar movement was organized in southern California in 1910 and the following noteworthy resolution was passed in the 1918 meeting:

"(a) That the goal to be attained in our education of the Japanese children shall be to make it supplementary to the American public instruction, and the curriculum shall consist only of the Japanese language.

"(b) That every child who come to a Japanese school and who is not attending the public school should be so directed to attend the public schools.

"(c) That the interpretation of anything in the adopted textbooks which may be contrary to the spirit of Americanism should be carefully corrected.

"(d) That we should endeavor to publish proper textbooks which correspond to the spirit of the Americanism. This proposition shall be presented to the general conference of the Japanese associations of North America.

"(e) That there shall be selected a committee on Americanization.

<sup>2</sup> Vide Exhibit No. F.

care the spirit of Americanization and loyalty to the Nation which they have adopted either by necessity or destiny, even though they are not admitted to the full privilege of her citizenship. Indeed, among the Japanese residents in this country, to repeat, the fundamental proposition upon which they educate their children is to bring up their children as the best American citizens, who will not only participate in American life, but also contribute their distinct share to this cosmopolitan civilization. From this point of view the existence of the Japanese language schools are justified only on the basis of social expediency and the practicability of such institutions on the basis of its totally supplementary nature, thriving as it has, under the special conditions yet universal with the immigrant groups in this country. As such, the present system of Japanese language schools, long before anything has been said by the Americans, has been regarded by many thoughtful Japanese purely as a temporary institution. The prevalent idea among them to-day is that it will be unnecessary for the third generation.

## SECTION VII.—RELIGION AND SOCIAL EDUCATION OF THE JAPANESE.

### ERRONEOUS STATEMENT OF FACTS ON JAPANESE RELIGION.

Senator Phelan at the San Francisco hearing of the Immigration Committee testified that "there are 76 Buddhist temples in California, and I am told that they are regularly attended by 'emperor worshippers,' who believe that their emperor is the overlord of all." Mr. V. S. McClatchy, at the Sacramento hearing of the committee, stated that Japanese with few exceptions do not assimilate socially, economically, and in ideals, and do not furnish good material for American citizenship mainly for three reasons: Because of heredity and religion; because of Japanese allegiance to Japan and the Mikado; and because of assumption of Japanese race superiority and their ultimate destiny.

The fallacy of such statements can be proved when we look into the facts of religious practices among the Japanese in this country. Senator Phelan's statement is entirely erroneous as to the number of Buddhist temples. First of all, according to the reports of the headquarters of the Buddhist churches of America, there are only 25 churches in Continental America, and 19 of them are in California.<sup>1</sup> In the second place, the Buddhist churches are not the place for emperor worshippers; their doctrines and creeds are not in accord with the emperor worship. It is impossible to reconcile these two statements with the facts and practices of the Buddhist churches and their 8,500 members.

Perhaps the senior Senator from California had in mind to say that the Japanese are the Shintoists who in some cases worship their ancestors, and, naturally the Emperor, whom they regard as in their ancestral line. As far as the religious practices of the Japanese are concerned, no encouragement anywhere akin to the charge made is given by any religious organizations or individuals. Furthermore, the senior Senator from this State has overlooked the fact that Christianity is rapidly winning the hearts of Japanese in this country.<sup>2</sup> When these facts are taken into account, the Senator's charge is found to be entirely groundless, as well as astounding. As to the statement of Mr. McClatchy that the Japanese are unassimilable because of the religious ground, the same facts will give the conclusive proof that there is no attitude on the part of the Japanese who live here to encourage politico-religious practices among the Japanese.

### THE JAPANESE CHRISTIAN CHURCHES ON THE COAST.

Christian work among the Japanese in California has a history of more than 30 years. In the last decade of the last century the Japanese Christians, with the cooperation of the American Christian leaders, recognizing the importance of the religious training among the newcomers from the Orient, established missions and mission stations in the communities where they found a large number of the Japanese. During the 15 years of its history the Japanese established 10 missions under the three denominations. The next

<sup>1</sup> A letter sent to the Committee on Immigration and Naturalization by Rev. Koyu Uchida, superintendent of the Buddhist Missions of North America. According to the Japanese-American Yearbook of 1920, 8 more nonaffiliated Buddhist churches are listed in California, making the total of 27.

<sup>2</sup> Vide the following paragraph.

10 years saw the expansion of missionary work among the Japanese proportionally with the increase of the Japanese immigrants in this country. The number of the churches and mission stations increased from 10 in the previous period of over 60 with 10 denominations supervising the work. In 1911 the Den Do Dan, or the Japanese interdenominational board of missions, was organized in order to meet the changing condition of the Japanese immigrants in the United States, in rendering an effective social service, and in carrying out more effective evangelistic work among the Japanese. Under the efficient leadership of Japanese and American Christians, together with a devoted service and work of its officers, the Christian work among the Japanese has been greatly strengthened.<sup>1</sup> Among the works carried on by the Den Do Dan, aside from the evangelistic work, may be enumerated the following: Organization of the Young Women's Christian Association among the Japanese women of committee on children's welfare and of committee on organization of the Young Men's Christian Association; initiation of antigambling movement and temperance work; of relief work; campaign of education among the Japanese, especially in the rural districts; committee on the work among the Japanese in South America and education by circulating library and distribution of Bibles and religious books. It has also rendered great service in collecting the statistical data concerning the Japanese in this country.

As the result of the work by the Den Do Dan and various mission boards the following statistical data is obtained: Number of the Protestant churches on the Pacific coast, exclusive of the Dominion of Canada, 61; number of workers, 62; memberships, 3,198. There are also 57 Christian Sunday schools whose enrollments reach 2,772 during the year. There are also several Japanese Catholic churches.<sup>2</sup>

The Japanese attitude toward Christianity is well evidenced by their appreciation shown toward the leaders of the movement. When Col. G. Yamamura, the leader of the Salvation Army in Japan, visited this country for an evangelistic work, meetings were held in 17 important cities, comprising in all 43 gatherings with 14,500 aggregated attendants and 842 conversions. Some traveled even several hundred miles in order to attend meetings.

The Japanese community in Livingston, Calif., is a typical example of a Christian Japanese community in producing the result of marked change in the Japanese attitude in this country. There the relation of the Japanese and American residents is at best in cooperating for the community interests. This is not surprising when we find that the majority of the Japanese settlers are devoted Christians.<sup>3</sup>

#### BUDDHIST INFLUENCE WANING IN THE SECOND GENERATION.

The Buddhist churches in this country were organized at the request of the Japanese Buddhists whose religious beliefs had been nurtured in the old country. Struggling to uplift their spiritual life in the new social environment, they naturally turned to the old faith and organized the church in maintaining the group solidarity. Since the inception of the first church in 1899 the development was gradual with the increase of the Japanese immigrants in this country.

According to the figures collected by the superintendent of Buddhist Missions of North America, Mr. K. Uchida, there are 25 churches (10 in California) of his sect in the United States, with 27 priests and 8,500 members. Besides these figures there are 8 more nonaffiliated churches with an approximate membership of 1,500. It is a noteworthy fact, however, that these churches only function among the immigrant groups because of their familiar rituals and associations, while for the second generation it is quite different. Since those of the second generation are brought up in the American environment, educated in the American public schools and trained for the most part in the Christian Sunday schools, they are not at all inclined toward their traditional faith in Buddhism. Yes, the Japanese boys and girls of the second generation are more American than Japanese.

<sup>1</sup> Seventh Annual Report Den Do Dan, Nov. 11, 1918.

<sup>2</sup> According to Kojiro Unoura, Pacific School of Religion, Berkeley, Calif., his thesis on "The Religious Education of the Japanese Children in California" was prepared in 1918.

<sup>3</sup> Vide Appendix E, "Japanese at Livingston, Calif."



## SECTION VIII.—ASSIMILATION.

Now, we come to the most important phase of the Japanese problem, namely, the question of assimilation. The allegation that the Japanese are non-assimilable is the central argument of the anti-Japanese agitators. It has been commented upon constantly and preached widely as if it is there sole gospel. But they have never yet even explained what they mean by assimilation nor have they given any reason for their insulting assertions.<sup>1</sup> Even Gov. W. D. Stephens, of California, in a recent public letter, is content to speak of "the ethnological impossibility of assimilating the Japanese people," without reasons to prove such a contention. Can we be content with such a statement, a mere blank assertion? Let us first agree upon a feasible definition of assimilation, so that we know better what we are discussing.

## ASSIMILATION AN ADJUSTMENT TO NEW CONDITIONS.

Assimilation may be defined, for practical purposes, without much emphasis upon its dogmatic phases, as that art or process by which one is brought into a resemblance, harmony, conformity, or identity with regard to others. More specifically to our case, the Japanese may be brought to such conditions with regard to Americans to the fullest extent of the meaning of that term. It means their adjustment to the new conditions and adaptation to the social, political, industrial, and cultural institutions, both traditional and actual, of America. If this is true, and this is what assimilation implies, then the whole question of assimilation boils itself down to how far and what degree the Japanese have been and can be assimilated, and nothing absolute can be said on the question, as, for example, that the Japanese are nonassimilable. Indeed, the question of assimilation is that of relativity, not of absolutism. A perfect assimilation can only be measured by Father Time.

## JAPANESE ASSIMILABLE PHYSICALLY.

There are two phases in the question of assimilation thus defined, namely, physical and cultural. The physical assimilation of any race is difficult to measure and has not yet been scientifically proved to give final words, but the fallacy of such an assertion as that "the Creator made the two races different, and different they will remain," has been convincingly demonstrated even by the Immigration Commission. It has generally been thought that under the educational, social, and political conditions now existing in America the European immigrants gradually change their habits of living and their ways of thinking, and thus become Americans. Even changes in bodily forms, such as the height and the weight, the cephalic index, the color of the hair, etc., has been admitted, as summarized by Franz Boas, of the Columbia University.<sup>2</sup> These results are by no means foreign to the Japanese immigrants. We have been observing similar evidences also among the Japanese descendants in America. Their hair, formerly jet black in color, is becoming lighter and even

<sup>1</sup> Mr. V. S. McClatchy, for example, testified before your committee last June and said: "Now (after enumerating good qualities of the Japanese immigrants), the objections are that they are nonassimilable. They don't intermarry and we don't want them to intermarry. The Japanese is always a Japanese." (Hearing rept., p. 253.) Not only does the witness give no reasons for this important assertion but he mixes up the question of assimilation with that of intermarriage which is utter injustice, for assimilation can take place without intermarriage, as I shall endeavor to demonstrate it later. (Vide infra, p. 44.)

Senator James D. Phelan has resorted to the same method of attack. He said during the same hearing: "If there is any way of putting them on an equality in all respects, we would do it. It is an economic proposition because the races are nonassimilable and we can never have that equality." Further on he said: "It is our duty to exclude the Japanese for economic reasons. Their competition is deadly and their nonassimilability established. Heretofore the Japanese have objected to the discrimination, but God made them so and it is the nature of things. If we were to swallow them and could assimilate them as an American community, it would be well and good, but we can not do it. They therefore should not complain except against the decree of nature." (Hearing rept., p. 204.) I would like to note in the first place that Senator Phelan has not given any facts nor reasons for his assertions, and has not scientifically and conclusively proved his case. We would like to see reasons and facts with the assertions, especially in connection with an important case such as this. It is interesting also to note the Senator's peculiar provincial philosophy, a peculiar one indeed. May we ask, Who is after all to judge the execution of the "decree of nature?" I think Senator Phelan should have said "We hate the Japanese and therefore they should be excluded," instead of going by a roundabout way with such a blank assertion as that of nonassimilability.

<sup>2</sup> State board of control, California and the Oriental, June 10, 1920, pp. 9-10.

<sup>3</sup> The report of the Immigration Commission, vol. 30.

brownish black, and the yellow or tan appearance of their skin is losing its darker pigment, while their stature gaining height tremendously and their weight increasing proportionately.<sup>1</sup> While there has been no sufficiently careful study made so far to determine these remarkable changes which are taking place in the Japanese children in America, such tendency is undeniably supported by the actual cases and facts. The racial difference, thus even if it tends to discourage a rapid amalgamation, by no means prevents even physical assimilation, and the Japanese immigrants are in an exactly similar position to any other European immigrant race in the possibility of their physical assimilation.<sup>2</sup>

The following two charts on the weights and heights of the Japanese children in Japan and America as compared with those of the American children have been drawn up under the following authorities:

1. The American children. The figures have been based upon the weighing and measuring test of the Children's Bureau of the Department of Labor.

2. The American-born Japanese children. The figures have been based upon the results of the investigation of the Japanese Educational Association of America, whose headquarters is in San Francisco.

3. The Japanese children in Japan. The figures have been based upon the result of investigation of the educational department of the city of Tokyo, Japan.

4. The figures are subject to slight correction, but in general they are reliable and are vivid in bringing out the comparative weights and heights of the Japanese children born and raised in America and Japan, respectively.

#### CULTURAL ASSIMILATION AND AMERICAN-BORN JAPANESE.

But the cultural assimilation of the Japanese in America is more illuminating and suggestive. First, take the American-born Japanese children and young people who even are alleged as nonassimilable. They are, it must be emphasized with all possible weights, more American than Japanese in their ideas and ideals, their language and manners, their mode of thinking, and attitude toward life in general. They speak almost entirely in English in their daily conversations, so that the mothers often find it difficult to communicate with them fully unless they have ample command of English.

When these native sons and daughters are taken back to Japan they never become inclined to remain there, not even for a short while, and insist upon returning to their "home" in America. Having thus adopted the American ideas and ideals, they will go to the fullest extent to Americanism. That this is true is undeniably proved and established, for example, by the eagerness with which they have joined and are joining wherever there is an opportunity the Boy Scouts of America, and the remarkable record which they have made, despite numerous shortcomings in the actual achievement.<sup>3</sup> During the last great war, furthermore, our American-born Japanese young men of age were eager to serve under the Stars and Stripes, and have admirably demonstrated that there runs a genuine Americanism in their blood. Indeed, I was an eye-witness at one of the memorable scenes of departure of one of the native sons enlisted. Several of his friends urged him to stand courageously on the battlefield and to fight valiantly for America's sake. In response the young soldier, with a smile typical of American optimism, but with an attitude of a determined warrior, said, "It is a high honor for me that I can go as the first American-born Japanese to fight for those lofty ideals for which the Stars and Stripes are the symbol. I will do my very best, and when duty calls me I will lay down my life for the cause of humanity and democracy. I pledge I will bring no dishonor either to the land of my birth or to the country of my forefathers."

<sup>1</sup> Vide accompanying Charts I and II.

<sup>2</sup> For the physical assimilation of Japanese by intermarriage, see the section under intermarriage.

<sup>3</sup> Vide ultra, p. 102, for further information of Boy Scouts, Moy. 5.

<sup>4</sup> Soon after another soldier came in to bid me farewell, and with a cheerful countenance said, "I am exceedingly glad that I am going. Like my friend already gone, will pledge myself, soul and body, to fight for America's cause. I will do my duty, even sacrificing my life under the flag of the Stars and Stripes."

Mr. Masasuke Kobayashi, who was the secretary of the Den Do Dan and is now heading the work for the Salvation Army on the Pacific coast, is the typical case of Americanization of an immigrant who came from Japan to this new environment. Mr. Kobayashi was born in 1881 and educated in the village school. Without further education he entered upon a business career in the business house of Mitui Bussan Kaisha by passing competitive examination of college grade in commercial courses. Not satisfied with the treatment that the company accorded to the employees who had no regular college training he left the company and came to America in 1902. Before he left Japan he was re-

These encouraging results are also true among the grown-up Japanese residents in California. It is amazingly appealing to note that their ideas and ideals, both social and economic, and political and cultural, have been greatly, if not completely, changed, even to the point of "conversion." A sense of brotherhood and social equality and a rising spirit of democracy and internationalism, which are rather foreign to the Japanese idea originally, are fast winning the hearts of our fellow countrymen in this State. Thus, contrary to the allegation often made, there is an undeniable tendency to make America their permanent home.

This tide of encouraging tendency is gaining the ground so firmly that even those who return to the mother country with a determination to remain there are tempted and found coming back, fully determined this time to make America their permanent home. It is not in any way a gross exaggeration to state that over 80 per cent of the Japanese here to-day will find their graves in this coveted land of freedom and justice. Another bright prospect is further evidenced by the surprisingly high aspiration and firm determination on the part of the Japanese parents to educate their children in America, as Americans, useful for America's future.

Again, their mode of living, their attitude of thinking, and their entire life philosophy are being Americanized so profoundly that to-day they find no difficulty in performing their new civic duties and observing the American legal system. Except, in rare cases, the observance of Sunday is part of their life, while the sweet homes and that coveted spirit of optimism are no longer exclusively American institutions and beliefs. That they will go to the fullest extent for Americanism furthermore has been conclusively established by their attitude during the last great war. We look back, indeed, with an unerasable pride upon those memorable days when the Japanese in this country stood up in concert with America's hymn of democracy and contributed enormous sums in Liberty bonds,<sup>1</sup> Red Cross membership,<sup>2</sup> and war saving stamps, thereby backing up the

verted to Christianity and an ardent admirer of Uchimura Kanzo, the editor of the Bible Study. In 1903 he went to Stanford University to pursue the work. As a freshman he was told to gather some fuel for the club which was organized by the Japanese students in the university. As he was often punished for not bringing back any fuel by the upper classmen, he went out to the lots where new houses were being in process of construction and there gathered some pieces of wood in the night. When he was discovered by the owner of the lots he was chased out and not only he himself but the club was notified to move out immediately. Whereupon the poor students had to find a shack in Mayfield, about 2 miles from Palo Alto. While he was attending Stanford University he was approached by an American woman, Miss Katherine Klipp, a graduate of Stanford University, who proposed to open a student lunch room with the capital furnished by Mr. Kabayashi. At that time Prof. Yost invented an oil stove for the cooking purpose and it was the first time that was installed in this kitchen where these inexperienced managers started the work. The lunch was well patronized by the students, moreover, the generosity of the management in feeding the students was such that it was discovered soon after that the more the place was patronized the more they were behind, as far as their receipts were concerned. Within a few months they were in complete wreck and Mr. Kabayashi then left Stanford and went to Salt Lake City and went to work in the office of the Japanese American Industrial Co., which had just been organized in order to introduce the Japanese workers in the sugar-beet industry in the States of Utah, Idaho, and Colorado. About that time he was brought in close contact with the Japanese laborers and their life problems and conditions, and decided to take up religious work among them and entered Westminster College, of Salt Lake City, and graduating from the college, he married the Japanese girl who had been in St. Louis with an American missionary, Miss Olive Blunt, in 1908. In 1911 he entered Den Do Dan and served as secretary until it went out of existence in 1918. And upon returning to Japan in that year he decided to take up the work of the Salvation Army in this country, occupying the present post.

<sup>1</sup>The following is the approximate estimate of the amounts contributed to the United States war loans by the Japanese in California:

First loan	\$250,000
Second loan	280,000
Third loan	838,000
Fourth loan	750,000
Fifth loan	650,000
Total	2,768,000

The figures fluctuated much among the Japanese in the other parts of the United States. For example, the Japanese in New York City contributed \$1,589,550 during the fifth loan campaign. The amount may not be too large, but per capita contribution is large. Then, if we remember the economic condition of the Japanese and the small value loans they have bought in many cases, the number of Japanese who participated in the drive is very large.

<sup>2</sup>A very large percentage of Japanese in California have joined the American Red Cross, although exact figures are not obtainable. The secretaries of the local affiliated Japanese association have devoted their exclusive service for the drive during the Red Cross membership campaign and there were none who are members of the association who at the same time are not members of the Red Cross. In Contra Costa County, for example, almost all Japanese families have become members of the Red Cross. Not only are they \$1 members and \$2 members but there are numerous life members among the Japanese.

forward march of the Stars and Stripes. For the actual military service overseas, the Japanese, despite the fact that they are not—in fact, they are not allowed to become—citizens of the United States of America, volunteered in large numbers under the American colors. Indeed, I recall a Japanese graduate of the University of Southern California, a bright young man, who, robust in health and strong in mind, realizing it his duty to fight for the country which gave him shelter and education from his boyhood, rushed to apply for voluntary service, though he had no citizenship right. To his great disappointment, however, his application was turned down.

#### ASSIMILABILITY A RACIAL CHARACTERISTIC OF JAPANESE.

This short survey convinces us that, racially, the Japanese are as much assimilable as any other race. That the assimilability is a component part of the Japanese racial characteristics can be, in addition to the foregoing discussion, conclusively proven by the history of the rapid growth of modern Japan. Upon what else, if assimilability is completely denied, can we base our feasible explanation of that remarkable growth and complete change, almost revolutionary, which took place within the last 50 years in Japan? The Japanese, indeed, have always shown that they can and are willing to assimilate. Their high respect toward the western civilization and their sincere desire to adopt it have amply demonstrated by the fruits which they are reaping to-day.

#### BARRIERS OF JAPANESE ASSIMILATION IN AMERICA.

Yes, the Japanese are assimilable; they have proven that they are assimilable. Yet, it must be admitted that this process of assimilation among the Japanese in America has been very slow. But, after demonstrating that the Japanese are assimilable, racially, the explanation of the slow process naturally winds itself up into a question: Who is to blame? Even if we admit that there are certain faults on our part, nevertheless, we are tempted to quote Mr. Gregory Mason, who answered the question recently in the following convincing language:

"In my opinion, the Americans are mainly to blame for the fact that the Japanese element which comes to this country remains an unkneced lump in the national dough."<sup>1</sup>

And why? Here I would like to call most impartial and high-minded attention of the committee and the thinking Americans, who are interested in the Japanese problems in America, to an almost neglected phase of the question of assimilation, namely, the barriers of all sorts in the way of Japanese assimilation.

Besides the existence of a bitter racial prejudice all around us, the Japanese are not allowed the privilege of becoming full citizens of the United States of America; thereby they are prevented from their development in many avenues. Among these the most noteworthy is the California alien land law and the consequent laws which disallow Japanese to possess land unless they are citizens (what an irony!) and prohibit leasing of any land over three years. Intermarriage is also legally prohibited to take place between the whites and the Japanese in California. Added to these political and legal barriers, social prejudice is so firmly established that even discrimination in their residential districts is not altogether uncommon. Under these circumstances, can it justly and fairly be claimed that the Japanese are nonassimilable? Can any race be assimilated under these numerous barriers of assimilation? These considerations, particularly these established barriers of all sorts, certainly indicate that the positive assertion that the Japanese are nonassimilable carries with it an undeniable negative assertion that America does not allow the Japanese to be assimilated. In other words, the question of assimilation in connection with the Japanese in America is based upon the racial superiority of the Caucasians. It is not very far from truth to state that it is their belief to assimilate all other races but not to be assimilated by others. Unless, then, equality of races and equality of opportunity are established, unless all the barriers of assimilation are melted away, and unless the time element is given its full power of transformation, the question of assimilation can never be solved permanently.

<sup>1</sup> The Outlook, 123; 7,320, June 10, 1920.

## JAPANESE WORTHY TO BE ASSIMILATED.

In conclusion it is well to ask a question and arrive at a feasible answer: Are the Japanese really undesirable people? Do they possess no plausible characteristics worthy of positive effort at assimilation in this country, especially when they have proved that they are assimilable? Amassed in the series of alarming allegations against the Japanese in California, particularly in connection with the charge of undesirability, it is an encouraging fact to find that even the leaders of the anti-Japanese agitators admit this very point, namely, that the Japanese possess numerous worthy qualities.

Mr. V. S. McClatchy, for example, testified before the House Committee on Immigration and Naturalization and described this point by the following words: "The Japanese is sober and industrious and I don't entirely agree with my friend Mr. Freeman. He is generally law abiding. He has respect for his superiors and parents, and so far as police records go the cities don't have trouble with Japanese. They will have troubles in matter of liquor, etc.; possibly, but as to disturbances—no; very rarely. They are very industrious. They work long hours for little pay when necessary, and they have absolute cooperation. Now, the objections are that they don't assimilate \* \* \*. But, having such good and worthy qualities and having above all demonstrated that they are assimilable, what other qualities are they lacking to be good American citizens or immigrants? Senator James D. Phelan stated a similar absurdity in the following language: "We admire their (Japanese) industry and cleverness, but for that very reason, being a masterful people, they are more dangerous." And because "the Chinese are not a masterful race and are far more tractable and are quite willing to work for wages," Senator Phelan prefers the Chinese in place of the Japanese!

An editor of a powerful daily on the Pacific coast recently gathered courage enough to state the same thing from another angle: "The objection to Japanese immigration is not from any unfriendly feeling or any assumption of 'superiority.' The fact seems to be that the Japanese adhere to an ability and willingness to do hard work which the American race has lost, so they are too dangerous to be admitted." What a paradox! It is not necessary to add any further word as to the good qualities of Japanese immigrants, even if there are numerous other yet more plausible points. And in the face of all these very statements made by the anti-Japanese agitators, the charge of undesirability of Japanese immigrants crumbles down, for the Japanese possess good qualities which even "the American race has lost," and they have shown that they are assimilable. Why not take a positive step in assimilating them? Why not make them a worthy member of the United States of America and transform them into a valuable asset instead of mistreating and persecuting them? Let rationalism have its own in place of fragile sentimentalism.

## SECTION IX.—INTERMARRIAGE.

Closely connected with the question of assimilation is the question of intermarriage, which is equally misinterpreted and gravely misunderstood. It is an almost unanimous charge that the Japanese do not intermarry. Here again, discarding the dogmatic phase, we need more practical analysis of this delicate question, so that any allegation shall or shall not have proper justification.

## ASSIMILATION POSSIBLE WITHOUT INTERMARRIAGE.

In the first place, we must define the clear relation between intermarriage and assimilation. There is, beyond arguments, an innate relationship between them, for intermarriage between the races follows upon fairly complete assimilation, and otherwise it furnishes a most reliable and unmistakable path to assimilation. The union thus formed, provided the attendant circumstances are favorable, would become a strong factor in assimilating even others. However, it is of grave importance to bear in mind that assimilation is possible without intermarriage. Such is the case, for example, with the majority of the Japanese students in America. Necessarily, to argue that the Japanese are nonassimilable because they do not intermarry is purely an illogical procedure as well as an expression of shallow analysis.

<sup>1</sup> Hearing rept., December, 1919, pp. 252-253.

<sup>2</sup> Hearing rept., 1919, p. 184.

<sup>3</sup> Ibid., p. 190.

<sup>4</sup> The San Francisco Chronicle, July 20, 1920; "Logged-off lands," an editorial.

## INTERMARRIAGE A BIOLOGICAL POSSIBILITY.

Biologically speaking, the intermarriage between Japanese and whites is more than a possibility. This can be conclusively proven by the result shown in the already executed cases of intermarriages. In the Eastern States a majority of the Japanese marriages is intermarriage, while even in the Western and Pacific States there are numerous similar cases. The result of these marriages show that their progeny is not inferior, as is often alleged. Their offspring, moreover, is more American than Japanese in every respect, and their development is normal or even favorable as compared with the ordinary interracial marriages.

## SOCIAL BARRIERS ON INTERMARRIAGE.

Sociologically speaking, the question of intermarriage between the Japanese and Americans assumes direct reference to the restrictions placed upon and the general social attitude toward the institution of intermarriage. The fact that there have been so few cases of intermarriage and so far between on the Pacific coast is due mainly to the attitude of both peoples<sup>1</sup> in the matter of marriage, resulting in legislative restrictions on the part of the Americans toward the parties contracting such marriages. Thus, where such hostile restrictions and adverse social attitude are not developed on the part of the Americans the intermarriage will take place more frequently between the Japanese and the whites, as is evidenced by numerous intermarriages found in the region east of the Mississippi River. In Chicago more intermarriage has taken place among the Japanese than marriage between the Japanese, while this proportion is larger in New York City. Add to these hostile factors the denial to the Japanese of the naturalization right in America, makes us to have further deep water in the gulf on intermarriage, so far as the Japanese are concerned.

Therefore, the lack of intermarriage is due principally to the social restrictions placed by the older settlers upon the newcomers rather than to the innate characteristics or the attitude developed by the newcomers on the question. Naturally the fallacy that intermarriage between the Japanese and the Americans is impossible, either from the physical or biological point of view, or from that of sociological arguments, is self-evident and obvious. It is a question of the attitude of the people directly concerned, and through social expediency will solve itself when all the legal and social barriers are reduced to ashes and when both people stand face to face on an equal basis and understand each other better.

Moreover, I would like to appeal for a fairer attitude in treating the question of intermarriage in connection with that of the immigration. The question of marriage, and therefore that of intermarriage also, is purely and fundamentally a personal, not group, affair. We can not stop intermarriage by talking against it, unless the procedure is anything illegal. It is also no more than a natural thing that matrimonial affinity should exist between the people of the same races and among the same language groups. We hear so much about the Japanese who do not intermarry, but the same thing is true of the other races. Among the European common marriage is among the same language groups, and that is even true among their immigrants in America, at least during their first generation. And yet we do not hear much opposition as to the marriages between the English and the English, the Spanish and the Spanish, the Greek and the Greek, etc. It is an utter injustice to consider the marriage question discriminately against the Japanese and say that the Japanese marry only the Japanese. It is more so when they discriminate to condemn intermarriage between the Japanese and the white as such and to arouse Japanese antipathy against the whites. And besides, the question of marriage is altogether foreign to the question of immigration, for the question of intermarriage, to repeat, is purely and fundamentally a personal one and the group can not determine the will of the contracting parties. I sincerely hope that the whole problem will receive more justifiable treatment and that the question of immigration will not be hampered by the ambiguous question of intermarriage.

## \* SECTION X.—AMERICANIZATION OF THE JAPANESE.

The opinion which prevailed among the anti-Japanese agitators during the investigation of the congressional Committee on Immigration and Naturalization

<sup>1</sup>This attitude on the part of the Japanese in this country is not so marked now hostile as among the Americans, and when the social and racial restrictions are raised it will solve itself harmoniously.

tion was that the Japanese in America can not be naturalized. On this ground, unfortunately, the Japanese who have been admitted here legally and pursued their life works and even contributed their share in building up this Commonwealth have not been permitted, though actually qualified in every respect to be admitted to the full membership of the American community. On the other hand, however, the Japanese in this country have attempted to carry out the work of Americanization of their own group by establishing various agencies, schools, religious organizations, and social institutions, often cooperating with the kindred American organizations. Thus, when we examine the facts now obtainable in regard to the work of Americanization among the Japanese in this country, the assertion of the agitators that the Japanese here always remain Japanese is shown to be entirely erroneous in every respect except in their physical characteristics.

#### EARLY CHRISTIAN MISSIONS AS CENTER OF AMERICANIZATION.

In the early days the Christian missions were the only centers of the Japanese socially and industrially, as well as spiritually.<sup>1</sup> At that time most of the incoming young men identified themselves with the missions in order to learn the English language and to find their work, while many came to the Christian workers to serve them as interpreters in their transactions with the Americans.

Since these missions were established by the American churches, the American Christians naturally came in contact with the Japanese who flocked to these organizations, and the process of Americanization began under the roof of Christian communities and at the foot of the Master who taught the brotherhood of men.

With this historical background, the missions are still contributing their part in Americanization works in the form of the mission schools. These mission schools devote their full capacity for teaching English and other subjects relating to the American life in order to qualify the mature Japanese students to enter college, high schools, or even the grammar schools, and others for their community service and works. This scheme has proved to be very helpful, especially to the new comers, and has contributed a distinct and splendid part in Americanizing them.<sup>2</sup>

Closely connected with these mission schools in its objectives there are numerous private instructors in English, both Japanese and American, all over the State. Their duty is to foster the learning of English among the Japanese, and they devote their sole attention to the work of preparing the Japanese who are unable to attend any school to become familiar with English conversation, as well as reading and writing it.<sup>3</sup>

<sup>1</sup> Seventh Annual Report of the Den Do Dan, or the Japanese Interdenominational Board of Missions, 1918, p. 5.

<sup>2</sup> A typical illustration of these mission schools is the Anglo-Japanese school established and conducted by the Japanese Methodist Episcopal Church, of San Francisco, Calif. For the last two decades and over this institution made its best effort in educating the Japanese in the English language and American ways and ideals. At present the school is organized with eight classes of 120 students, who are taught by six American teachers and two Japanese during the day. In the night school there are about 60 students. About one-fourth of these students are women and the remaining number is mostly young men who recently arrived from Japan. Those who attend from the primary grade would stay four years in the day school and with the certificate of the school will be admitted to the city high school. The school holds 2-hour sessions a day for five days in a week in courses of American history and geography, English grammar, and literature. In elementary classes they use "English for Foreigners" as their textbooks. On Friday they have devotional exercises for half an hour. Among the attendants are found some graduates of Japanese middle schools and even a few college men. There are even in San Francisco several other schools of similar character, such as the Japanese Reformed Church School, the Morning Star Institute (Catholic Mission School), and Buddhist Mission School. These schools are taught by the varying number of instructors and attended by fluctuating number of students but always with a similar purpose and plan. This situation is true in other places besides San Francisco.

<sup>3</sup> One Japanese who gives private lessons in English in San Francisco enrolled an average of about 140 students a year for the last 13 years. Included in this number he has about 50 women who are taking the lessons for the last two or three years. When boys are young, he encourages them to attend the public schools as soon as they are able to understand the language. Through his instruction, he claimed, four boys graduated from American colleges and a few attended high schools. Another teacher in English is an American lady who has a large number of Japanese for private instruction. She has an average of about eight lessons a day through five days a week, with three evening lessons besides. The number of students in her classes during a month averages 15 during the year. Formerly the students were mostly men but now a large number of women are studying the lessons. It is said that her income from the fees amount to nearly \$200 a month.

## JAPANESE KINDERGARTEN AND AMERICANIZATION.

Besides these mission schools and private instructors in English there are numerous kindergartens for the Japanese children all over the State. These kindergartens, as far as it is possible, employ American teachers for teaching English to the children, whose age group ranges from 3 to 6 years. This situation is more illuminating in such a large city as San Francisco, where there are three Japanese private kindergartens each employing an American teacher. As soon as the children reach the regular school age they are sent to the city public schools where, because of their training in the kindergarten, they study under the American teachers without difficulty in understanding the language or expressing it. When we consider the present ineffectiveness and insufficiency of the English language as used in many Japanese homes, this simple preparatory work in language, side by side with the regular kindergarten work, is a great step in Americanization of the Japanese children.

## RELIGIOUS INSTITUTIONS AND AMERICANIZATION.

The Young Men's Christian Association and the Young Women's Christian Association of San Francisco, have done much for the Japanese group in the city to bring them into closer contact with the Americans. Both associations employ full-time secretaries for the Japanese and maintain the headquarters for them with facilities for social and cultural activities. The Americanization secretary of the Young Men's Christian Association cooperated with the Japanese secretary of the association in establishing English classes, conducting the Christian citizens' training club for boys, and sending the English teachers to the Japanese groups.<sup>1</sup> The American secretary is responsible for organizing Japanese high-school girls' club, besides numerous services rendered for the Japanese women. The result of these works is quite enlightening to the Americans, particularly with regard to the virtues of the Japanese groups.<sup>2</sup> The Interna-

<sup>1</sup> The Young Men's Christian Association of San Francisco maintained a secretary for Americanization among the foreign group under the direction of the secretary in cooperation with the Japanese secretary of the association with his two assistants. Under their direction two English classes were established during the year 1919 with the attendance of 8 and 6 average a year and reaching out to 30 to 40 students. Two Americans led the classes.

Besides the English classes there are social and lecture hours arranged with the group. For the work directly connected with Americanization work is the Christian Citizens' Training Club of the boys of 12 to 15 years of age, numbering about 40. The work is carried on the basis of intellectual, devotional, physical, and service ideal. The leader of the group gives frequent talks on Lincoln, Washington, and Roosevelt, using the manual for leaders prepared by the Associated Press, of New York, subtitled "A Program of Christian Citizenship Training for Boys of 12 to 14 years of age." These boys are all in the public schools. The idea that the Japanese leaders had in organizing such work was to educate the children on the basis of Christian principle. "The attitude toward the American institutions," commented the secretary, who has made so much contact with the leaders and boys in this work among the Japanese, "was all serious and eager to learn any thing which is highest and best. The Japanese are the best and hardest working people in order to obtain the best in American life of any nationalities I had in this work."

The secretary was instrumental in securing some English teachers and organizing classes in the Japanese Reformed Church English School and also at the two shops. One was by the invitation of the Japanese-American, the daily newspaper of the city, at their printing establishment, and the other was at the Mercury Laundry, on Turk Street, San Francisco, Calif. In both cases the teachers are paid by the proprietors of the establishments and the men in the shops came into the classes and learned the language. At the American-Japanese 15 men attended the class and at the laundry from 12 to 15 men attended the class.

<sup>2</sup> There are five Japanese centers of the Young Women's Christian Association in California and Hawaii, namely, in San Francisco, Los Angeles, Oakland, Fresno, and Honolulu. These centers are under the direction of the so-called International Institute of the local association. Besides these centers there are other groups under the direction of the secretary at Marysville, San Mateo, and other localities.

Such centers maintain dormitory facilities, employment department, English and cooking classes; publish the monthly bulletin for the information of the work among the Japanese. In connection with cooking class, the board of education of Los Angeles opened one of the public schools for the center and the Japanese women are invited to use the facilities of the school, particularly the domestic science work and household management. The Japanese secretaries employed for the work are practically all college graduates—one of them is the graduate of Oberlin College, another is a graduate of the University of Washington, another has taken some work in Columbia University, all of them are capable of interpreting American life to the newly arrived Japanese, whose mental attitude is all in chaos because of the environmental changes of such an abrupt nature. The organization of the home life is quite different and it is almost impossible to a Japanese woman, no matter how well educated she may be, to adjust herself to the environment without being brought in contact with the American ways and manners of life here. The secretaries are largely instrumental in bridging these gaps in home life and social intercourse between their country women and the Americans.



tional Institute for Foreign-Born Women of the Young Women's Christian Association has done much toward the Americanization of the Japanese women also.<sup>1</sup>

In all these works these institutions place emphasis on finding the contact points with the foreign groups and the older settlers of the soil by giving such opportunity for the foreign-born elements for participating in various activities, social, religious, and cultural. Their emphasis is on the complete Americanization process of the foreign-born and the children of the foreign-born parents.

In other religious organizations, besides the ordinary Japanese churches where a good deal of Americanization work is being carried on through the intimate connection with the American workers, I may mention two institutions specially which have directly or indirectly attempted to Americanize the Japanese through social work and to elevate their moral ideas. The one is the Den Do Dan, or the Japanese Interdenominational Board of Missions<sup>2</sup> and the other the Japanese Salvation Army on the Pacific coast.<sup>3</sup>

<sup>1</sup>It is interesting to note the workings of the institute in San Francisco under the directorship of Mrs. Conklin, as they are illustrative of the Americanization work, projects, and result. This institute is the headquarters of the work among the foreign groups which maintain their own centers. Such groups are Italian, Chinese, Japanese, Greeks, and Russians. For each group there is a secretary or two, usually one visiting secretary to the foreign-women group. Thus the institute comes into an intimate contact with the home life of the women in the group.

Besides maintaining educational and social work, the secretaries of the foreign groups work on the cases of certain disorganized families.

For the Japanese center the educational work is carried on in teaching English to nine classes with enrollment registered at 60. The number of classes per month averages 25. The families visited and assisted by the secretary were 117 in the calendar year of 1919. The most of the women in the classes are recent arrivals, with a few exceptions, who are advanced in their English studies. Besides the textbooks used, the method of teaching English is very practical. A teacher might visit a store with the students to do shopping, or get the post office and buy some stamps. Even in classes the teacher may give some practical suggestions in calling the fire department in case of a fire and calling the doctor in case of emergency. Sometimes such teaching takes to the dining-room etiquette—sending out invitations and receiving the guests, preparing the meals, and waiting on them and entertaining them, all done by the women under the direction and instruction of the teacher. The invited guests are both American and Japanese.

On the social side there is the High School Girls' Reserve Corps. At present there are 18 girls in the club. They are instrumental in bringing their group to the other international groups as well as to the American group in many occasions. Some of the girls in this group went to the high-school girls' conference at Astoria, which was held on June 25—July 5, together with eight Japanese girls who attended from other districts. It is reported that the total attendance to the conference was about 300 all told. The secretary who is in charge of the institute center for the Japanese looks after the employment situation for the Japanese women and the follow-up work for the newcomers to this country by visiting the homes and directing the work if necessary. Also she keeps closer contact with the Japanese churches for the work among the women.

In all these phases of work the secretary works with the officers of the other centers and administrative officers of the institute in planning out the work and directing it.

"One difficulty we met," commented the executive head of the institute, "was that we are unable to extend our much-needed work among the Japanese women on account of the difficulty in securing an adequate quarter for the Japanese center. The fund has been raised partially by the Japanese contribution, amounting to several thousand dollars, which is not quite sufficient to construct a new building. At the same time we met some difficulty in renting a larger house because of some prejudice on the part of American owners whom we approached. There is this combined difficulty which is very much in our way of meeting the pressing problems among the Japanese, especially when they reach this country alone and have no friendly hand to greet them. This is particularly true with the Japanese women, who would seldom go to the hotel alone at home."

On the question of Americanization of the Japanese women, she further stated that the Japanese women are very eager to learn the American ways, they are intelligent and very pleasant to meet with and work with for the common problem of the elevation of womanhood wherever they come.

During the war the Japanese women took an active part in Liberty loan campaigns, at "preparedness parade," etc. and particularly in the Red Cross drive.

<sup>2</sup>This board was organized in 1911 in order to "meet new demands of the time in sending evangelists to every nook and corner of the western part of the United States and propagate the Gospel among the scattered population, and to bring all of the denominations into more compact cooperation and to promote more efficient social service for the Japanese." Therefore it is obvious that in order to survey the field in the religious work it will be more fitting to examine the work carried on by this board. For the board, the secretary, Nasasuke Kobayashi, had devoted his entire time and resources at command to carry on this work. The territory that was covered by the board was the entire Pacific coast, and, in fact, the entire church work among the Japanese west of the Mississippi River. The remarkable thing in this undertaking was that it was supported by the non-Christians to the extent of 85 per cent of its entire expenditure, among them being farmers in the remote districts of the country.

The motive in organizing the board was to uplift the Japanese in this country by Christianizing them, as the result of the antislavery legislation agitation of this State was just begun. The Japanese leaders saw in this problem the fundamental solution in Christianizing the Japanese settlers in this country. In this work the board was successful in reaching our Japanese all over the country with the message of Christ for the right living in accordance with the principle promulgated by Him.

<sup>3</sup>In social work it has done a wonderful work in launching the anti-rumbling campaign in Stockton and Sacramento. Besides this work the army maintains rescue houses and other homes for the disabled and aged. Other works are the same as among the Americans.

## RELIGIOUS EDUCATION AND AMERICANIZATION.

According to the investigation made by Mr. Koshiro Unoura, student at the Pacific School of Religion, Berkeley, Calif., there were 42 Christian Sunday schools in 1919, employing 179 teachers, 37 of which number are Americans. In these schools there were 1,549 children and 97 adults. The number of boys is 634 and that of the girls, 607. Out of 42 schools, 15 use the Japanese language and 7 English and the rest use both languages. Practically all agreed that the Japanese language is more adaptable to those pupils below the public-school age and the English to those above the public-school age. While many of them need a great deal of improvement, it has undoubtedly performed a distinct part in the work of Americanization in inculcating in the children the religious ideals of American people.

## THE JAPANESE BOY SCOUT TROOPS.

Another agency that is contributing toward Americanization of Japanese who were born here may be mentioned, namely, the Japanese Boy Scout troops in this State. In San Francisco Troop 12 consists of the Japanese boys under the scout master, Mr. Yoshizo Sano, who was the original organizer of the troop in 1915, before the present council of the Boy Scouts of San Francisco was established. Mr. Sano is perhaps the only scout master in the city who holds that distinction even though he is still an unnaturalized citizen of this country. The present honor comes to him since he is one of the two scout masters of the original troops of the city. The present troop consists of 25 boys, who are all American born. According to Mr. Sano the troop took about 20 hikes in 1919, and spent 12 days in a summer training camp. Among the activities performed during the past year there may be mentioned rendering the first aid in numerous accidents, securing Liberty bond subscriptions, planting and caring for war gardens, securing Red Cross memberships, ushering at the meeting at the civic auditorium, acting as guide to the Japanese training ship, distributing pledge cards and posters for food conservation committee, acting as messengers and assisting in office work at the headquarters of the Red Cross Society, participating in the Liberty day drive, assisting the sale of thrift stamps, and numerous other activities.

Alameda Troop, No. 7, Boy Scouts of America, was organized in 1917 with 9 boys and gradually increased to 18, with the total enrollment of every available boy for the Japanese group in that district. This troop is connected with the Japanese Methodist Episcopal Church South, 2311 Buena Vista Avenue, Alameda, Calif. The troop received a pennant won in an athletic contest in which seven other troops composed of boys of the white race contested. Also a silver cup won from the Japanese Boy Scout Troop of San Francisco, by virtue of being victorious in two out of three annual athletic contests at the stadium, Golden Gate Park. Each of these contests included 14 events. Four of these boys are proud possessors of medals bestowed by the United States Government for the sale of Liberty bonds. There are also Japanese troops in Sacramento, Watsonville, and Los Angeles. Plans of organizing other Japanese troops are also afoot in other cities of the State. The work which was carried on by the troop was similar to that of San Francisco troop.

## ENGLISH PUBLICATIONS AND PERIODICALS.

The importance of English publications for Americanization of foreign groups is recognized, but at present the only periodical that is published by the Japanese in English language is the Japan Review, the students' organ, which is published monthly in Chicago. It devotes its pages to the promotion of better understanding between this country and Japan. Other periodicals which carry partial English publications are the Japanese-American, the daily paper published in San Francisco, and the New York Commercial Weekly, published in that city twice a week. The former prints an English page once a week with editorial comments, and other sundry matters, and the latter devotes a page or two for the commercial news of the Orient.

## AN APPEAL FOR AMERICAN COOPERATION IN AMERICANIZATION.

Throughout the history of Japanese immigration to America it is very natural that they had to face difficult problems to be solved. Their failure

and shortcomings are many, but at the present moment the Japanese in this country are at heart for the Americanization of the immigrant group and their second generation as completely as possible. In this effort they are only active in such work among the individual members of the group, but through their institutional effort they are attempting to effect the work. This is evident when we find that a large number of adult Japanese are taking private English lessons at somewhat an expensive rate. As for the younger children, the parents attempt to teach the English language even before they enter the public school, so that they may be able to progress with the American children normally.

As far as the Americanization work among the Japanese is concerned, no voluntary effort except among religious groups and organizations has been yet made on the part of the Americans. In spite of all the difficulties and prejudices, the Japanese are exerting their utmost effort in learning the language and ways of the American people and in grasping the ideals and institutions of America. In reward for all this the Japanese are still far isolated from the American society and still charged that they do not assimilate and Americanize. It is sincerely and heartily to be hoped that such charges shall not be made until after the Americans have positively and voluntarily practiced the Americanization works among the Japanese, and we have cooperated with them, and not until all such efforts have proven a perfect failure.

#### SECTION XI.—JAPANESE CITIZENSHIP.

"Once a Japanese, always a Japanese"; such is the much-prized allegation freely made use of by the anti-Japanese agitators, especially to bar the Japanese from holding the full citizenship rights in America and even to terminate their future immigration entirely. Some go even so far as to state that Japan does not permit her citizens to expatriate themselves, and that she has never given consent to renounce allegiance to the Mikado.<sup>1</sup> That the Japanese are not always Japanese, and that they are as much assimilable as any other race has been discussed at full length in the previous section. In this section, therefore, it is only necessary to point out the fallacy of the foregoing allegation more or less from the legal point of view.

#### EXPATRIATION OF JAPANESE ABROAD.

The allegation that Japan would not allow her subjects abroad to be expatriated and to be absolved from allegiance to their Emperor has no ground whatsoever to-day. This point is more than proved by the following extracts from the Law of Nationality, which was amended in 1916 and which is now in full force in Japan:

"ART. 18. When a Japanese by becoming the wife of a foreigner has acquired the husband's nationality, then such Japanese loses (her) Japanese nationality."

"ART. 20. A person who has voluntarily acquired a foreign nationality loses Japanese nationality."

"ART. 20 bis. In case a Japanese subject who has acquired foreign nationality by reason of his or her birth in a foreign country has domicile in that country, he or she may be expatriated with the permission of the minister of state for home affairs."

"The application for the permission referred to in the preceding paragraph shall be made by the legal representative in case the person to be expatriated is younger than 15 years of age. If the person in question is a minor above 15 years of age, or a person adjudged incompetent, the application can only be made with the consent of his or her legal representative or guardian."

"A stepfather, a stepmother, a legal mother, or a guardian may not make the application or give the consent prescribed in the preceding paragraph without the consent of the family council."

"A person who has been expatriated loses Japanese nationality."

"ART. 23. A Japanese child who, through legal procedure, has acquired a foreign nationality, loses Japanese nationality."

"ART. 24. A male above the full age of 17 or more does not lose Japanese nationality under the provisions of the preceding six articles, until he shall have served in the army, navy, or otherwise he has no obligation thereto."

<sup>1</sup> V. M. McClatchy in the Sacramento Bee, July 26, 1920.

These provisions, particularly the article 20 bis., entirely clarify the situation. Japan allows her subjects to be expatriated; she allows her male Japanese subject, contrary to oft-quoted allegation, to be expatriated before he attains the age of 17.

To repeat, the Japanese Law of Nationality, it is true, rests upon the principle that a Japanese soldier may not cease to be one by expatriating himself. But it equally clearly provides "that a Japanese boy who has acquired a foreign nationality by reason of his birth in the territories of such country, provided he has domicile in that country, may divest himself of the Japanese nationality if his father or other parental authority takes the necessary steps for him before he is 15; or if he has attained the age of 15 he may take the same step, with the consent of his father or parental authority, until he attains the age of 17."<sup>1</sup> In short, the present Law of Nationality in force in Japan positively permits the expatriation of Japanese boys and girls born in any of the States of the American Union before he is 17, or at the latest before he is 17.

Under these regulations not only the expatriation is possible but the procedure of such action has been already promulgated. Thus, any American-born Japanese can apply for and obtain an expatriation permit, within the limit of the Japanese Law of Nationality, when the following data are furnished with the application:

1. Application for the expatriation according to the formula provided for the purpose. Declaration of losing nationality; Original address, address of domicile, name in full, reason why he or she has acquired the nationality of other country. I hereby report the fact that I have lost the nationality of Japan on account of the above-stated reason. Born in America sufficient reason; date; proof, birth certificate; signature and seal; date of birth. To the home minister.

2. Applicant's Japanese family record.

3. Official certificate of birth from the local authority of the place where the applicant was born. (This applies to such a case as the native-born Japanese in America.)

4. Report or certificate, comprising:

- (a) Data as to the applicant's visit in Japan after birth, if any: How many times? When? How long in each case?

- (b) Data upon which the applicant's parent began to live in the country where the applicant was born. Also names of the relatives living together, if any.

#### AMERICAN-BORN JAPANESE AND DUAL NATIONALITY.

An American-born Japanese is a citizen *jure soli* of the United States of America under the fourteenth amendment to the Constitution of the United States. At the same time, he is a citizen of Japan *jure sanguinis* under the Japanese Law of Nationality.<sup>2</sup> Thus arose the much troubled question of dual nationality or citizenship, otherwise known as double allegiance. Thus also arose the oft-repeated charge that a Japanese is always a Japanese wherever he is born. Although it is not necessary here to go into any detailed technical discussion of the subject, it is of great importance to point out the general attitude of the Japanese in America toward the question of dual nationality, together with the true interpretation of the practice as it is carried on among the Japanese, in order to clearly understand the greatly misunderstood subject.

In the first place it must be understood that the question of dual nationality is raised not only in the case of the American-born Japanese. It is raised also in the case of the American-born Europeans. The French Civil Code, for example, provides that "every person born of a Frenchman in France or abroad" is a Frenchman.<sup>3</sup> The German Nationality Law adopted on July 23, 1913, says: "German citizenship, secured from the competent authorities of his home State the written permission to retain his original citizenship." Thus it is a matter of injustice to place upon the American-born Japanese alone the burden of dual nationality. Why not treat all races equally and not emphasize one race?

It is always alleged in this connection that Japan never desires her subjects to be expatriated and controls even the American-born Japanese through the in-

<sup>1</sup> This authoritative summary is quoted from Dr. T. Miyokata, a most eminent member of the Tokyo bar and the secretary of the Japan Peace Society.

<sup>2</sup> "A child is a Japanese, if his or her father is a Japanese at the time of his or her birth." Civil Code 111, 60.

<sup>3</sup> Civil Code, art. vii, sec. 1.

stitution of double nationality. The fallacy of this assertion has been conclusively proven in this preceding section when the present laws governing the expatriation in Japan has been discussed at length. It only remains to show how the Japanese residents in America are acting on this question.

#### EXPATRIATION OF AMERICAN-BORN JAPANESE ENCOURAGED.

A glance at the institution of dual nationality convinces one of its awkward nature and troublesome result. The Japanese residents in America have been, and are always, cognizant of this very result and our association has been ever wide-awake to encourage the termination of dual nationality among the Japanese in America. As early as 1915, the general conference of the Japanese associations on the Pacific coast<sup>1</sup> took the initiative in solving the question by resolving to encourage the jure soli allegiance to America among the American-born Japanese and to take the necessary means to facilitate the realization of that end. Lately, we have had numerous responses in favor of the idea, actually translated into action by avoiding registration as Japanese, and the Japanese are beginning to take more conscientious stand on the issue, entirely contrary to the allegation often made that the Japanese are always Japanese and they, even the American-born, do not renounce Japanese citizenship. Thus again at the general conference of the above-mentioned bodies assembled in San Francisco, June 24-26, 1920, it was resolved that the association represented at the conference should use every possible influence, through all hardships and obstacles, to abolish the tendency among the Japanese who are born in America to hold dual nationality and to adopt the policy of following one citizenship—the American. It was further resolved that all of our fellow Japanese be instructed to that effect and every local Japanese association be pledged to carry out the resolution thus adopted.

#### DUAL NATIONALITY AND THE JAPANESE—WHY?

Just before leaving this subject, it is important to note a few reasons indicating why the Japanese have a tendency to keep up dual nationality. The Japanese in America have shown their assimilability and would gladly have brought up their children only as American citizens if it wasn't for the existence of bitter prejudices, both social and racial. Moreover, they are denied the right of naturalization and compelled to withstand all sorts of limitations and restrictions, if not discriminations. If their children were to be brought up only as American citizens, their families were to be divided up into two nationalities, for no matter what the desires of the parent may be, they can not become American citizens themselves. The dilemma is obvious and more far-reaching than as it appears at first thought. Under these circumstances the Japanese alone are not to be blamed, and they must be sympathized with in their original desire, though waning to-day, of going back to Japan to live the remainder of their lives and of registering their children to meet that situation. Thus, with a tendency toward permanent settlement, despite all sorts of prejudices and legal handicaps, they are gradually adopting single citizenship. It is under the stimulus of all these barriers that in spite of the existing laws and awaking tendency toward the single citizenship the majority of the Japanese born in America in the past have been holding double nationality. It has been the necessary result of the social environment.

It is my belief, then, that the Japanese Government is willing to cooperate in terminating dual nationality with her law of nationality, which permits expatriation to a considerable extent. The Japanese in America have shown their willingness to adopt single citizenship despite all sorts of limitations, restrictions, prejudices, and inconveniences. It only remains for the American Government to do its part in solving the situation by extending the right of naturalization to Japanese, so that there shall be no more dilemma among the Japanese in bringing up their children who are born in America.

<sup>1</sup>This general conference embraces the following organizations: Japanese Association of America (San Francisco), Central Japanese Association of Southern California (Los Angeles, Calif.), United Japanese Association of North America (Seattle), Central Japanese Association of Oregon (Portland, Oreg.), Central Japanese Association of Canada (Vancouver, B. C.).

## AMERICAN-BORN JAPANESE AND CONSCRIPTION LAW OF JAPAN.

There is yet another important phase in the Japanese citizenship, namely, the conscription law with reference to the Japanese, particularly the American-born Japanese, in America. Let us first glance at the conscription law in force in Japan.

In Japan the military service is compulsory to every male of proper age and physical conditions. He is enrolled in the register of the Japanese national army at the age of 17, and called to serve in the army or navy at 20. However, an exemption or delayed service which results ultimately in exemption is legally granted to any Japanese resident in a foreign country other than China when such claim is made, properly accompanied by a certificate of his residence issued for the purpose by the nearest consul of Japan. When he is over the age of 37, moreover, even if he was annually claiming exemption, he is entirely exempt from any military service and is free from being called to serve unless there is an extraordinary occasion. Furthermore, those who have served the required years in the army before emigrating into foreign country may be, if they properly claim it, exempt from any conscription for the purpose of serving in the Japanese Army or Navy. The Japanese law is not in force in any foreign country and the Japanese there can not be forced to serve under the Japanese law.

It may well be noted here that a majority of the Japanese young men in America to-day belong to this class who are, not only not in the Japanese Army and thereby have no connection whatever, but claiming exemption from compulsory military service in Japan. This single fact alone is a conclusive proof to show how erratic some of the anti-Japanese agitators are when they state that nearly all Japanese male residents in America constitute a Japanese military reserve in America, prepared for any crisis. If so, why should they claim exemption from service?

More important still is the effect of this conscription law upon the American-born Japanese. Many Japanese who are born in America remain unregistered in Japan and they are immune to any Japanese law. Thus, they are genuine citizens of America and the Japanese Government has no power whatsoever over them. In case they hold dual citizenship, however, the question becomes somewhat complicated. At 17 they are enrolled in the register of the Japanese national army; for the Japanese law, like the laws of continental Europe and unlike the Anglo-American system, recognizes allegiance to the sovereign by reason of blood descent, and not according to the place of birth. But, they can expatriate themselves in favor of the American citizenship before they reach the full age of 15, or 17 at the latest, as shown already in the previous section. Then after that, they can claim exemption from actual military service, as shown in the preceding paragraph and they have nothing to do with the Japanese army. Moreover, the tendency to-day is, not only to hold single citizenship, the American instead of the Japanese, but to expatriate themselves as far as their Japanese citizenship is concerned in case they hold dual citizenship. Hence, the Japanese citizenship of the Japanese who are born in America is greatly declining recently. Thus, although there is not marked conflict in the case of dual nationality between the conscription laws of Japan and that of America, our association, in order to avoid any possible friction therefrom, has been and is advocating the single nationality scheme uncompromisingly.

## SECTION XII.—IMMIGRATION.

## GENTLEMAN'S AGREEMENT.

One of the great bones of contention in the recent hearings of your committee on the Pacific coast was on the effectiveness of the gentleman's agreement in regulating the Japanese immigration into this country. Mr. McClatchy declared at the Sacramento hearing that the Japanese have violated their agreement by sending over laborers in large numbers, and numbers of others not classed as laborers but who come to labor.

In the year 1907 the immigration into this country from Japan reached the highest total in the history of immigration from Japan (32,226 of all classes for that year). Californians were demanding that the Chinese exclusion laws be applied to Japanese. Japan, wishing to solve the problem without sacrificing

her national honor, made an arrangement with the United States to stop all new labor immigration. According to the published statement of the agreement by the Commissioner General of Immigration in 1908<sup>1</sup> it reads in part:

"This understanding contemplates that the Japanese Government shall issue passports to continental United States only to such of its subjects as are non-laborers or are laborers who, in coming to the continent, seek to resume a formerly acquired domicile, to join a parent, wife, or children residing there, or to assume active control of an already possessed interest in a farming enterprise in this country; so that the three classes of laborers entitled to receive passports have come to be designated former residents, parents, wives, or children of residents, and settled agriculturists."

This is the "agreement" which Senator Phelan and Mr. McClatchy charged had been constantly violated in letter and in spirit by Japan. The three methods were specified in order to demonstrate this charge: (1) By the admission of laborers, (2) by bringing in the "picture brides," and (3) by the births in this country through the importation of picture brides—in contrast with the result seen in the Chinese who are here.

During the period of a little less than 10 years, from April 15, 1910, to December 31, 1919, according to Mr. V. S. McClatchy, the Japanese immigrants who were admitted to the State under the gentleman's agreement were 32,196, while those who departed were 7,110, a net increase in immigration of 25,086. And he further alleges that they were all laborers. But these assertions are hard to reconcile with the following important statistical facts.

#### IMPORTANT STATISTICAL FACTS.

In the report issued by the Commissioner General of Immigration much important information bearing upon the gentleman's agreement is given. The gentleman's agreement prohibits the admission of "new laborers" from Japan but admits the following three classes, whether laborers or nonlaborers: (1) Former residents, who return to America from Japan; (2) parents, wives, and children of Japanese residing in America; and (3) Japanese who have settled in America as agriculturists. With this fact in mind, let us examine the following tables:<sup>2</sup>

TABLE I.—*Japanese arrivals to and departures from the continental United States.*

Year.	Arrivals.	Departures.	Year.	Arrivals.	Departures.
1908.....	9,544	4,796	1914.....	8,462	6,300
1909.....	2,432	5,004	1915.....	9,029	5,967
1910.....	2,598	5,021	1916.....	9,100	6,922
1911.....	4,285	5,869	1917.....	9,759	6,581
1912.....	5,358	5,437	1918.....	11,143	7,691
1913.....	6,771	5,647	1919.....	11,401	8,328

The decline of figures in 1909, 1910, 1911, 1912, and 1913 is the result of the working of the "gentlemen's agreement," which admits only (1) former residents of the United States; (2) parents, wives, and children of the residents; and (3) settled agriculturists. This is, of course, in addition to nonlaboring Japanese, such as diplomats, merchants, financiers, students, etc., who are free to come. On the other hand, the increase of the Japanese arrivals in the past several years is due to the following facts:

(1) Due to the war, Japanese officials, business men, etc., going to Europe have passed through the United States. The figures for such Japanese must be twice the actual number, because they are counted once at Pacific ports upon arrival from Japan and counted again at Atlantic ports upon their return there from Europe.

(2) The war obliged many Japanese scientists, professors, and students who would have gone to Europe in normal times to come to the United States.

<sup>1</sup> The report of the Commissioner General of Immigration for 1908, p. 125.

<sup>2</sup> Compiled from the Annual Reports of the Commissioner General of Immigration, Tables A to E, inclusive. Note exclusion of nonimmigrant group.

(3) The enormous increase of American-Japanese trade<sup>1</sup> by the war caused many Japanese firms to send agents to America and to establish branch offices and agencies in San Francisco, Seattle, New York, and other leading American cities. Many of the office forces brought their families with them. These naturally increased Japanese arrivals.

If we now analyze the number of the arrivals as to males and females we have the following—Table No. 2:

Year.	Males.	Females.	Total.	Year.	Males.	Females.	Total.
1909.....	1,777	867	2,644	1915.....	5,542	3,487	9,029
1910.....	1,048	1,039	2,087	1916.....	5,869	3,231	9,100
1911.....	2,377	1,905	4,282	1917.....	5,833	3,326	9,159
1912.....	2,930	2,428	5,358	1918.....	7,100	4,043	11,143
1913.....	4,012	2,759	6,771	1919.....	7,034	4,370	11,404
1914.....	5,034	3,428	8,462				

If we further analyze the number of arrivals into specified classes under the "gentleman's agreement," we now have the following Table III:

TABLE III.—*Japanese arrivals, classified under the "Gentleman's agreement," to the continental United States.*

Year.	Former residents returning.	Wives admitted.	Children admitted.	Laborers with proper passports returning.
1909.....	850	605	275	295
1910.....	838	880	268	245
1911.....	1,202	1,669	513	351
1912.....	1,869	2,108	538	602
1913.....	2,873	2,398	642	1,175
1914.....	3,852	3,015	786	1,514
1915.....	4,063	2,672	1,269	1,545
1916.....	4,150	2,478	1,325	1,695
1917.....	4,128	2,397	1,432	1,647
1918.....	4,958	2,824	1,685	1,774
1919.....	4,096	3,192	1,685	1,265

In face of these facts, I can positively assert that the gentleman's agreement has been strictly adhered to as far as the Japanese immigrants are concerned. Summing up from the foregoing tables, the figures for the successive years since the agreement went into full operation, from 1909 to 1919, we find that the total admittances to the continental United States, excluding Hawaii, were 79,738, of whom 49,156 were males and 30,582 were females. Furthermore, of the total admittances, 35,275 are classified as relatives of residents, namely, parents (560), wives (24,298), and children (10,417), while 32,879 are "former residents," and the remainder the returning laborers. It is worth noticing that over 40 per cent of the total number of arrivals are women and children, while only 12,108 are recorded as returning laborers. It is also quite important to note that many laborers return to Japan from year after year. Unfortunately the figures for departing laborers are not available, as the report of the Commissioner General of Immigration do not classify departures into laborers and non-laborers. However, Commissioner General Caminetti stated to the Senate Committee on Immigration on October 10, 1919,<sup>2</sup> that during the years 1909 to 1919, 13,578 more Japanese males had left the United States, including Hawaii, than had entered, which fact is a veritable proof of a positive diminution of Japanese laborers.

The increase of Japanese population in California in the final analysis, according to the figures of the board of control, is 25,592 net by immigration and 20,331 net by births. Of this net increased of 25,592 it is safely assumed that

<sup>1</sup> In 1914 Japan imported from America \$54,000,000 worth of commodities. In 1918 this amount increased to \$275,000,000. In other words, the Japanese purchases from America increased more than fivefold in five years. In the same period the Japanese exports to America increased five times.

<sup>2</sup> Report of the Senate hearing, p. 31.



about 13,000<sup>1</sup> are wives who joined their husbands and settled in California during the last census period. And when we take into consideration approximately six to seven thousand minors admitted, there remains a very small margin of others who have been entitled to enter the State under the agreement, and we have noted already that the agreement has been strictly adhered to in the past. This very conclusion has been maintained by William Phillips, the Acting Secretary of the United States.<sup>2</sup>

#### THE "PICTURE BRIDES."

The second charge that Mr. McClatchy made against Japan and which he claimed that she was violating the gentleman's agreement was that of the picture-bride scheme. He declared that "the picture bride has proved a twofold violator of the intent of the agreement in that she is a laborer, working beside her picture bridegroom in the field." Senator Phelan testified before the Committee on Immigration and Naturalization in the Washington hearings that the number of the picture brides who came into the United States from 1915 to 1919 is, in the continental United States, 13,913; in Hawaii, 6,864; total for the United States, 20,777.<sup>3</sup> The annual reports of the Commissioner General of Immigration gives no figures as to "picture brides," although figures are given as to the number of "females" admitted year by year and also as to the total number of "wives."

The Japanese Association of America, however, has had access to the original records of the immigration office at San Francisco, from which it has compiled the statistics of picture brides admitted at that port. Similar figures have also been compiled for the port Seattle.

#### *Japanese picture brides admitted at San Francisco, Calif., and Seattle, Wash.*

Year.	San Francisco.	Seattle.	Total.	Year.	San Francisco.	Seattle.	Total.
1912.....	879		879	1917.....	504	206	710
1913.....	625		625	1918.....	520	281	801
1914.....	768		768	1919.....	668	267	935
1915.....	823	150	973				
1916.....	486	144	630	Total....	15,273	1,048	6,321

<sup>1</sup> In addition to this number, certificates issued by the consul general of Japan, in San Francisco, Calif., for bringing wives to Japanese residents in California are as follows, from Dec. 18, 1919, to Feb. 25, 1920: December, 1919, 153; January, 1920, 296; February, 1920, 40; total, 489. After Feb. 29, 1920, no passports were issued by the authorities in Japan for picture brides, but passports issued are valid for presentation for a period of 6 months after the issuance.

So far as the accessible records show, therefore, the number of the picture brides admitted to the continental United States for the years 1912-1919 was 6,321,<sup>4</sup> instead of 13,913, as alleged by Senator Phelan. Perhaps the Senator assumed that all "wives" were picture brides. Such, however, is not the case. Among them not a few are wives of the Japanese who are connected with the business firms which have established offices in various parts of the United States in the past several years. Many are women who were married to their husbands before the latter left Japan for this country and who have come to join them in America.

#### THE "PICTURE BRIDES" A MISNOMER.

As to the system of picture marriage, the term "picture brides" itself is a misnomer and calls for explanation. Briefly, "picture bride" is this: When a young man living in America desires to marry, but is prevented by various reasons from going home, he writes to his parents, who, as they would do were he in Japan, proceed to hunt out some suitable girls among their acquaintances

<sup>1</sup> Of the 24,298 wives admitted to the continental United States, we can safely assume that 55 to 60 per cent have settled in California. This is a maximum and not minimum estimation.

<sup>2</sup> California and the Orientals, p. 143.

<sup>3</sup> Hearing report, p. 190.

<sup>4</sup> These figures include those who came prior to 1915. If we take those figures for the years 1915-1919, inclusively, the number is reduced to 4,049 instead of 13,913.

and fix on an eligible person. Then they intimate to the girl's parents that they are desirous of securing her marriage to their son in America. The procedure thus far is identical with that of marriage in Japan. The parents on either side spare no pains in inquiring into the character, social standing, family relations, genealogy, health, and education of the young man and woman. Furthermore, the Japanese Government has been granting no passport to emigrants without the closest investigation. In order to satisfy itself, the Government now requires that every young man in America, before getting a wife from Japan, must apply to the consulate general in San Francisco, who shall issue a certificate only after full investigation.

At this point there comes in the work of the Japanese association. The Japanese consulate requires that each applicant for a permit for a prospective wife must first apply to the secretary of the Japanese association of which he is a member. The secretary must look carefully into the business, the moral character, and personal life of the applicant. He must find out, directly and indirectly, whether the applicant is financially able and morally competent to assume family responsibility. The secretary reports the result of his findings to the consulate in San Francisco, and the latter reports the result to the Government in Tokyo, which then issues a passport to a girl whose fiancée has been thus investigated and approved. Before the woman leaves Japan her police registration is changed to that of the prospective husband's family, which alone constitute legal marriage in Japan, and she receives his name. On her arrival in San Francisco she is met by her prospective husband at the immigration office, and in the presence of American officers each acknowledge the relation of husband and wife.

#### ABOLITION OF THE "PICTURE MARRIAGE."

If we look at it in the above light, there is nothing objectionable in the practice of picture marriage, which we repeat is a gross misnomer. It is, therefore, but natural that the American Government should regard this marriage practice, as it has regarded it, as legal and valid.<sup>1</sup> Moreover, they are not brought as laborers, and to charge that they are imported for breeding purpose is an insult to humanity. These statements, however, should not be taken to mean that I am advocating the institution. Far from it. We have early recognized its inefficiency in the modern society, and out of due respect for American custom we have lately carried through the measure to prohibit it entirely. I may add that I was one of the leaders in this movement. I shall attach hereto a memorandum prepared by the Japanese Association of America in prohibiting the marriage by picture exchanges.

#### THE REASONS FOR THE ABOLITION OF THE "PICTURE MARRIAGES."

In order to present the reasons for the abolition of the practice of the "picture marriage," I shall herewith quote at length the resolution which was adopted at the meeting of the board of directors of the Japanese Association of America on November 30, 1919:

"It is the sense of the board of directors of the Japanese Association of America that the so-called picture marriage, which has been practiced among certain classes of Japanese residing in this country should be abolished, because it is not only in contravention of the accepted American conception of marriage but is also out of harmony with the growing ideals of the Japanese themselves. With this belief in mind, the board of directors will make the utmost efforts to carry out this resolution.

"The board of directors does not entertain the slightest doubt that the recommendation will be cheerfully and readily accepted by the members of the association as well as by Japanese residents who are not its members. Through the persistent and painstaking campaign for Americanization which has been extensively carried on by the Japanese association in the past several months, the Japanese in this State have come to realize that the practice of marriage through exchange of photographs is incompatible with the ideals and customs of the American people.

<sup>1</sup>The institution of "picture marriage" is not confined among the Japanese immigrants alone; it is prominent among the European immigrant groups in America. It is very strange to us that the Americans should object to the Japanese "picture marriage" and overlook entirely the European practice.

"We understand that the Government of Japan has also been considering the advisability of prohibiting this practice. Without awaiting a formal announcement on this matter on the part of the Japanese Government, we have come to the conclusion that we should request it to adopt an adequate measure to stop this practice.

"The above decision on the part of the board of directors implies no intimation that 'picture marriage' is illegal, and that the coming of 'picture brides' to America has been in violation of the 'gentlemen's agreement.'

"We consider it most important and necessary that the Japanese in America should marry and settle down in domestic life, because the home is not only essential to the wholesome existence of individuals, but also the foundation of a stable national and social structure. The Japanese are going to stay in this country. If they were going to stay here we consider it best for them to marry and make homes. Since they have shown a greater desire for home life, drinking, gambling, and other evil practices among them have become much less and the moral condition of the Japanese community has greatly improved.

"There is no question as to the desirability of the Japanese settling down in home life. At the same time we urge that in marrying and making their homes, the Japanese in America should do nothing which is contrary to the ideas and customs of the country in which they live.

"We shall take immediate steps to carry out this decision, but we realize that the complete enforcement of such a measure requires time. There must be a small number of women who have recently been married through exchange of photographs but who are now expecting to sail for America. It would be unjust to deprive these women of the privilege to come to their husbands here, but when this decision comes into effect no more marriages of this nature will be permitted. We are therefore confident that within a few months the coming of 'picture brides' will completely cease."

#### THE YOSHI (THE ADOPTION).

Another alleged violation of the "gentlemen's agreement" which has recently been brought out by the anti-Japanese agitators was in the form of Yoshi, or adoption of a child who would be called to this country, and then annul it in due time for bringing in the real father to this country, thus, making an endless chain of immigration under the "gentlemen's agreement."

According to the Japanese family system, when the head of a family has no child he should adopt a child to succeed him in order to perpetuate the family name. In practice it is the usual case to adopt a child to a family from the group of relatives or acquaintances. This custom is followed by the Japanese immigrants in America, and those early settlers who had no children desired to adopt the child who would be their companion at the waning health of their old age. The Japanese Government, however, adopted the regulation that only those cases which come strictly under the agreement may be allowed to leave the country. According to this regulation, no adopted son over 20 years of age can leave the country, and he must be adopted for five years before he leaves Japan. During the years after adoption and leaving the country the father who adopts the child shall support the child, meeting all the expenses.

Mr. A. E. Burnett, Inspector in charge of the United States Department of Labor, Los Angeles, Calif., said in his letter to the board of control, State of California, that there were only 23 Japanese statements filed by the Japanese in behalf of adopted sons for the years 1918 and 1919. The Japanese Association of America, which had access to the figures of immigrants coming through the office in San Francisco, finds that only 61 adopted sons entered the port during the year 1919. This was the extent of entry of the adopted sons through this port. However, more recently the Japanese Government strictly refrained from issuing the passports to any cases of this class of immigrants into this country. Recently announcement was made by the Toyo Kisen Kaisha (Oriental Steamship Co.), of San Francisco, to the effect that the office in Yokohama, Japan, was instructed by the Japanese Government not to sell any more tickets to the passengers under the classification of adopted sons. Thus it is clear that the Government is strictly adhering to the spirit of the agreement and doing her best for restricting the immigrants far more strictly, in fact, than the agreement really specified.

<sup>1</sup> Report of board of control, p. 145.

## THE SMUGGLING.

It has been charged by the anti-Japanese agitators that another way of violating the "gentlemen's agreement" is in the alleged method by which the surreptitious entry of Japanese into this country is encouraged and assisted in large number by organized force abroad and by those in this country. Such entries are made, according to them, across the border, especially the Mexican border, and also Canadian, and by the big fishing boats manned by Japanese which, constantly going back and forth from American waters into the Mexican waters, provide exceedingly convenient means of unlawful entry for Japanese in particular. Most of the allegations come from the exaggerated press reports which attempt to fan the popular sentiment against the Japanese in California without any basis whatsoever.

The Japanese associations have never rendered assistance in any way to Japanese who attempted to enter the United States from Mexico or any other countries. On the other hand, we have always cooperated with the immigration authorities in preventing smuggling and in locating and identifying those who have entered this country unlawfully. We are sure that the immigration authorities can bear testimony to this statement. As for smuggling across the Mexican border, it is something about which our association knows nothing. If there is an organized system for smuggling it is wholly unknown to us. At the same time we know that the Japanese Government is doing the utmost in preventing the surreptitious entrances of Japanese from the Mexican border. We feel, however, that the responsibility rests with the United States Government to stop effectively the entrances of Japanese across the Mexican border if there really are so many cases of smuggling as have been commonly reported.

## SECTION XIII.—CONCLUSIONS.

## REAL SIGNIFICANCE OF JAPANESE PROBLEMS IN CALIFORNIA.

The Japanese problem in California is no longer merely a small, sectional problem, and it must be surveyed and solved from the proper point of view. In the first place, it is indisputably a California problem. As such it must be carefully differentiated from the Negro question in the South or the Japanese question in the Hawaiian Islands. As such the soil and atmosphere of California must be the basis of any tenable solution. Then, in the second place, it is a Japanese-American problem, and as such it involves the future friendship and harmony of the two nations. Japan desires the good will of America to-day more than ever, and the majority of the leaders in modern Japan are more than eager to foster and cement firmer friendship with the United States of America. This is significantly true in view of the two antagonistic ideals which are still current in modern Japan, militarism and democracy. The tide of democracy is sweeping the Prussianism off the Island Empire, but it is exactly at this point when Japan needs a redoubled cooperation of America in finally establishing the safe rule of democracy. We must cooperate in order that the spirit of democracy may still live to become a ruling force in the world. Moreover, our friendship has been, and is, very cordial and harmonious. Why should we disturb it with the cracklings of sentimental bombs? Yet, in the third place, the Japanese problem in California is a world problem. We can not to-day agree with Kipling's famous epigram that the West and the East shall never meet. On the contrary, it is our firm conviction that the best of the two continents, with all their histories and civilizations, shall meet, and that the world shall find a higher and nobler civilization out of the amalgamation of the two.

The Pacific Ocean is the laboratory for this epoch-making experiment which the Great Creator Himself is directing and the hearty cooperation and wise sacrifices of the two nations bordering the opposite shores are indispensable for its priceless results undisturbed.

## CALIFORNIA'S GREATEST OPPORTUNITY MISUSED.

The challenge of the Japanese problem in California is no better expressed than in these very significant and important facts. And herein also is written with bright letters one of the greatest opportunities which California has to face and is to face. California should wake up to realize this great opportunity of properly solving this great problem of the ages, which has such a tremendous

significance and influence, locally, nationally, and internationally. In the light of all this, the problem needs most serious attention of all who are concerned, both American and Japanese, and careful study must precede a fitting solution of the situation. But we greatly regret that, as the foregoing brief consideration of the most important phases seem to establish, the anti-Japanese agitators and propagandists have been sailing, for the most part, over the foaming billows without knowing the real depth of the ocean below, that their actions have been guided merely by the dashing waves of the shallow shore lines and they have not grasped the power of the deep. They have represented particular cases as typical and emphasized special data as general. Their arguments have been based wisely upon seemingly appealing things, mostly assumptions largely pseudo facts, in order to arouse public sentiment through the masterful manipulation of imaginative psychology of the uninformed masses. It is not very far from the truth to state that they have had no actual and intimate contact with personal and serious interest in the really existing situation. I may also say that they are entirely ignorant of the Japanese attitude and their problems. The whole question has been and is being pawned, indeed, in the game of cheap, local politics. Can we not appeal for a more just and unprejudiced attitude and a human treatment worthy of America? Can we not hope for a more reasonable and rational solution?

#### JAPANESE IN CALIFORNIA NO MENACE.

When the problem is faced with more serious attitude and when the facts are impartially analyzed, the Japanese question in California will appear in a new light. There is no menace, but benefit; no danger and no enemy; but there is peace and worthy friendship. The Japanese have proven that they are assimilable and will prove it still more completely; they have shown that they are a valuable asset to California with their industry and perseverance; they have demonstrated that they are peaceful, obedient, and law-abiding, yet constructive, progressive, and aggressive, and, above all, they have expressed their faith in America and have given their best to her whenever opportunity offered itself. In the light of all this, it is highly necessary and urgent that ample time and full opportunity should be given and allowed to them before a final verdict is pronounced. To avoid hasty generalization is a wise maxim always followed in the scientific investigation, and the same principle is even more necessary to be followed in solving the great problem of the Japanese in California.

Moreover, with the faithful enforcement of the "gentleman's agreement," the Japanese immigration problem in continental America is not really a serious affair, far from the menacing nature in which it was dressed up by the exciting alarmists. Of course, I am not in favor of the unlimited importation of the Japanese laborers into America. That is unquestionably an unwise policy, at least at the present time; but the doors should be open to that degree so that the Japanese population in America as a social group shall become normal, with a fair balance of men and women. It is merely a matter of an additional 30,000 to 40,000 women. This addition, you are aware, is but a drop of water to America, with a population of over 105,000,000 souls, and with an annual influx of a million immigrants from Europe. It is my sincere hope that America will be more human and liberal in her dealing with her immigration question, particularly the oriental immigration.

#### METHOD OF CONTROLLING FUTURE JAPANESE IMMIGRATION.

As to the method of future restriction, my conviction is that the "gentleman's agreement" is safe and sound, if only America is patient enough a few more years until the normal condition is reached and prevails among the Japanese population in America. In order to establish a higher efficiency, it may be wise to modify the "gentleman's agreement" so as to simplify and facilitate the practical workings of it. But if it can not be satisfactorily settled in this way, it is highly advisable to find a reasonable and praiseworthy method through diplomatic adjustment. If America is sincere, Japan will be more than willing to make the necessary concessions. The so-called Gulick plan is one way, while a joint high commission plan, if both parties find proper men and act sincerely, will be still a wiser procedure. Whatever the method followed, the fundamental principle must always be justice and equality.

## GRANTING OF CITIZENSHIP TO JAPANESE FUNDAMENTAL.

While thus the outward problem is being adjusted it is equally highly important that, as the late ex-President Theodore Roosevelt frankly recommended, strict justice should be accorded to the Japanese who are already admitted here. Either by necessity or destiny, over 90 per cent of the Japanese in America will bring up their children in American schools and colleges and will find their graves here. They are so firmly settled to-day that you can not drive them out. Crush all the barriers of prejudice, both social and racial, sympathize with their destiny and struggle, and win them. Hatred and malice will solve nothing. Instead, then, of branding them with undesirability and non-assimilability, show them your kindness and tender-heartedness. Instead of leaving them forever as foreign elements, baptize them with genuine Americanism, grant them the full privilege of American citizenship, and perfect them as the patriotic and faithful American citizens. America will be, I am convinced, broad and high-minded enough to apply the spirit of the fourteenth amendment to the 120,000 Japanese in America, and then, only then, you can win them, heart and soul.

America, through President Fillmore, extended the kind and becoming hand to closed Japan and invited her to participate in the wide-awake world intercourse with full assurance of a great future. And now the tide has been turned to drive and keep the rising nation of the Far East back to her secluded corner. Can we not appeal again to that noble spirit which Commodore Perry represented 70 years ago? It is my sincere hope and appeal that we cooperate to secure a most sincere and broad attitude until we can have translated the great principle of democracy into our actual life.

## SECTION XIV.—SOLUTION OF THE JAPANESE PROBLEMS.

## MR. ISAAC SIEGEL'S QUESTION.

Congressman Isaac Siegel asked me, in substance, the following question:

"In your opinion, do you think that granting of citizenship to all Japanese who are now legally domiciled in America, who are qualified by character, education and length of actual residence, with the requisition of a registration of Japanese who are already here, and settlement of future immigration policy of the United States of America and Japan, through a joint high commission—do you think that this procedure would be a satisfactory solution of the Japanese problem?"

## ANSWERS.

I shall endeavor to answer these questions seriatim. First, then, as to the question of the naturalization of the Japanese. In the final analysis the fundamental thing in the solution of the Japanese question as it exists to-day is the granting of naturalization right to the Japanese who are already here. I believe that it is the basic spirit of the United States of America and also the fair attitude toward humanity that she should afford such treatment and equal opportunity to those Japanese who have been legally admitted into America who are living, enjoying their home life, and educating their children in America to-day. With regard to the placing of special qualifications upon the Japanese who desire to be naturalized, I have no absolute objection. However, it is a firm conviction that it is a wise policy not to impose upon Japanese any special qualifications which are different from those imposed upon the other immigrant races. I believe that there shall be no inconvenience nor harm in applying the same principle toward all races; indeed, discrimination is the very thing which should be carefully avoided.

A majority of the Japanese who are here to-day have been in America least over 10 years and newcomers are comparatively few in number. Consequently, there would be no substantial difficulties in fulfilling their resident requirements. It is often feared that if the naturalization right is granted the Japanese, there will be altogether too numerous applications for naturalization so as to institute new and complicated social as well as political problems. This, in my opinion, is the thought which only exists in the imaginative mind. I am fully convinced, after a careful study of the Japanese situation, that there shall be no such result. The man is conservative in his general attitude, and is, generally speaking, slow in taking an independent and initiative action. This is more so in the matter of naturalization. The process of naturalization

is always a gradual one, and if the naturalization right is granted to the Japanese, there will be no complication whatsoever due to their wholesale application for naturalization.

Second, as to the requisition of a registration of Japanese who are already here, there is beyond doubt a need of some means of controlling the immigrants, and a registration would be a very appropriate scheme, although there is a slight doubt as to its effectiveness in actually controlling the foreign immigrants and avoiding the possible complications arising therefrom. However, I have no absolute objection to the registration as such, provided (1) it is applied to all immigrant races alike, and (2) it is conducted in a simple way, without imposing any economic burden upon the registrants, especially if the registration is to be conducted not once only but annually.

Third, as to the method of settling the status of future Japanese immigration. I firmly believe that there should be some kind of restriction, so as to prevent the Japanese coming in too great numbers into this country, because it is certainly not expedient at this time. In bringing about such restriction, however, I deem it wise and fundamental that the whole problem should be dealt with rationally by just and honorable methods and through diplomatic avenues, without destroying the cordial friendship and without inquiring the honor and imparting the integrity of the two nations. The solution of the problem through local legislation or local politics, on the other hand, is altogether unfitting, both for the two nations concerned and for the problem itself.

As I testified already, the "gentleman's agreement" has been and is being strictly adhered to and the problem will take care of itself, for the question of the Japanese immigration will continue along present lines only until the normal condition of the Japanese community is established and it concerns merely thirty or forty thousand additions. It may be an advisable procedure, I further believe, to modify the "gentleman's agreement" on the basis of the past experiences, so as to simplify and facilitate the practical workings of it. The Gulick plan, in my opinion, is fair, just, and fundamental in its principle; but in practice it needs many improvements, particularly in adjusting the situation to the labor, industrial, and economic conditions in America.

The joint high commission plan is entirely a new proposition, and as far as its method is concerned I can not give my final word as to its real value or practicability and efficiency until the plan is further developed and formulated. In principle, however, I heartily indorse the plan and believe in its good result. There is a certain elasticity and a trustworthy human element in the plan so that the problem may be met entirely in a new light and may produce an extra effective result. And yet it is exceedingly important and advisable to subject the plan to careful study and analysis before its final adoption, particularly in its relation to the Senate for its ratification.

#### SECTION XV.—A REVIEW OF CALIFORNIA AND THE ORIENTALS—REPORT OF THE STATE BOARD OF CONTROL.

The California State Board of Control, by publishing the present report, has contributed an interesting piece of literature on the Japanese problem in the State. The report contains a wide range of subject matters of momentous importance, such as Japanese population, birth rate, land, financing, fishing, industry, labor, corporations, picture brides, "gentleman's agreement," smuggling, citizenship, and schools, together with an appendix which contains the memorial addressed to President Wilson by the Japanese Association of America, a pamphlet prepared by the Japanese Agricultural Association of California, and the initiative measure embracing the alien land law, which will be submitted to the voters of the State at the coming November election. While by no means exhaustive in its scope and investigation, the report contains many phases of valuable information and data on the problem. It is valuable, first of all, since it indicates the attitude of the State officials toward the so-called oriental problem, and, at the present particular moment the Japanese problem in California. In the second place, the report is indicative of the extent of the investigation and the knowledge on the part of the State executives of the real conditions and situations now existing in the State with reference to the Japanese problem. In the third place, as certain data collected suggest many points of interest for further investigation and research, and in the last place because by the publication of these data the public is now supplied with at least some material for the basis of discussion of the oriental problem in the State and on the Pacific coast.

Gov. Stephens instructed the State board of control to "investigate and prepare an accurate, detailed, and comprehensive report which includes all necessary and pertinent facts and be of such nature that it may serve as an official and authentic document for the guidance of the State and national authorities in dealing with this question and presenting California's attitude regarding the problem which have been the natural outgrowth of such conditions." The board according to the instruction compiled data available and reported to the governor who in turn transmitted it with his letter to Hon. Bainbridge Colby, Secretary of State. The present attempt in estimating the report is to examine it with critical analysis in pointing out certain fundamental errors in its method of investigation and presentation of the data so collected on the Japanese condition in the State, together with an evaluation of the attitude in which the report was prepared.

#### JAPANESE POPULATION.

In discussing the Japanese population problem, which is the first section of the report, it states that the Japanese population in California has increased from 41,358 on April 15, 1910, to 87,279 on December 31, 1919, or 111 per cent. This increase consists of 25,592 net by immigration and 20,331 net by birth. This is the result of the statistical inquiry into the Japanese population in California which Gov. Stephens referred to as the result of "skillful evasions" of the so-called "gentleman's agreement" on the part of Japan.<sup>1</sup> Points of contention on the Japanese population problem in California, are, first, the increase of immigrants particularly laborers; second, the high birth rate among the Japanese in the State. I shall treat the subject on the birth rate in the following section. In the present chapter let us examine the increase of the immigrants, particularly laborers in California.

According to the report the increase of the Japanese population in the State in the last 10 years is 111 per cent. To be exact the figures are 45,923 which constitutes 20,331 net by birth, and 25,592 net by immigration. Gov. Stephens summarized this situation by stating that this increase was due to the evasion of the agreement. However, the fact is that that increase consists of approximately 13,000 women who came to America to join their husbands, about 5,000 minors who were the dependents of the parents who have established their homes in this land, the remaining number approximately 7,500 consists of returned immigrants under the "gentleman's agreement" which admits the former residents, and "settled agriculturists" who have interests in this country. Consequently when we analyse the figures we are convinced that in the last 10 years there has been no increase of new immigration of the labor class to this country which has been so restricted by the agreement. The principal cause of the increase in the Japanese population during the last 11 years is the natural and normal increase in the number of women and wives thereby that of children.

The Acting Secretary of State, William Phillips, affirmed this very position when he stated:

"A striking feature of the sex distribution of Japanese immigrants under the operation of the agreement is to be noted. Prior to the agreement Japanese immigration was largely a movement of males, 85.7 per cent of the number admitted being of that sex, but during the 11 years since the agreement only 41.5 per cent of the admitted were males."

Further he quoted the Secretary of Labor who stated that—

"Under a natural law of immigration every new immigration movement includes a preponderance of men, and that as immigration from a country becomes more normal, or settled, the women follow in increasing numbers."

Therefore when the Japanese population of the State becomes normal with an equal sex distribution for the immigrant group the present theory is that the Japanese population will decrease to a certain point. It is most unfortunate therefore, in pointing out this increase of the Japanese population that the report has not analyzed the figures, but gives impression to the reader who is not acquainted with the fact that such increase consisted of immigrants of the labor class, and consequently was a violation of the spirit of the agreement by the Japanese and their Government.

<sup>1</sup> California and Orientals, report of State board of control, p. 11.



## BIRTH RATE.

In discussing the birth rate of the Japanese the report has the figures for the total registered births for the whites, Japanese, Negro, Chinese, and Indians, and the figures for comparative fecundity of the two races. In gathering the data some figures were obtained from the record of the Japanese Association of America and others from the record of the State board of health. In the tables and charts on the birth rate of Japanese we have been informed that the birth rate of the Japanese is high compared with the rest of the racial groups in the State. In 1910 Japanese births represented 1 out of every 44 children born in the State. In 1919 Japanese births represented 1 out of every 13 children born in the State. In certain selected counties of the State Japanese births reached as high as 49.7 per cent. In comparison the relative fecundity of the Japanese is nearly three times that of the white.

Let us now examine closely the comments which the report presents by way of summary. On page 37 the report states that "while the Japanese birth rate is far in excess of that of all other nationalities in this State, this is not infrequently true of a new people immigrating into a new land." Even in recognizing the truth of the fundamental law of immigration relative to the birth rate of a new immigrant group in a new land, we have been informed that the Japanese birth rate is far in excess of that of all other nationalities in this State, a statement which has not been substantiated by any conclusive evidence. We have not been told how many of those 13 children born in 1919 were of, for instance, the Italian immigrant group or of Poles or of French Canadians.

The report has utterly failed to analyze the causes for this increase in the Japanese birth rate. Consequently we have not been informed of whether it is a normal or abnormal phenomenon of the Japanese group, or whether it is characteristic of the Japanese in this State. While this phase of the problem is left in an indefinite state, the selections were made to bring out the locality with a predominantly Japanese population and inferred that nearly half of the births registered were of Japanese children, and in this vague and indefinite way and without direct comment or analysis presents its investigation of the problem in the State as accurate data concerning Japanese conditions in this State.

The examination of the figures for relative fecundity of Japanese and white women shows a subtle way of proving the case which has been preconceived. The figures for white women are taken from the United States census of 1910, and those for the Japanese from the special census taken by the Japanese Association of America in 1919. Here is a discrepancy of nearly 10 years between the dates of two censuses. A comparison such as this without any qualification is unscientific as well as misleading. Yet the figures so compared are the basis for claiming that the "Japanese birth rate is far in excess of that of all other nationalities in this State." If the report disclaims its own comparisons and findings on the birth rate,<sup>1</sup> it is altogether unwarranted to ask that since "there are approximately three times as many Japanese women in California, and considering the high birth rate under the present conditions, what would it be were there Japanese women in California sufficient for each Japanese man to establish a household?" Could not the same statement be made applicable to the recent Polish immigrant group which has,<sup>2</sup> according to the investigation, nearly three times as many births as whites?

It seems to us who looked in vain for scientific data regarding the relative fecundity of the Japanese and other nationalities in the report, that it attempted to prove high birth rate of Japanese by the figures collected from a particular locality where, for economic or other specific reasons, Japanese are more numerous and more prolific and presented the same as a typical case or fair sampling in the State. This is particularly true with the chart 4, in which

<sup>1</sup> California and Orientals, report of State board of control, p. 41.

<sup>2</sup> Average number of children borne by women under 45 years of age, married from 10 to 19 years, was 2.7 for native white women of native parentage, and 4.4 for the native white women of foreign parentage. Among those races studied the highest birth rate was found among the Poles—0.2 for the women of the first generation; and 5.1 for those of the second. Next to these rank the French Canadians, with 5.8 for the first generation and 4.9 for the second. This comparison shows that the birth rate for the Poles is about 2.5 times as many as the native whites in the corresponding period, which will show that the high birth rate among the Japanese in California is not peculiar racial characteristics of the Japanese immigrant group, but it is the condition found among practically all the immigrant groups. (Vide J. W. Jenks and W. J. Lauck, *The Immigration Problems*, 3d edition, Funk & Wagnalls, N. Y., 1913, p. 62c.)

we have the selected counties for graphic presentation and its comment on page 37 (c), stating that "in 18 selected counties of the State the average births of Japanese have risen from 3.2 per cent of the total births in 1910 to 12.3 per cent in 1919. In the rural parts of Sacramento County, 49.7 per cent of all births in 1919 were Japanese." We demand of the report an authentic record which reveals the true conditions of the Japanese in California, and especially concerning this subject of birth rate which has been constantly misrepresented. Unfortunately the report as published brings out only partial figures with certain comments based upon an assumption, or partial observation, which always conceal the truth if relied wholly upon as the basis of judgment.

As a matter of fact if we examine very closely the chart 4 in which we found the counties so selected as to show the high birth rate of the Japanese, we note in the graphic presentation for "the total of the State," that the marked increase was up to 1916, and from that date to 1919 there was no marked increase, but the rate was stationary. Furthermore of the 18 counties mentioned, Los Angeles, Colusa, Santa Cruz, Solano, Placer, and Santa Barbara show a marked decrease in birth rate. In these counties the Japanese immigrants have been permanently settled for some years, and their economic status improved and their assimilation in the environment has firmly taken place; in them, we have the evidence of a declining birth rate. It is our conviction that as soon as the Japanese population becomes normal with the settled life and culture in the American environment the birth rate will be normal, and no one need be alarmed with a vague fear that the Japanese will overrun the State by their prolific offspring.

#### LAND QUESTION.

According to the statistical tabulation in the present report, in discussing the land question, the total acreage owned by the Japanese at the end of 1919 was 74,769 acres and that under the lease or crop contract was 383,287, making a total of 458,056 acres. The total area of irrigated land in California according to the report, is "3,893,500 acres which comprise, very largely, the best lands in the State. Of this total, Japanese, Chinese, and Hindus on December 31, 1919, occupied 623,752 acres, approximately 16 per cent of the total; of which 88,944 was owned in fee or under contract of purchase, and 534,808 acres was held by lease or crop contract. Japanese and Japanese corporations occupy 458,056 acres of the whole total."

Furthermore, under "the schedule of Japanese farm products, the figures compiled by the State Bureau of Labor Statistics for 1909 show the total acreage occupied by the Japanese at that time to be 83,252 acres and for the year 1919 the figures given by the Japanese Agricultural Association of California are 427,029 acres; an increase during the 10 years, of 412.9 per cent."

The impression is, of course, that the Japanese occupy, out of 3,893,500 acres of the best agricultural land of the State, a total of nearly a half million acres, and that this increase of land control during the last 10 years has been over 400 per cent. Even a scientific investigator can not disapprove this conclusion until the figures are analyzed, since the statistics can never lie as long as the figures are true. But, unfortunately, the report contains the figures on this land acreage from two different sources, namely, the acreage for the year 1909 was from the State bureau of labor statistics and that for the year 1919 was from the Japanese Agricultural Association of California. We have not been informed of the reason why the report has obtained one from this source and one from the other in presenting and comparing the figures for the so-called "Japanese land control." Since the table contains the figures for the acreage under the Japanese cultivation for the year 1919 from the report submitted by the Japanese Agricultural Association of California, let us obtain the figures for the year 1909 as well as from the same source. According to the statistical investigation published by the Japanese-American Yearbook for the year 1910,<sup>1</sup> we have the following illuminating report: In 1909, of land in the State, the Japanese owned 16,449½ acres, leased 80,231½ acres, shared in crops 57,001½ acres, and contracted 42,267½ acres, the total of which is 195,959 acres. Again, according to the report of the Japanese-American Yearbook of the same year, the following tabulation is found:

<sup>1</sup> The Japanese-American Yearbook for the year 1910, vol. 6, p. 91ff, which was published under Mr. Chiba's supervision, now managing director of Japanese Agricultural Association of California.

*Acreage cultivated by Japanese.*

Years.	Acreage owned.	Leased.	Share.	Contract.	Total.
1905.....	2,442	35,258½	19,572½	4,775	62,098
1906.....	8,671	41,855½	24,826	22,100	97,452½
1907.....	13,815	56,889½	48,225½	15,359	132,292
1908.....	15,114½	55,971½	57,578½	26,138	154,802½

The preceding table will show that even as far back as in 1906 the total acreage under Japanese cultivation already amounted to over and above the figure obtained by the State bureau of labor statistics for the year 1909. When we compare the two figures, they are as follows:

1909, Japanese occupied.....	Acres. 195,959
1919, Japanese occupied.....	427,029

This is only 217.9 per cent increase during these 10 years instead of 412.9 per cent, as has been alleged by the report. This is a serious discrepancy. Shall we let the figures stand uncorrected and assume that the Japanese have extended their "land control" with leaps and bounds? It is an entirely misleading statement as far as the extent of the Japanese cultivation of the land in California is concerned.

Furthermore it is a misnomer to term the land cultivated by Japanese under the various contract terms as "land control," for the total acreage controlled by the Japanese farmers in the State according to the report is only 74,769, or 1.9 per cent of the total irrigated area of the State.

Let us further examine these figures obtained by the Japanese Association of America. In 1919 the amount of land owned by the Japanese farming corporation in the State of California was 44,135 acres. This does not include the acreage owned by the corporations outside of the State. However, when we calculate the total amount of acreage owned by the corporation formed under the State law of California owned both in the State and out of the State, there will be an appreciable increase in number of acreages so controlled.

A case reported to this association was of a tract of land of 3,000 acres located in New Mexico owned by a corporation of southern California. The discrepancies found between the figures of this association and those of the State board of equalization and State commissioner of corporations may be interpreted in the situation I have explained above. If the above premises are true, then it should not be understood that the total of 74,769 acres is controlled by the Japanese corporations in the State of California. Further analysis of the figures given for the leased land under Japanese cultivation in the State is 383,287 acres according to the report which shows that the total area constitutes the following three items: (1) Leased land under cash rent, (2) sharing in crops, and (3) contract on sharing or cash. The limited control that the Japanese agriculturist exercises over the land under his cultivation is only for the leased land.

This has been limited to a period of three years by the enactment of an alien land law in 1913. The other two are under the joint control of the owners of the land and the Japanese farmers who till the soil. Therefore, when the report states that Japanese and Japanese corporations occupy 458,056 acres of the best land in California it is both misleading and contrary to fact. A further statistical blunder is committed by the report in the comparative values of the crops raised by Japanese in 1909 and those of 1919. Here again the statistical comparisons are based on the information obtained from two different sources, as in the case of acreage under Japanese cultivation. "The report shows for the crop valuations for 1909, \$6,235,856, and for the year 1919, \$67,145,730, a total increase in value of crops raised by Japanese during the 10-year period of 976.8 per cent." The report further asks this question: "Should the American farmer view with alarm this rapid increase in agricultural lands occupied by orientals, with the attendant increase in total annual crop valuations?" According to the State bureau of labor statistics, acreage under the Japanese cultivation was given at 83,252 acres and the crop valuation at \$6,235,856. According to Japanese Yearbook for 1910, the total values of seven principal crops under Japanese cultivation in 1909, namely, fruits, grapes, beets, potatoes, celery, berries, and green vegetables, was estimated at \$12,800,000

instead of \$6,235,856, as has been reported by the State bureau of labor statistics. In the estimate of the bureau of labor statistics for the year 1909 no enumeration was made of the value of the crops of potatoes and celery, which, according to the Japanese Yearbook, we find amounted to \$560,000 for the latter and \$2,150,000 for the former in 1909. If we add those figures, together with the others estimated in the Japanese Yearbook, to the value estimated by the State bureau of labor statistics, we have the following figures:

**Value of crop estimated by Japanese Yearbook:**

Fruits -----	\$3, 850, 000
Grapes -----	1, 950, 000
Beets -----	1, 550, 000
Potatoes -----	2, 150, 000
Celery -----	560, 000
Berries -----	690, 000
Vegetables -----	2, 050, 000
	<hr/> \$12, 800, 000

**Values estimated by bureau of labor statistics and not in Japanese Yearbook:**

Seeds and nursery -----	206, 770
Hops -----	46, 000
Hay, grain, corn -----	28, 530
Cotton -----	17, 100
Miscellaneous -----	230, 955
	<hr/> 529, 355

**Total ----- 13, 329, 355**

Therefore the increase we have here is 503.7 per cent instead of 978.8 per cent, the figures we have under the estimate of the State bureau of labor statistics. When we consider the increase in the prices or value of crops during the last 10 years, there is nothing abnormal in the increase in the value of crops cultivated by Japanese farmers.

This is a serious discrepancy, a discrepancy which can not be overlooked in the report which purposes to be accurate and authentic in guiding the State and National Government to formulate the policy of Asiatic immigration.

Again the report states that "in some of the richest counties in the State, orientals occupy a total acreage ranging from 50 to 75 per cent of the total irrigated area."

Enough has been said of the contribution of the Japanese farmers to the agricultural development of the State. Suffice it to mention here the fact that a far larger portion of the land now cultivated by Japanese has become the richest land of the State since the Japanese farmers took hold of it for cultivation after it was considered by the white settlers as completely out of use or else to be employed for far less profitable purposes. The case of Florin, of Livingston, of the rice field of Colusa and neighboring counties, and particularly at the delta region of the Sacramento Valley, give ample evidence that the Japanese farmer in California has been a great developer and improver. An American observer puts it, "Where the Japanese farmer has taken over lands that were in use before his time he has usually, if not always, put them to a far higher use and made them more valuable than they were before. But with a great proportion of the land he now farms he has developed them out of nothing or next to nothing."

A more significant fact that the report has failed in pointing out is the comparison of the table for the California crop production and that of Japanese farm products.<sup>1</sup> As is evident from these tables, the Japanese have taken up the kind of farming shunned by other farmers, such as berry, celery, and asparagus culture, requiring a stooping posture on part of the workers. The Japanese, being comparatively short in stature, are particularly adapted to such farming.

On the other hand, the percentage of acreage cultivated by the Japanese is very small in such farming as grain, hay, corn, fruit, and nut culture, which requires comparatively little manual labor. The figures show that in such fields American or Caucasian farmers are predominant. The tables are self-

<sup>1</sup> Vide California and Orientals, report of State Board of Control, p. 40.

cant, showing that the Japanese do not compete with American farmers, but have filled the gap created by the unwillingness of the latter to engage themselves in certain kinds of farming. Furthermore, a careful observer estimated the income of the Japanese farmer, after reducing all the production expenses, to be about 10 per cent (when crops and prices are normal) of the total crop valuations. The remainder is distributed to rent, taxes, labor, transportation charges, commissions to the middle men, and a hundred other sources. In spite of the industry and perseverance, the risk in enterprise which the Japanese are engaged in undertaking is so great that few only could be really successful farmers.

The above evidence is conclusive in pointing out the part played by the Japanese farmers in developing the agricultural resources of the State, particularly as to the products which need intensive method of cultivation and industry. The Japanese in the State only seek peacefully their pursuit of life and improve their living conditions as best they can under the various handicaps and shortcomings they meet in their paths. No Japanese entertains the desire of controlling the land exclusively to himself or to control crops of certain kinds so as to drive out others, as has been alleged, but in carrying out their enterprise they seek cooperation of the people of the State in sharing the result of their industry. It is only just and fair to deal with them in the spirit of cooperativeness, in the same spirit with which the Japanese cooperated with their skill and industry in producing the necessities of life during the war, when the Nation called upon the resources of the land to the utmost. In spite of the discrimination and prejudices shown against Japanese, they will trust in the traditional magnanimity of the American people and the people of this great State, which will not fail in the end in human justice and fairness to all who have found their shelter in the heart of the golden West.

Even in the graphic presentation of the maps in reference to the oriental occupation of land you are led to believe that the land area so occupied is almost overwhelming. Thus the relief map of the State showing principal districts occupied by Japanese, Chinese, and Hindus has this legend, "Dark sections occupied by orientals." On the map we find five large shaded blocks, which cover almost the entire valley regions of the State, and, according to the legend, we are led to believe that those sections are occupied by orientals and large portions of it by Japanese. Yet when we examine carefully these dark sections they are not the land area occupied by the orientals, but they are the map areas which follow this relief map on the separate pages. When you examine these maps, only a fraction of the area is occupied by the oriental, as indicated by the shaded area on the maps. Yet according to the legend on the relief map, it is indicated specifically that these are the areas occupied by the orientals. Can this be called a fair presentation of the facts?

#### LAND PROBLEM IN JAPAN.

In dealing with the land problem in Japan we are informed that it is an erroneous impression that Japan is incapable of supporting the increasing population on her crowded islands. There are millions of acres of land available in Japan according to the report, but the people live contented with their narrow fields. To support this allegation the report has printed statements which are quoted from some periodicals and a book written by a European observer.<sup>1</sup> Suppose Japan were to develop some three or four million acres

<sup>1</sup> According to the dispatch quoted by the report "all the arable lands in the different municipalities and prefectures, according to the investigation of the department of the agriculture and commerce, amount to 2,000,000 cho or 5,000,000 acres, of which 1,500,000 cho or 3,250,000 acres would be opened up for rice and vegetable fields beginning in 1919." Take this figure as authentic, then Japan will have in her future these lands reclaimed and available plus 14,309,783 acres (rept., p. 72) already in cultivation, making the aggregate of 19,309,783 when every inch of arable land is exhausted for cultivation. Keep this in mind for a time in comparing this figure with the other figures quoted by the report. Mr. Carl Crow, from whose book other quotation is taken, stated that "the Government authorities after a careful survey of the entire country have reached the conclusion that simply reclaiming and putting under cultivation the land which is inclined at an angle of less than 15 degrees, the area of arable land may be doubled." Unfortunately, Mr. Crow does not intimate to us from what Government report he obtained the figure, and we are not sure of the aggregate of the cultivated area upon which the author based his calculation. But suppose he has taken the figures I have given here, namely, 14,309,783, and double it, we get 28,619,566 acres, which is, in fact, about 10,000,000 acres by the recent Government investigation. The State board report in quoting these discrepancies has never analyzed the situation. Furthermore Mr. Crow's observation on the character of the Japanese agricultural life is entirely

of land in future, and available for over 50,000,000 Japanese farmers, it is erroneous to think that this fact would bear any relation to the present Japanese problem in California. From our point of view we would like to ask those gentlemen who speak of Japanophobia in this State, what is the mere handful of land area now cultivated by Japanese compared with the farm-land area of approximately 28,000,000 acres, only less than 40 per cent of which has been improved and irrigated? When we apply the logic of the report, why should the Californians make so much out of the insignificant problem of Japanese agricultural pursuits in a State which possesses such a vast amount of unimproved land, while in the same report it speaks of the nominal land area which may be available to the neighboring people? Our plea is not for the Japanese in their own country, but for the immigrants who are already here doing their share of developing the resources of the State, and proving themselves worthy of their industry and industrial skill. Let no more immigrants come to the State if such is the desire of the State, but let those who are here share an opportunity to pursue their life work without discrimination and unfair treatment.

In the section on labor I shall call the attention of the reader to the statement<sup>1</sup> made by Mr. Flanders Setchel, of Fresno, which is published in the report of the board of control on page 106f, and which I consider a fair and judicious attitude toward the present Japanese problem in the State. Compare this comment with a statement made by the report on page 102 under the caption, Working and Living Conditions.<sup>2</sup> It is a statement, without analysis of the situation, which in my observation is far from the general condition of the Japanese in California. However, if that were the situation, it is the result of the present land law, which restricts the Japanese in leasing the land to the extent of three years. And not because they live in these circumstances are they able to force the American farmers into direct competition. There is no correlation of the facts so stated by the report as far as we can ascertain.

On the question of picture brides, gentlemen's agreement, smuggling, citizenship, and schools the report dealt in a manner that was not an analysis of the problem and of the working of the various social, economic, and administrative factors entering in the present conditions as we found in the State relative to the

erroneous. He informs us that the Japanese are not mountaineers, but dwellers of the plains and valleys. Evidently he must have seen just those plains and valleys but entirely ignored those millions who live in the mountains miles and miles away from the modern transportation system and cultivate the sides of hills and mountains which are terraced with ingenuity which only age long experience can produce and appreciate, for the meager production of subsistence. Then, again, we are informed by another extract on the Hokkaido (north part of the main land), which is hardly populated. Now the Hokkaido has a population of 1,817,705, according to the census of 1913, the last information available, and the area is 36,158.7 persons per square mile for the Hokkaido. We have here the figures obtained from the statistical report of the State board of agriculture of California (statistical report of the California State board of agriculture for the year 1917, pp. 1 and 21) for the year 1917, which gives the total area of this State as 158,297 square miles, and of the population estimated in 1910 at 2,938,654. This gives the figures of 18.8 persons per square mile for California, whereas I have noted that for the Hokkaido there were nearly three times as many as this State. Yet we are told that this northern island of Japan is called the country of depopulated place. How could these two contradictory statements be reconciled as authentic and accurate report of the information pertaining to the Japanese problem?

<sup>1</sup> Whilst desirous of avoiding any expression of opinion as to advisability or otherwise of permitting Japanese to further acquire ownership of lands in this State, it must be conceded by all that whenever Japanese have succeeded in acquiring ownership of land they have proved themselves industrious and efficient farmers, and I have personal knowledge of numerous instances where they are regarded as entirely satisfactory and acceptable neighbors by American farmers living on adjacent properties. I have observed that a number of influential farmers of this State have recently expressed themselves as favoring an importation of Chinese under contract, for the purpose of providing a counterpoise to the recalcitrant Japanese, who apparently lack the desired docility and willingness to accept such conditions as these farmers regard as good enough for them. These same farmers would be quite willing to accept Japanese coolies, provided they could be compelled to remain coolies. The demand for the Chinaman is premised upon the theory that he will remain a coolie, either by his own choice, or alternatively by compulsion.

In conclusion, it seems to me that the methods employed by some of those agitating for further restriction of Japanese land occupation are such as are liable to produce incidents of international significance and of highly deplorable effect. The issue is above all one for calm and dispassionate consideration, but some phases of the agitation favor strongly of deliberate incitement of racial prejudice and even of mob violence, and are in the highest degree regrettable.

<sup>2</sup> The working and living conditions of the Japanese farmers and farm laborers make successful competition by American farmers almost impossible. The Japanese farmers and every member in the family, physically able to do so, including the wife and little children, work in the field long hours, practically from daylight to dark, on Sundays and holidays, and in majority of cases, live in shacks or under conditions far below the standards required and desired by Americans.

Japanese immigration problems, but a vague generalization based upon such assumptions as would drive the questions to a certain conclusion, namely, that the Japanese should be excluded, not because they are a menace to the State, but because a certain group of people has formed their notion that they should be so excluded. It is natural therefore that with this assumption the questions discussed have not been properly approached. The sections on Japanese schools are dismissed with only a comment covering scarcely two pages.<sup>1</sup> It is apparent that no concrete observations have been made. Furthermore the comparison of the Japanese schools in continental United States with those in Hawaii without any analysis of the social conditions of the two territories is one of the evidences which will tell the precise attitude of the report in dealing with the other subjects in the present investigation of the Japanese problem in the State. Again, unfortunately some of the statements made in the report are contrary to the fact, which proves the inaccuracy in the investigation of the problem. For example, on page 163 the report states, speaking on the passport regulations: "His (Japanese immigrant) passport is not viséd nor examined by United States consul in Japan, but is passed upon the sole authority of the Japanese Government." According to the present immigration regulation<sup>2</sup> every Japanese immigrant coming here must present his passport to the United States consul in Japan and have it viséd by the United States consul before leaving Japan. Every passport brought to the immigration officials in the port of San Francisco bears testimony to this fact. Thus the fact is made clear that the data contained in the present report are inaccurate and insufficient to give proof that the presence of the Japanese in the State of California is a menace to the State or to the advancement of the white civilization. They merely opened up the question for further investigation and analysis, and without such scientific analysis of the data the conclusions drawn have very little value for the solution of the problem either for the Japanese or for the State.

We reiterate here again the erroneous attitude assumed by the State Board of Control in passing final opinion upon the Japanese question and proposing such uncalled-for measures as the present initiative act prohibiting Japanese to hold or even lease land in the State. Gov. Stephens, in assuming the present attitude, has not come to the conclusion from the convincing facts, and it appears that these data have been collected in order to fortify their assumption already formed, namely, that the presence of the Japanese in this State is regarded as the "Japanese invasion." The psychology of such undue fear in the minds of the Californians may be analyzed on the basis of the reaction against the Japanese not "as an individual, but regarding him as an abstraction, a symbol not merely of his own race, but of the Orient, and of that vague, ill-defined menace they sometimes refer to as the "yellow peril."<sup>3</sup>

In the final analysis it is absolutely necessary that we shall see the problem from a dispassionate point of view, and in dealing with a problem so complex and vital as the immigration problem, we should approach it in the spirit which is so well expressed by ex-President Roosevelt:<sup>4</sup>

#### JAPAN AND THE UNITED STATES.

"We must treat with justice and good will all immigrants who come here under the law. Whether they are Catholic or Protestant, Jews or Gentiles,

<sup>1</sup> California and Orientals, p. 197f.

<sup>2</sup> According to the joint order of the Department of State and Department of Labor, issued on July 26, 1917, and Executive order issued on Aug. 8, 1918, by a proclamation of the President of the United States, governing the issuance of passports and the granting of permits to depart from and enter the United States, the act requires each passport to be viséd by American consuls in foreign countries or diplomatic missions. Mr. J. Stanley Moore, chief of the visé office of the State Department informed me of the recent passport regulations, as follows: "They should present the passports in person to the American commissioner or consul in the district abroad where they reside. At the office of the commissioner or consul they should make a declaration or application for a visé permitting them to proceed to the United States. They should take with them three small photographs.

The fee for preparing the alien's declaration or application is \$1 and the fee for the visé \$9. These fees must be paid by the alien to the American commissioner or consul abroad.

Executive order of August 8, 1918, governing the issuance of passports and granting of permits to depart from and enter the United States.

<sup>3</sup> Park, R. B., Racial Assimilation in Secondary Groups. Am. Jour. Soc. March, 1914, pp. 610-611.

<sup>4</sup> Quoted from President Roosevelt in message to Congress on Dec. 31, 1906. Editorial of the Outlook, Aug. 2, 1913, vol. 104, p. 739.

whether they come from Germany, Russia, Japan, or Italy matters nothing. All we have a right to question is the man's conduct. If he is honest and upright in his dealings with his neighbor and with the State, he is entitled to respectful treatment. Especially do we need to remember our duty to the stranger within our gates. It is the sure mark of a low civilization, a low morality, to abuse or discriminate against or in any way humiliate such stranger who has come here lawfully and is conducting himself properly. To remember this is incumbent on every American citizen, and it is, of course, peculiarly incumbent on every Government official, whether of the Nation or of the several States."

#### SEC. XVI.—GOV. STEPHENS AND THE JAPANESE PROBLEMS IN CALIFORNIA.

Gov. Stephens in June last transmitted the report prepared by the State Board of Control of California on the subject of oriental immigration, population, and land ownership to Hon. Bainbridge Colby, Secretary of State. With it the governor sent a letter to Secretary Colby summarizing the report and indicating the attitude of the State executive on this question. We have prepared an analysis of the report which is attached herewith. In this analysis and also in the statement prepared by me as a witness at the hearing of the Congressional Committee on Immigration and Naturalization, which was held in San Francisco I have presented my personal views, with the available data on this vital problem involved in the present discussion, such as population, land control, question of assimilation, gentlemen's agreement, and other subjects, which, in the course of discussion, have been largely misrepresented by the anti-Japanese agitators of the State. As to the spirit of the letter all of us who have had an opportunity of reading this published letter of Gov. Stephens agree that the letter was written with the utmost cordiality and frankness and without enmity toward the people of Japan and the Japanese who now reside in the State. We appreciate his position at this particular moment as the leader of his political party and realize with growing apprehension the serious turn of the present Japanese problem, which involves economic and racial questions, if left to drift along according to the whim of uninformed sentiment of both people. With regard to this apprehension I wish to reiterate here emphatically that unfortunately Gov. Stephens was led to draw his conclusions from the data collected which was in many instances inaccurate and presented in a method that was unscientific. It is, as I consider it, a serious duty of the leaders of both people to consider the problem dispassionately, basing their conclusion on the irrefutable facts and seeking a solution for the best interest of all the people. In presenting this paper I had no other thought than to follow out strictly this idea and attempt to correct those points of misapprehension which if not corrected will result in serious consequences.

In summarizing the Japanese population the governor in his letter made this statement:

"Ten years ago the census of the United States Government showed a Japanese population in California of 41,356.<sup>1</sup> A survey and computation recently made by the board of control of the State of California indicates that at the present time this population has been more than doubled, it amounting now to 87,279." It has been pointed out already in my statement that the Japanese population in 1910 consisted largely of male laborers. Therefore, when the governor states that the "population has been doubled," the statement implies that within the last 10 years this Japanese population of the laboring class has been doubled. But the fact is as already pointed out, that during the period under discussion we had over 20,000 children born to the Japanese parents in the State, and over 13,000 wives and women arrived here to meet their husbands to establish their homes in this country, and approximately 5,000 minors who are the dependents of the Japanese residents here, leaving a small minority of adult males who have come to resume their former residence in this country, and not all of them were by any means laborers. In regard to the land control under the Japanese farmers the governor stated that "the increase in acreage control within the decade has been 412.9 per cent," and the crop valuation approximately tenfold. He based his statement upon the figures so tabulated by the report of the State board of control. We have pointed out in my review of the report<sup>2</sup> that this increase, according to the detailed investigation published by the Japanese-American Yearbook for the year 1910, was from 195,959 acres in 1909 to 427,029 in 1910, instead of the reported increase,

<sup>1</sup> California and Orientals, p. 71.

<sup>2</sup> Review of the report of board of control, p. 147.



namely, from 83,253 acres to 458,056 acres within the 10 years, or 217.9 per cent, and the increase of the crop values was only 503.7 per cent. Instead of a tenfold increase. When we consider the increase in the price of land values and other commodities in the last 10 years this fivefold increase is but a normal increase in any enterprise, and the Japanese farmers in the State have followed the general business prosperity of the country, particularly during the abnormal condition of price inflation resulting from the European war. It is unjust, therefore, to blame the Japanese farmers, because, through their industry and intelligence, they have made a certain progress in agricultural lines, and to call such a menace to the community. We admit their shortcomings and many weaknesses which are common to the new immigrants in this land. We are trying to solve these complicated problems as best as we know. We seek no unearned advantages of industry, but only a just treatment and permission to lead a peaceful and orderly life.

As to the possible racial problem arising out of the presence of the Japanese children in public schools and "the deep-seated and often outspoken resentment of white mothers at this situation," I shall simply refer to the statements made by the educators of the State, under whose supervision a large number of Japanese children receive instruction and who are, in my opinion, the persons qualified to render judgment on the advisability and desirability of having the Japanese children taught in public institutions mingled with the white children. Seven principals<sup>1</sup> of the graded schools of the State, replying to inquiry as to the capabilities, merits and demerits, and the matter of discipline of the Japanese children in their schools, were unanimous in the statement that they had not found any difficulty in their classrooms with the conduct of the Japanese children. One principal replied that we "have no difficulties in dealing with them; on the contrary, it is a pleasure." Four replied that they had no difficulties. The sixth stated that we "have had very little difficulty in question of discipline. The only question comes in trying to communicate with them on account of the language." The seventh did not touch directly on the question of discipline, but stated that Japanese children have a greater desire to master tasks and learn correctly. It is our opinion that the second generation of the Japanese in this country are more American than Japanese because of their contact with their schoolmates. The Japanese children born in this country are, by virtue of their birth, citizens of this Commonwealth. Being American they ought to be provided with the best opportunity of education and life in order to be good and true sons and daughters of America. Any discriminatory sentiment such as expressed by certain mothers and acknowledged by the State executive will bring no benefit to American people, but will result in unfortunate friction and disorganization not only to the Japanese but also to the State as well. Furthermore, the governor's statement that "California's determination to exclude the Japanese is based fundamentally upon the ethnological impossibility of assimilating the Japanese" can not be ignored without provoking the severest criticism both upon theoretical and practical grounds because of the effect upon future development of the amity of the world. We maintain that the Japanese are assimilable and have presented our case in the report to the congressional Committee on Immigration and Naturalization. Unfortunately the report prepared by the board of control, or the conclusion so drawn by the governor, failed to substantiate his statement either on theoretical grounds or in its practical aspect.

It was the opinion of the governor that as the result of the Chinese exclusion act, which was passed by Congress in the eighties, and which provided "for the exclusion of all Chinese laborers and registration of all Chinese at that time lawfully within the country," Chinese immigration was effectively stopped. The governor, assuming that such legislation may also be effectively applied to the Japanese, recommended the exclusion of all Japanese saving certain classes and registering all Japanese lawfully within the United States at the time the act is issued; and furthermore that the burden of proof should be upon every Japanese within this country of proving his right to be here by the production of a certificate of registration. Even here the report upon which the chief executive based his conclusions has not given us the conclusive evidence to prove this assertion. On the contrary, the effectiveness of the Chinese exclusion act was largely because of the character of the Chinese immigrants then found in the State. According to the report issued in 1878 by the Senate special committee

of the State of California on Chinese immigration,' the Chinese arriving at the port of San Francisco from the year 1852 to 1876 were 214,226, and those departing from the port during the same period were 90,089, the net increase by the year 1876 was 124,137. Prior to 1852 the estimated Chinese population in the State was 10,000, making the total 134,137, from which must be deducted the deaths, the births being so few and far between as not to form any element of the calculation. The deaths among the Chinese population were about 2 per cent per annum. At this rate the deaths since 1848 would reach nearly 21,000, which, taken from the surplusage of the arrivals over the departures, leaves 110,000 as the Chinese population in California. It is also estimated by this investigation that among over 100,000 Chinese there were only 3,000 females; the remainder were male adults. Another contemporary observer of the problem wrote<sup>2</sup> in 1880 that the estimated number of the Chinese females in San Francisco was 1,800, and among them only about 100 were not of ill fame.

All these evidences show that the Chinese who emigrated to this coast prior to the exclusion act have not established their homes here in any too large number, and when they made their fortunes many of them returned to their native land, never again to see the shores of America. At the same time, when no further immigrants of the laboring class were admitted to this country, it was natural that the number was gradually reduced. Could such a measure be effectively applied to Japanese immigrants in California? To-day the increase of so-called Japanese population in California, as tabulated by the State board of control, is not so much by the incoming immigrants as the increase of births. Can the exclusion act, such as applied to the Chinese, diminish the increase of population by births among the Japanese immigrant group? Assuredly not. Here the application of the governor's measure fails entirely, even though it is construed by him as the most complete and effective remedy yet to be devised. It is our belief that the complete and effective remedy in this situation is not to resort to such discriminatory measure against the Japanese, but to enlist the cooperation of the Japanese Government to work out harmoniously the present immigration problem, which involves the interest of both peoples by enforcing further the restrictive measure against the immigration of the laboring class. In dealing with the Japanese within the boundaries of this Nation an opportunity should be given them to attain their economic and cultural development, and when their plane of life is elevated their power of fecundity will fall according to the established law of the birth rate among the immigrant group, and there will be no occasion for further alarm concerning the alleged high birth rate among the Japanese immigrant group. This will be a more fundamental solution of the Japanese problem for the people of California and for this great American Commonwealth.

As to the proposed initiative measure, the governor recommended the people to pass it with an overwhelming majority as an expression of protest by Californians toward this very problem. Unfortunately such measure not only will not solve the problem, but will complicate the whole situation. We plead for just and fair treatment for the Japanese who have been legally admitted here, not to deprive of their livelihood and their peaceful pursuit of life these people whose contributions to the State have been irrefutably proved and whose industry and perseverance have been established beyond a shadow of doubt. Their activity is not a menace but is an asset to this Commonwealth if the older settlers will approach them with friendly confidence and cooperation. It is the hope and the appeal of the Japanese in this country that this opportunity will not be denied to them. Will the Californian assume this attitude and meet the Japanese with an understanding heart for the mutual interest of both peoples? The fundamental and permanent solution of the problem is dependent upon the correct answer to the above question. Shall we realize the spirit of cooperation which is the hope of democracy?

<sup>1</sup> Chinese Immigration, report by Senate special committee on Chinese immigration. Sacramento, 1878, p. 238.

<sup>2</sup> The Chinese in California. Pettit & Russ, San Francisco, 1880, p. 12.

## SECTION XVI.—APPENDIX.

## APPENDIX A.—AGREEMENT AND BY-LAW OF THE JAPANESE ASSOCIATION OF AMERICA.

## PART 1.—GENERAL RULES.

ARTICLE 1. This association shall be known as the Japanese Association of America.

ART. 2. The purpose of this association shall be to elevate the character of every Japanese residing in America, to protect their rights and privileges, to promote their happiness and prosperity, and to cultivate better understanding between the peoples of Japan and the United States of America.

ART. 3. This association is organized by the local Japanese associations within the jurisdiction of the Japanese consulate general of San Francisco.

The requirements and qualifications of affiliation between this association and each local association shall be decided by the executive council.

ART. 4. The office of the association shall be in the city of San Francisco, State of California.

## PART 2.—OFFICERS AND SECRETARIES.

ART. 5. There shall be the following officers of the association: A president, a vice president, a committee of finance consisting of 4 members, a committee on management consisting of 7 members, and a board of directors consisting of 15 members.

The officers of this association shall not receive any compensation.

ART. 6. The president, the vice president, and the committee on management shall be elected by the board of directors from among the members of each local association affiliating with this association.

The committee on finance shall be selected by the president.

The board of directors shall be elected at the delegate convention.

ART. 7. The term of office for the officers shall be one year, but they may be reelected for another term.

The vacancy in any office or position shall be filled for the unexpired term by the board of directors.

ART. 8. The president shall preside over the meeting of the committee on management of the board of directors, he shall supervise each and every affair of the association, and he shall represent the association in general.

The vice president shall assist the president and take charge of the presidential affairs during his absence.

The committee on management shall organize itself into a meeting of the committee on management and shall manage the business of the association.

ART. 9. The board of directors shall organize the meeting of the board of directors and shall elect the president, the vice president, and the committee on management; it shall also carry out the business of the association according to the resolutions adopted by the delegate convention.

ART. 10. The committee on management shall meet once a month. The special meetings of the said committee may be called by the president when he shall deem it necessary or at the request of one-third or more votes of the members of the committee.

The board of directors shall meet four times a year, namely, in January, April, July, and October.

ART. 11. The secretarial staffs of the association shall consist of a general secretary, several assistants, and several clerks, and they shall be appointed by the president by the consent of the committee on management.

ART. 12. The general secretary shall execute the general business of the association under the supervision of the president; the assistant secretaries and the clerks shall execute their respective duties under the instruction of the general secretary.

## PART 3.—DELEGATE CONVENTION.

ART. 13. The delegate convention shall be constituted by the representatives of the local affiliated Japanese associations according to the following apportionment:

The Japanese Association of San Francisco.....	6
The Japanese Association of Sacramento Valley.....	3
The Japanese Association of Fresno.....	3
The Japanese Association of Stockton.....	2
The Japanese Association of Oakland.....	2
Other associations, each.....	1

In case of a newly affiliated association, the representation for the first year shall be decided by the board of directors, which decision must be approved by the next regular delegate convention.

ART. 14. The delegate convention shall meet once a year. The special delegate conventions may be called by the president when he shall deem it necessary or at the request of five or more local affiliated associations.

ART. 15. The delegate convention shall consider and act upon the important business of the association, shall discuss and approve the financial budget for the corresponding year, and shall examine the record and audit the financial report.

ART. 16. A majority of the delegates shall constitute the quorum of the delegate convention, while a majority of the delegates present shall constitute the quorum for the business of the convention.

#### PART 4.—FINANCE.

ART. 17. The current expenditures of the association shall be met by the avowed dues from local affiliated associations, certificate fees, and voluntary contributions.

ART. 18. The fiscal year of the association shall begin each year on the 1st day of January and shall end on the 31st day of December.

ART. 19. The income and the expenditures of the association shall be fixed by the annual appropriations.

#### PART 5.—BY-LAWS.

ART. 20. This agreement shall be amended only by two-thirds votes of the delegates present at the delegate convention.

ART. 21. The by-laws of this agreement shall be formulated at the meeting of the board of directors.

#### APPENDIX B.—STATISTICS RELATIVE TO JAPANESE IMMIGRATION AND JAPANESE IN CALIFORNIA.

##### *Japanese arrivals to and departures from continental United States.*

[Official figures of Commissioner General of Immigration.]

Year.	Arrivals.	Departures.	Year.	Arrivals.	Departures.
1908.....	9,544	4,796	1914.....	8,462	6,300
1909.....	2,412	5,004	1915.....	9,029	5,967
1910.....	2,598	5,024	1916.....	9,100	6,922
1911.....	4,285	5,869	1917.....	9,150	6,581
1912.....	5,358	5,437	1918.....	11,143	7,691
1913.....	6,771	5,647	1919.....	11,404	8,328

The decline of figures in 1900 is the result of the working of the "gentlemen's agreement." The "gentlemen's agreement" admits (1) former residents of the United States; (2) parents, wives, and children of residents; and (3) settled agriculturists. This is, of course, in addition to nonlaboring Japanese, such as diplomats, merchants, financiers, students, etc., who are free to come.

Increase of Japanese arrivals in the past several years is due to these facts:

1. Due to the war Japanese officials, business men, etc., going to Europe have passed through the United States. The figures for such Japanese must be twice the actual number, because they are counted once at Pacific ports upon arrival of those Japanese from Japan, and counted again at Atlantic ports upon their return there from Europe.

2. The war obliged Japanese students, who would have gone to Europe in normal times, to come to the United States.

3. The enormous increase of American-Japanese trade by the war caused many Japanese firms to send agents to America and to establish branch offices and agencies in San Francisco, Seattle, New York, and other leading American cities. Many of the office forces brought their families with them. These naturally increased Japanese arrivals.

In 1914 Japan imported from America \$54,000,000 worth of commodities. In 1918 this increased to \$275,000,000. In other words, Japanese purchases from America increased more than fivefold in five years. In the same period Japanese exports to America increased three times.

*Japanese arrivals classified as to laborers and nonlaborers.*

[Official figures of Commissioner General of Immigration.]

Year.	Laborers.	Non-laborers.	Year.	Laborers.	Non-laborers.
1909.....	675	1,757	1915.....	2,214	6,815
1910.....	589	1,909	1916.....	2,958	6,142
1911.....	736	3,556	1917.....	2,806	6,321
1912.....	894	4,464	1918.....	2,604	8,539
1913.....	1,371	5,400	1919.....	2,278	9,126
1914.....	1,762	6,700			

The gentlemen's agreement prohibits the admission of "new" laborers from Japan, but admits Japanese of the following three classes, whether laborer or nonlaborer: (1) Former residents, who return to America within 18 months following their departure from America; (2) parents, wives, and children of Japanese residing in America; (3) Japanese who have settled in America as agriculturalists.

The Japanese Government, of course, makes it a rule not to issue passports to laborers other than those coming under the above classification. But it is sometimes difficult to distinguish a laborer from a nonlaborer. The Japanese Government may issue a passport to a Japanese whom it believes, upon inquiry, to be a nonlaborer, but, in the judgment of the American immigration authorities, this same Japanese may be regarded as a laborer. Such cases are quite conceivable.

Many laborers in this table have departed for Japan, but figures for departing laborers are not obtainable, because the reports of the Commissioner General of Immigration do not classify departures to laborers and nonlaborers.

*Japanese arrivals to Continental United States classified to males and females.*

[Reports of Commissioner General of Immigration.]

Year.	Males.	Females.	Total.	Year.	Males.	Females.	Total.
1909.....	1,777	867	2,644	1915.....	5,542	3,487	9,029
1910.....	1,648	1,039	2,687	1916.....	5,869	3,231	9,100
1911.....	2,377	1,905	4,282	1917.....	5,833	3,326	9,159
1912.....	2,930	2,428	5,358	1918.....	7,100	4,043	11,143
1913.....	4,012	2,750	6,771	1919.....	7,034	4,470	11,404
1914.....	5,034	3,428	8,462				

NOTE.—The above figures include minors.

It is difficult to ascertain how many of these women are so-called "picture brides." In the next table figures are given for the "picture brides" who have entered the United States through the port of San Francisco. Figures for other ports are not obtainable.

The majority of these women are wives who married before their husbands left Japan for this country, and who, therefore, are not "picture brides."

*Japanese wives (so-called "picture brides") arriving at port of San Francisco.*

[Compiled by Japanese association from the record of the San Francisco Immigration office.]

1912.....	870	1916.....	486
1913.....	625	1917.....	504
1914.....	768	1918.....	520
1915.....	828	1919.....	668

Total..... 5,273

When a man living in America desires to marry, but is prevented by various reasons from going home, he writes to his parents and asks them to find a suitable woman for his bride. The parents, following the usual customs and rules, fix on an eligible person. Then they intimate to the girl's parents that they are

desirous of securing her marriage to their son in America. The parents on either side spare no pains in inquiring into the character, social standing, family relations, genealogy, health, and education of the young man and woman. If this investigation proves satisfactory, both to the parents and to the prospective groom and bride, the man in America sends his photograph to the woman and receives her photograph in exchange. This "interview" through photographs proving satisfactory to both parties, the nuptial knot is tied at a ceremonial dinner in which the groom, living in America, is naturally absent but which is attended by the bride and the parents and relatives of both sides. This done, the parents register the marriage with the proper authorities. This marriage has been regarded as valid both by the Japanese and American Governments. This practice is to be abolished after February 25, 1920, by an understanding between the State Department and the Japanese Government.

*Total Japanese population in California.*

[Figures obtained September, 1918, by Japanese Association of America.]

Men.....	41,842
Women.....	12,232
Boys, under 16 years.....	7,877
Girls, under 16 years.....	7,031
<b>Total.....</b>	<b>68,982</b>

*Japanese farming population of California.*

[Figures obtained September, 1918, by the Japanese Agricultural Association of California.]

Farmers.....	7,973
Farmers' wives.....	4,560
Farmers' boys, under 16 years.....	3,306
Farmers' girls, under 16 years.....	3,114
Farm hands.....	15,794
Farm hands' wives.....	1,663
Farm hands' boys, under 16 years.....	771
Farm hands' girls, under 16 years.....	737
<b>Total.....</b>	<b>38,008</b>

Japanese farm hands are paid \$4.50 to \$5 per day, without board. Caucasian farm laborers work for \$3.50 to \$4 per day. This is one of the reasons why Japanese farmers, especially rice farmers, prefer Caucasian help to Japanese.

Both Japanese and Caucasian farm hands eat the same food at the same table. Japanese farmers deal with local American banks and not with Japanese banks in San Francisco.

*Land cultivated by Japanese in California.*

[Figures obtained by Japanese Agricultural Association at the end of 1918.]

	Number of farms.	Acres.
Owned.....	527	29,105
Leased.....	5,936	330,724
<b>Total.....</b>	<b>6,463</b>	<b>365,829</b>

In addition to this there are a number of American corporations in which Japanese farmers have minor interests. The area cultivated by such corporations is estimated at about 13,000 acres, mostly rice fields and vineyards.

In most cases the Japanese take up lands avoided by Caucasian farmers as worthless or unprofitable. When the Japanese, by dint of their industry, intelligence, and efficiency, prove the worth of such lands, the value and price of adjoining lands increases phenomenally. This has been the case at Livingston, Fresno, Florin, and in Butte County.

*Farming specialized by Japanese.*

[Compiled by Japanese Agricultural Association at the end of 1918.]

Product.	Acreage by Japanese.	Total acreage by all.	Per cent of Japa- nese to total acreage.
Berries.....	5,968	6,500	91.8
Celery.....	3,568	4,000	89.2
Asparagus.....	9,927	12,000	82.7
Seeds.....	15,847	20,000	79.2
Onions.....	9,251	12,112	76.3
Tomatoes.....	10,616	16,000	66.3
Cantaloupes.....	9,581	15,000	63.8
Sugar beets.....	51,604	102,919	50.1
Green vegetables.....	17,852	75,000	23.8
Potatoes.....	18,830	90,775	20.8
Rice.....	16,610	106,720	16.0
Hops.....	1,260	8,000	15.7
Grapes.....	47,439	360,000	13.1
Beans.....	77,107	592,000	13.0
Cotton.....	18,000	179,560	10.0
Corn.....	7,845	85,000	9.2
Fruits and nuts.....	29,210	715,000	4.0
Hay and grain.....	15,753	2,900,000	0.0

Figures for acreage cultivated by Japanese are obtained by the Japanese Agricultural Association of California. Figures for total acreage are obtained from the official reports of the State Board of Agriculture and of the California Development Board.

This table shows the fields specialized by Japanese farmers. They have taken up the kind of farming shunned by white farmers, such as berry, celery, and asparagus cultures, which requires stooping posture on the part of the workers. The Japanese, being comparatively short in stature, are particularly adapted to such farming.

The percentage of Japanese acreage is very small in such farming as grain, hay, corn, fruit, and nut culture, which does not require hard manual labor. In such fields American farmers are predominant.

The table shows that the Japanese farmers do not compete with the American farmers. The Japanese simply filled the gap created by the unwillingness of the other farmers to engage themselves in certain kinds of farming.

*Nonfarming Japanese population in California.*

[Figures obtained September, 1918, by the Japanese Association.]

Men .....	18,075
Women .....	6,006
Boys under 16 years.....	3,710
Girls under 16 years.....	3,180
<b>Total .....</b>	<b>30,971</b>

*Japanese births and deaths in California.*

[Official figures of State board of health.]

Year.	Births.	Deaths.	Year.	Births.	Deaths.
1908.....	455	431	1914.....	2,874	628
1909.....	682	450	1915.....	3,342	663
1910.....	719	440	1916.....	3,721	729
1911.....	935	472	1917.....	4,198	910
1912.....	1,407	524			
1913.....	2,215	613	<b>Total.....</b>	<b>20,578</b>	<b>5,860</b>

This rate of increase in Japanese births is abnormal and will soon decline. The sudden increase in 1912 is due to the fact that about that time Japanese men in California began to marry. Since then a majority of men who intended

to marry have married. Consequently in a few years the rate of increase in Japanese births from year to year will begin to decline. This point must be borne in mind in examining this and the following tables.

It is estimated by the Japanese Association of America that from 1908 to 1917 Japanese wives in California, including "picture brides," increased at a yearly average of 1,000, while the average yearly increase of Japanese births in the same period was 465. This shows that even at present the tendency is for decrease of births. According to the same estimate, the average age of Japanese adults is above 40. Within a few years, therefore, Japanese births will show marked decrease.

*Percentage of Japanese births to the total births in California as compared with that of white births.*

(Official figures of State board of health.)

Year.	Japanese births to total births.	White births to total births.	Year.	Japanese births to total births.	White births to total births.
	Per cent.	Per cent.		Per cent.	Per cent.
1908.....	1.6	96.8	1913.....	5.5	93.2
1909.....	2.2	96.3	1914.....	6.2	91.0
1910.....	2.2	96.1	1915.....	6.9	91.3
1911.....	2.9	96.5	1916.....	7.3	91.4
1912.....	3.7	94.6	1917.....	7.8	90.6

*Japanese births compared with white births in California.*

(Official figures of State board of health.)

Year.	Total births including all races.	White births.	Japanese births.	Year.	Total births including all races.	White births.	Japanese births.
1908.....	28,077	27,190	455	1913.....	43,852	40,884	2,215
1909.....	30,862	29,736	682	1914.....	40,012	42,281	2,874
1910.....	32,138	30,893	719	1915.....	48,075	43,574	3,342
1911.....	34,426	33,245	995	1916.....	50,638	46,272	3,721
1912.....	39,330	37,194	1,407	1917.....	52,230	47,314	4,105

*Japanese births in Los Angeles County and city.*

(Official figures of State board of health.)

Year.	Japanese births.	Other births.	Year.	Japanese births.	Other births.
1908.....	114	6,182	1913.....	532	11,204
1909.....	164	6,426	1914.....	717	11,352
1910.....	175	7,322	1915.....	935	10,981
1911.....	231	7,994	1916.....	1,146	11,021
1912.....	355	9,852	1917.....	1,265	11,241

*Japanese births in eight counties of Southern California (including Los Angeles County).*

(Official figures of State board of health.)

Year.	Japanese births.	White births.	Year.	Japanese births.	White births.
1918.....	144	9,028	1913.....	683	10,711
1909.....	201	9,518	1914.....	956	17,334
1910.....	210	10,659	1915.....	1,231	18,411
1911.....	302	11,841	1916.....	1,492	18,411
1912.....	413	14,516	1917.....	1,642	19,311



## APPENDIX C.—PUBLICATIONS OF THE JAPANESE ASSOCIATION OF AMERICA.

We have numerous pamphlets and circulars, but because they are all in Japanese and can not be reproduced in English it will be advisable to translate the contents of one typical pamphlet in order to show the nature of those publications in general.

## THE GUIDE TO THE NEWLY COMING WOMEN.

Contents (chapter headings):

1. Advices during the voyage.
2. Responsibilities of Japanese women in America.
3. Japanese and American home life—its differences.
4. Japanese and American customs—their differences.
5. Need of understanding American customs.
6. Friendship with Americans.
7. Observance of appointments.
8. Learning English language.
9. Cautions as to (1) dress, (2) food, and (3) living.
10. Good housekeeping: (1) Points for household management; (2) points for household accounts.
11. Personal hygiene for women.
12. Care of babies.
13. Registration of babies.
14. Home life.
15. Religious training.
16. Home as an educational factor.
17. Thrift.
18. Key to friendship—simplicity and sincerity.
19. Women's labor.
20. Points on social etiquette: I.
21. Points on social etiquette: II.

## APPENDIX D.—CERTIFICATE.

The following is the formula used in certifying the occupation, character, income, etc., of the applicant who desires to call the dependent member of his family in Japan to this country. See the article on the Japanese Association of America above—section on "Works relative to the local affiliated associations."

[Date] ———.

Hon. ———,  
*Consul General of Japan,*  
*San Francisco, Calif.*

DEAR SIR: The Japanese Association of ——— do hereby certify that the following data are correct.

Yours, respectfully,

—————,  
 Secretary Japanese Association of ———.

## CERTIFICATE.

Name, ———; date of birth, ———; home address, ———; present address, ———.

Career after coming to America: Date and place of landing in America, ———; career after that date, ———.

Business remarks: Kind of business, ———; when started, ———; total annual income, \$———; total annual expenses, \$———; net annual profit, \$———; number of employees in ———; present status of business, ———; cooperators' names and their respective capitals, ———.

Applicant's capital, \$———. Property: Stocks held, ———; real estate, ———; houses, ———; merchandise, ———; miscellaneous, ———; cash on hand, ———; savings, ———; loans, ———; other items, ———; total, ———.

Relatives in America (including member of the family): ———. Purpose of the application: ———. Remarks: ———.

## APPENDIX E.—JAPANESE AT LIVINGSTON, CALIF.

[Reported by Kiyochi Naka.]

The object which we Japanese residents had in view when we first started to settle in Livingston in 1907 was that of finding a good environment for our children, as well as seeking our own future welfare. It was not our purpose to establish a colony of people of one nationality, but unfortunately most of us did not understand English, nor know the American customs, and, therefore, were not able to mingle with the Americans. Naturally, we gathered by ourselves and formed a settlement, as many other immigrants have done. Americanization is hindered to a great extent by the close settling in one community of a large number of people of one nationality, but, to us personally, it seems better to have immigrants of one nationality located in small groups in order to reach and train them than to have them widely scattered over large areas.

Now, we wish to make a report on the condition of our Japanese settlement here at Livingston, covering the several most important points.

1. Religion: The reason why most of our Japanese residents are Christians is that half of our first settlers were Christians. Beginning in 1907, the first year we came here, our Christian pioneers started to have Sunday services. Later, in 1917, an interdenominational Christian Church was organized, and a permanent preacher was put in charge of it since 1918. This church is absolutely independent in its finances. A few statistics of our religious growth and present condition are as follows:

Number of Christians, adults.....	91
Attendance, average for last six months.....	60
Number of Sunday school children.....	54
Annual church expenditure.....	\$1,830.37
Percentage of Christians in the colony.....	75
Percentage of attendance at Sunday school.....	60

There is no Buddhist church in this community.

We are glad to report that the American church in town has among its members some of our Japanese and their children, and that they welcome us to all their church and Sunday school services. Because many of our Japanese adults do not understand English, and therefore would derive but little benefit from attending an American church, the need has arisen for the maintenance of a Japanese church, but we hope that the next generation of the Japanese will be wholly absorbed by the American church and work in full cooperation with them, so that there shall be no further need of a separate Japanese church.

2. Society: The reason for our living segregated, as it were, in separate communities is probably largely due to our lack of fluency in the English language, but we feel that we are a part of the American community; and as we have done in the past so will we continue to cooperate with the Americans in everything that is for the welfare of the community. Thanks to the Livingston people, most of them have treated us as friends. They have reposed confidence in our integrity and moral purposes and have accorded us the same opportunities and privileges enjoyed by Americans.

In order to urge upon ourselves the best training of our children for future good citizenship in this country, we feel and believe that we need the kind cooperation of our American friends, and we in return are willing to do anything that we can.

Another thing that we wish to report is that there is no Japanese store or town of Livingston as may be found in other places where Japanese are living. Since we have come here several Japanese business men have wished to start a business in Livingston, but we have refused to allow them to do so, because we are satisfied to do business with the American stores and wish to cooperate with them. The following statistics relating to population may be of interest:

*Number of families and population, Nov. 15, 1919.*

Number of families.....	44
Adults:	
Male.....	75
Female.....	49
Children:	
Male.....	36
Female.....	45

Total population..... 205

3. Education: The most important question which has come to our Japanese settlers in Livingston is that which has come to the parents, how shall we train our children and bring them up so that they may become good citizens of the country. Along with this question came the problem of teaching our children some English and American customs and manners before they enter the grammar school. To solve this problem we organized a kindergarten for our Japanese children under grammar school age, which is taught by an American teacher. We herewith insert a few school statistics:

Number of Japanese pupils in grammar school.....	22
Total number of all pupils in grammar school.....	160
Percentage of Japanese pupils in grammar school.....	15
Number of Japanese pupils in high school.....	2
Number of Japanese pupils in college.....	1

4. Farming: The charge is often made that the Japanese absorb the best farming lands in the State. Here at Livingston, at least, it is not true that the Japanese are occupying the best land. If the present condition of our colony seems to indicate this, we wish but to say that this fruitfulness and prosperity are the result of much labor and hardship. At first, year after year, we had to encounter some unexpected loss, setback, or affliction, so that our discouragements sometimes almost overwhelmed us, but we struggled through bravely, holding on when others gave up, sustained with the idea that this was the land given to us by God, and we were to make it our home, until at last we have accomplished the present visible results. We must not forget to thank our Livingston friends for their sympathy and for their heartfelt help. We append a few statistics concerning our farming activities:

	Acres.
Aggregate acreage owned or controlled.....	2,450
Of which there are under cultivation or improved.....	1,610
Bare land.....	840
Average acres to a family.....	30½

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COMMITTEE ON IMMIGRATION AND NATURALIZATION,  
HOUSE OF REPRESENTATIVES,  
*Tuesday, July 20, 1920.*

The committee met in the St. Francis Hotel at 10 o'clock a. m., Hon. Albert Johnson (chairman) presiding.

The CHAIRMAN. The committee will come to order.

Mr. RAKER. Before the first witness is sworn to-day the witness who was on the stand yesterday, Kawakami, I think it was, was asked about the three letters which were written to Gov. Stephens, and the letter of November 7, 1919, he said he would give to the committee, one of those three letters. Now, this appears to be the original. [Indicating.]

The CHAIRMAN. No; it is a copy of the original.

Mr. RAKER. Yes; but it seems to be from the original typewriter, and not a carbon. I want to hand that to the chairman so that he may preserve it; the committee may desire to use it later. Here is the envelope it came in and all. [The letter referred to is printed in proceedings of July 19.]

## STATEMENT OF HARVEY HUGO GUY.

(Mr. Guy duly sworn.)

The CHAIRMAN. What is your address?

Mr. GUY. 2515 Hillegas Avenue, Berkeley, Calif.

The CHAIRMAN. Your name was given to the committee as one who is likely to have some information on the matter under consideration.

Mr. GUY. Yes. I suppose the reason my name was suggested here was because I have lived in Japan for a number of years, and speak and read the Japanese language, and I am more or less familiar with the Japanese people, and I have no doubt that this committee is desirous of getting at the facts, and knowing the seriousness of the situation here, I will make a brief statement and then you may ask me any questions you like. In the first place, the civilization of Japan and the United States are divergent in their history. Fundamentally, they are not greatly different, but there are some differences. I think if I were to characterize the outstanding difference between the civilization of Japan and the civilization of the United States, I would say that the civilization of Japan lays emphasis upon the personal obligations in the matter of dealing one with another; they lay more emphasis upon the personal relations than they do on their relations, contracts, and the like. If I were to characterize our civilization I would say that it is contractual. We lay emphasis upon contracts. From that there are misunderstandings between the Japanese and Americans in their way of looking at things from that point of view. Those two civilizations are meeting on the Pacific coast and it is not strange that there should be misunderstandings or that there should be slight conflicts.

The institutions of Japan that are outstanding are first of all centralized around the Japanese Emperor and in times gone by, at least, there was a certain religious tinge in the loyalty to the Japanese Emperor. Under the influence of western civilization they are disregarding—that is, breaking away from that and the fraternal relation of the Emperor to the people is not nearly as strong as it was a few years ago. The Japanese people, speaking of the Japanese in Japan, are a law-abiding race, have been subject to authority for a number of generations, and are perfectly willing to obey the law. From very ancient time the Japanese have laid emphasis upon education, so that the percentage of illiteracy among the Japanese is lower than that of any other country in the Orient. It is a very small percentage. In all of my dealings with Japanese, extending over nearly 30 years, I have never met a Japanese who could not write his name, or who could not read a newspaper. That does not mean that there are not those, but I have never met them.

Mr. Box. How long were you in Japan?

Mr. GUY. Thirteen years.

Mr. Box. To what extent have you mingled with the people?

Mr. GUY. I have traveled all over the Japanese Empire, and I know personally the people from the high officials to the lowest class.

Mr. Box. You have met all classes?

Mr. GUY. All classes of people, and I returned to the United States after spending 13 years as a teacher there. I came back here in 1909, and I have lived in California since that time.

Mr. SIEGEL. You understand the Japanese language, of course?

Mr. GUY. Yes. Another characteristic of the Japanese is that they are greatly influenced by their environment, and that environment changes their character very quickly. That is illustrated in the coming into Japan of Chinese civilization and also the coming into Japan of western civilization. The change of the Japanese life from the old to the new is almost a miracle. Ordinarily change comes by revolution, but from the old idea of the divine character of the Emperor and his authority over the people to the present democratic way, like to-day, that is ordinarily effected by a revolution, but it was brought about in Japan without that.

Mr. RAKER. What have you to show and present to the committee that has occurred and that that change has been brought about that you have described?

Mr. GUY. That would require some investigation, and I think I can gather the material to show that without any question. I have in mind the attitude of the former minister of justice in Japan, some speeches that he made in the Japanese Parliament, which are also available, but I have not them with me.

Mr. RAKER. Can you get them so that when you get your statement for correction you may insert it?

Mr. GUY. I think I can.

Mr. SIEGEL. You may refer to it as an appendix or refer to it in general.

Mr. GUY. Yes. It will take some time.

Mr. SIEGEL. We realize that, but we would like to have every bit of information that we can get.

Mr. GUY. I would like to present some material along the line of the liberal movement in Japan, which is antimilitaristic and very pro-American.

Mr. SIEGEL. We would be glad to get that.

Mr. GUY. I do not care to comment on it now, because I have not that in hand.

Mr. Box. If the gentleman would insert something which would tend to show the drift of the Japanese life toward the military system.

Mr. GUY. Toward it or away from it?

Mr. Box. The attitude toward it, rather.

Mr. RAKER. Do you think the drift has been away from militarism instead of toward it?

Mr. GUY. There are a few of the old leaders of Japan who still maintain the militaristic idea, and the military is also the organization in authority, and it seems on the face of things as though Japan were a militaristic nation. I think that is true. If you go down into the situation you will find it is more or less disorganized, and there is at the present time an organization headed by Baron Shibuzawa that is antimilitaristic, very antimilitaristic, and that sentiment is growing in Japan; there is no question about that. The military party in Japan is entrenched behind the organization and that organization has authority, and very often when men seek to oppose the militaristic tendency they are not permitted to do so, but there is a very deep, widespread antimilitaristic movement in Japan to-day.

Mr. SIEGEL. Is there any press consensorship there to-day?

Mr. GUY. Yes; very strong.

Mr. SIEGEL. In times of peace as well as war?

Mr. GUY. Yes; but it is not as effective in times of peace, because it is always difficult to control newspapers, and particularly so in Japan, but there is a censorship there.

Mr. RAKER. Are they trying to get away from the idea of controlling the newspapers?

Mr. GUY. I think the militaristic party would like to maintain it, but they can not do it to any extent.

Mr. RAKER. That tends to an advancement?

Mr. GUY. Yes. Very often the police have attempted to control the rising democratic spirit, but they have not been able to do it—among students, for instance.

Mr. SIEGEL. Have they given any consideration to woman suffrage over there?

Mr. GUY. Yes. Of course, there is a feeling now among the leaders in Japan that the people are not quite ready, not only women but men, and it requires a certain amount of training before they are ready for it, but in a few years there will be universal suffrage, and the progress of women in Japan has certainly been remarkable. None that I know of are officially connected with politics at the present time, but they are very much interested.

Mr. Box. There has been some intimation that women have occupied rather degraded positions in Japan. To what extent has that position been remedied?

Mr. GUY. I think the Japanese women have never occupied a degraded position. I think that in the past it was more of a petted attitude, rather made a doll of than made a slave of.

Mr. Box. To what extent are they educating their women at home?

Mr. GUY. Yes; there are schools all over Japan, even up to university grade. There is a women's university at Tokyo, and they are taking the women up to a certain age, and after a certain age the boys and girls are put into different grades. In Tokyo there is a women's university headed by a man who was—I think the original founder of that institution is dead now. The other problem that we are facing here in this case is the problem of assimilation.

I wonder if I might use two words to illustrate what I have to say about this. The word "amalgamation," referring to intermarriage; the word "assimilation," referring to social or intellectual assimilation. The word "assimilation" in my use of it here does not refer to biological assimilation. That is a word I want to make clear. My idea—might I say, further, the definition of what I conceive to be Americanization: Americanization is the achievement of national unity upon the basis of our highest ideals for world's service. The achievement of Americanization upon the idea of naturalization itself is a world service. The legitimate question in this investigation is, Are the Japanese assimilable? Please note I use the word "assimilation" as I have defined it. My experience with the Japanese, both in Japan and the United States, leads me to believe that the Japanese are perfectly assimilable. They must have our political and educational ideas. Their universities and public institutions are filled with the same spirit as ours. Their legal institutions, I have been under Japanese law and been in Japanese universities and so far as I am able to understand their institutions are based exactly upon the same

principles as ours, and they have assimilated the principles of western institutions all through their life. Coming to this country we are asked, "Are the Japanese able to assimilate our ideas?"

Mr. RAKER (interposing). Is their legislature something similar to ours?

Mr. GUY. Similar to ours.

Mr. RAKER. And the method of election?

Mr. GUY. The method of election is the same, excepting that the upper house is by appointment. The lower house is the same as ours.

Mr. RAKER. And they have a restricted electorate?

Mr. GUY. Yes; but it is being extended. Of course, you understand that in Japan there is this one difference: A man in Japan may stand for any constituency that wishes to have him represent them. He can not pick his constituents. He does not necessarily have to live in the place that he represents.

Mr. SIEGEL. It is the same system adopted in England?

Mr. GUY. Yes. Of course there is another difference between ours also, and that is in case the ministry comes in conflict with parliament there are two methods employed, one is the proroguing of Congress or Parliament and sending them back to their constituencies for a new election, when the matter of discussion between the ministry and the parliament is the issue, whether the Government shall be sustained or not.

Mr. SIEGEL. Is not the same method adopted in Great Britain?

Mr. GUY. Yes.

Mr. RAKER. And in France?

Mr. GUY. Yes; also. They have assimilated western ideas, but they differ in that respect from ours.

Mr. SIEGEL. Do the members of the cabinet appear before parliament and explain their budget system, and so on?

Mr. GUY. They may ask for a minister of finance or of foreign affairs to appear before a parliament to answer questions.

Mr. SIEGEL. But do those ministers have any vote?

Mr. GUY. Those ministers have no vote in parliament. The Japanese in this country have shown the same spirit in accepting our ideals and our forms of Government here, as they have shown in their own government, living in their own country. I think that every action, every official action by the Japanese has shown a desire upon their part to conform to the American environment. For instance, take the picture brides. Of course, there is a considerable misunderstanding about that, but the Japanese realize that it was not in accordance with our ideals in this country of marriage—

The CHAIRMAN (interposing). That was explained to us yesterday.

Mr. GUY. Well, they have changed their ideals in order to conform to the American custom, so that it seems to me all of their ideals are quite in consonance with ours, so far as ideals are concerned. Now, the biological assimilation—

Mr. RAKER (interposing). Men and women?

Mr. GUY. Yes.

The CHAIRMAN. Before we get away from the subject of "picture brides." This order of the Japanese Government changing the system has brought about a split here in the Japanese colony?

Mr. GUY. So I understand. The newspapers seem to be making something of that.

The CHAIRMAN. What do you make of it?

Mr. GUY. I think, so far as I have been able to understand, it is about this: Some young fellows here in this country do not feel like spending their money to go back to Japan and get their wives, and the other way was the easier way to get them, and therefore they are opposed to the new regulation in that connection.

The CHAIRMAN. So they held meetings and moved for the impeachment of Mr. Otau—

Mr. GUY (interposing). Yes, that was about the idea. Of course the movement to stop the "picture brides," as I understand it, came from the Japanese Association of America, not from the consul. They put it up to the Government and the Government acted upon it.

Mr. RAKER. The way I understand it, it is not all a development here. Four or five years ago, when Mr. Bryan was Secretary of State, the Committee on Immigration held executive sessions, at which Mr. Bryan was present, and the picture-bride question was taken up fully and completely, and we promised Mr. Bryan that diplomatic relations proceed to the end that the picture-bride practice would stop. It has been working on for the past four or five years and it has finally culminated in the present situation.

Mr. GUY. I understand that the American Government has officially recognized the "picture-bride" marriages, and these marriages are legal and perfectly acceptable to the United States and the Japanese do not believe that it is in violation of the "gentlemen's agreement," and the action of the Japanese Government is in accordance with the sentiment of the Americans with regard to that sort of thing.

The CHAIRMAN. The commissioner general figured that they were proper and legal, but the States control the matter of marriage. In the State of Washington, for instance, they are now refusing to recognize "picture-bride" marriages. That has come out in proceedings for divorce.

Mr. SIEGEL. I notice by this morning's papers that the last "picture brides" coming to this country are to leave July 27.

Mr. GUY. I do not know anything about that.

Mr. SIEGEL. Do you know anything about the Dunn family in the United States?

Mr. GUY. Yes:

Mr. SIEGEL. It has been reported—it is true that Mr. Dunn is reported to be the United States minister to Japan?

Mr. GUY. Yes.

Mr. SIEGEL. And that his boys, according to the newspapers, have become naturalized as Japanese?

Mr. GUY. I knew that he had children but I don't know whether they were naturalized in Japan.

Mr. SIEGEL. Were those boys born in Japan or born here?

Mr. GUY. They were born in Japan.

Mr. SIEGEL. Was Mrs. Dunn—

Mr. GUY (interposing). She was a Japanese. I say that the biological assimilation, so far as that is concerned, in my estimation is an academic question. For the present, at least, I think intermarriage between Japanese and Americans is very unwise. I have nothing



more to say about that. There are instances where it has turned out very favorably but, as a rule, it is not at the present time a very desirable thing. The other thing I want to say is with reference to the California problem—

Mr. BOX (interposing). Do you think that intermarriage is absolutely an essential part of the problem?

Mr. GUY. No, sir. If there was more immigration it would be a real problem. However, the problem of assimilation is not an immigration problem. It may be an immigration problem in one sense, but the real problem in California is not that. This is the reason for it:

The "gentlemen's agreement" by the Japanese Government, and since then shows that the Japanese Government itself and the Japanese people are not anxious for more immigration into this country.

Mr. RAKER. Notwithstanding that school question and criticism, the President of the United States in 1913 criticized the people of California and recommended to Congress that a naturalization law be passed to the end that Japanese be given full citizenship.

Mr. GUY. Yes.

Mr. RAKER. Is that right?

Mr. GUY. The American President recommended that?

Mr. RAKER. Yes.

Mr. GUY. President Roosevelt?

Mr. RAKER. Yes.

Mr. GUY. I really don't know about that. The problem in California is not primarily an economic question, either. If that were the case it would be easy enough, by suitable regulations, together with the cooperation of community labor, to regulate that matter so it could be easily settled. The question in California between Japan and the United States is primarily a race problem, and some of the things that enter into the race problem—the first one is race prejudice, both on the part of the American people and on the part of the Japanese, and when we deal with facts, prejudice is just as much as land ownership, and there is evidence that there is a very strong prejudice against the Japanese in this country. The second is language. I have no difficulty in getting along with the Japanese people, even though they may not speak the English language, because I speak their language, and we understand each other, but the way I understand it, for the most part, the Japanese who do not speak English simply have not been here long enough. They are more interested in making money than our language.

Mr. RAKER. You say the race problem exists?

Mr. GUY. There is no question about that.

Mr. RAKER. It is quite general?

Mr. GUY. Yes.

Mr. RAKER. Have you any method to propose for relieving that situation?

Mr. GUY. Yes. I am going to suggest that, if you will let me. The other matter is, of course, a matter of intermarriage between the races, and that at the present time is not desirable to any very large extent, and therefore that stands in the way of complete amalgamation, if not complete assimilation. The other is the social ostracism under which the Japanese are compelled to live.

Mr. RAKER. Why do you folks all use this phrase "at the present time"? You say that intermarriage and amalgamation are not desirable at the present time. What do you mean by that?

Mr. GUY. I mean by that that I do not believe anybody is able to pronounce upon the question of intermarriage at the present time; and, as things exist, because of that prejudice and the influence on the social life and perhaps financial standing, for that reason it is not desirable at the present time to have Japanese and Americans intermarry. I do not know, and I do not believe that anybody knows, what the result will be.

Mr. RAKER. Realizing that it is not desirable at the present time, why look forward and make it possible so that we might bring it about in three or four thousand years from now and cause a lot of trouble in the meantime?

Mr. GUY. I do not think anybody is trying to do that; at least, I am not.

Mr. RAKER. Go ahead.

Mr. GUY. The other thing that stands in the way of complete assimilation or amalgamation of Japanese in this country is that they are compelled to live in a sort of social ostracism. That seems to be inevitable and the grouping of Japanese is not entirely their fault. It is partly because they want to live with people who speak the same language—

The CHAIRMAN (interposing). Unless you have a plan to stop social ostracism we will take it for granted that it exists.

Mr. GUY. Well, here is the other, the real solution: After living with the Japanese in their own country and studying their institutions and living among them in this country to a certain extent it seems to me that the first step to be taken would be to see to it that the stopping of the importation of Japanese labor into this country is accomplished and the Japanese Government is willing to have it done and it should be done. The stopping of labor coming into the United States is essentially a part of this program. If they are coming across from Canada and Mexico, and I have no knowledge that that is a fact—I do not know anything about that—but that should be stopped. After the stopping of Japanese immigration into the United States it seems to me that these people who are going to remain here, probably in spite of any legislation which may be passed, that they shall not remain forever aliens in our community, but to the fullest possible extent be given an opportunity to be assimilated into the body politic in the United States; and I believe the thing to be done would be to stop the immigration, but give the Japanese who are in the United States a legal right or permission to become citizens of the United States, and if that is done I think there will be no further question; and if it turns out after these have been given a chance to become American citizens, they do not qualify, then it is time for these people to be encouraged to return to their own country.

The CHAIRMAN. Now, that is pleasing, but there are some eleven to thirteen million aliens in the United States who have not taken an opportunity to naturalize themselves, and the conditions have not been good for them to do so, I will admit, but we could not think of ordering them back to their own country.

Mr. GUY. I do not think you could order a Japanese to return unless he develops something antagonistic to our Government; but the reason why these people who have remained noncitizens—I think it is a *les affaire* proposition. The method of getting at this thing, it seems to me, is this: There is nothing to do, of course, about it—there should be appointed some kind of a commission to—

Mr. SIEGEL (interposing). You are referring to the Japanese question?

Mr. GUY. Yes. Now, I quite agree with the suggestion that has been made by somebody that the appointment of a joint high commission by the Japanese Government and our Government to study this matter and accomplish these things should be made. Local legislation, of course, very often complicates these problems, but if there was a joint high commission appointed by the Japanese and the American Government to study into these questions I am quite sure that an amicable conclusion could be reached which would be satisfactory to both the Japanese and the American people on the basis, undoubtedly, of the final stopping of immigration into this country; and the conclusion they reach, if it is to be a real solution of the problem, must be that the people who remain in this country should be citizens. It is illogical to say that a man is ineligible to citizenship and still let him remain in this country. It seems to me that it is the duty of the American people to do what we can to assimilate that man if we let him remain here; and the way of getting at that, it seems to me, is the way I have suggested.

I have some other material I would like to refer to and hand it to you later as to the American attitude in Japan as we are feeling against the Japanese system. The papers were sent to me from Livingston, in Merced County, where you are going, I understand. I would like to refer to two men down there, L. D. Love, who is the president of the Merced County Anti-Japanese Association, and the other is the editor of this paper, Mr. Adams. I have not his initials just now.

The CHAIRMAN. Suppose we drop this from this record. We are going over there.

Mr. GUY. Very well. That is all I have to say, unless you have some questions to ask me.

Mr. BOX. What, in your judgment, would be the result if this matter should drift along without being squarely met; in other words, if this question is not settled, what would be the result in California as to bitterness between the races?

Mr. GUY. It would grow, and it is up to the American people now to settle it.

Mr. BOX. You think it is a question that has gone so far already that it should be met, and courageously met?

Mr. GUY. Yes; right now. This has been increasing right along for the last 20 years—this irritation.

Mr. BOX. You have lived here for 11 years since returning from Japan?

Mr. GUY. Yes.

Mr. BOX. What has been your line?

Mr. GUY. Teaching most of that time, and, being familiar with the Japanese language, I have read the Japanese newspapers and

have talked to a great number of people about this. There should be some definite understanding. The way the things are drifting now it is unfair to the Japanese and the people of California, and it involves our two countries in misunderstandings which are not helpful and which should be settled now.

Mr. Box. And if it is not settled now it will grow worse and lead to further complications?

Mr. GUY. Yes.

Mr. JOHN P. IRISH. Mr. Chairman, I mentioned a letter yesterday that I failed to leave with you, from the president of the university. I would like to have that letter returned to me. In Los Angeles you will meet Dr. Pomeroy, the health officer of Los Angeles. With reference to the prevalence of typhoid on account of the Japanese, I have a clipping from the Los Angeles paper with reference to that, and I will leave that with you also. It is as follows:

A statement is then made of the cases reported throughout the State as follows: Berkeley 2, Chico 1, Banning 1, Los Angeles County 1, Pallister 1, Merced County 1, Pittsburg 100, Riverside County 1, San Francisco 3, Oakland 3.

#### STATEMENT OF MR. THOMAS W. McMANUS.

(Mr. McManus duly sworn.)

Mr. RAKER. Mr. McManus, how old are you?

Mr. McMANUS. Twenty-seven.

Mr. RAKER. What is your business?

Mr. McMANUS. Real estate subdivider.

Mr. RAKER. Where is your residence?

Mr. McMANUS. Bakersfield, Calif.

Mr. RAKER. What position do you occupy?

Mr. McMANUS. Chairman of the national committee on oriental immigration of the American Legion.

Mr. RAKER. Now, proceed with your statement.

Mr. McMANUS. At the national convention of the American Legion, held in the city of Minneapolis, Minn., on November 10, 11, and 12, 1919, the following resolution was adopted, a resolution concerning the admission of aliens to American citizenship:

The American Legion believes that the privilege of American citizenship should be granted solely upon the basis of fitness for that status, such fitness to include adaptability to American ideals, social and political, American civilization, form of government and standard of living: Therefore be it

*Resolved by the American Legion in convention assembled,* That we urge upon Congress a revision of the immigration policy of the United States based upon the revelations of the war as to the adaptability of alien races for American citizenship and particularly in view of the fact that a policy of peaceful penetration is being carried on by alien races in certain sections of the United States.

Upholding the right of this Nation to determine its own citizenship without any alien race having cause for grievance over its exclusion from unrestricted immigration, the American Legion calls the special attention of Congress to the conditions regarding alien penetration prevailing on the Pacific slope, in the Territory of Hawaii and the Philippine Islands. To meet these conditions:

1. The American Legion demands immediate action for the abrogation of the so-called "gentlemen's agreement" with Japan, now being continually violated, especially by the admission of the so-called "picture brides" and the exclusion of Japanese from the United States on the same principle already adopted in the case of other oriental races.

2. The American Legion demands confirmation and legalization of the policy that foreign-born Japanese shall be forever barred from American citizenship.

3. The American Legion demands that Congress propose an amendment to section 1 of Amendment XIV of the Federal Constitution that no child born in the United States after the date such amendment becomes effective, of foreign parentage, shall be eligible to citizenship of the United States unless both parents are so eligible at that time.

4. The American Legion requests Congress to send subcommittees of the Committees on Immigration of both Houses to the Pacific slope, the Territory of Hawaii, and the Philippine Islands in order that they may study conditions and be able to intelligently report legislation along the lines named.

This is possibly the first time in history that a great national organization has recognized the Japanese problem to be an all-American problem and not confined it exclusively to the Pacific coast.

Mr. SIEGEL. Who reported that resolution?

Mr. McMANUS. Reported by the anti-American committee's legislative committee of the American Legion.

Mr. SIEGEL. What was the name of the chairman of that committee?

Mr. McMANUS. John Sullivan, of Seattle. Do you wish to see the other names?

The CHAIRMAN. We already have all of that.

Mr. SIEGEL. Do you recognize there that you used the word "demand?"

Mr. McMANUS. Yes.

Mr. SIEGEL. Instead of urging.

Mr. McMANUS. Yes.

Mr. SIEGEL. In other words, the legion, through this committee, submits demands to the Congress of the United States.

Mr. McMANUS. That is the attitude of this resolution.

Mr. RAKER. They are American citizens and I believe they have that right.

Mr. SIEGEL. Judge Raker, will you please allow me to examine the witness? Mr. McManus, I will ask you, when the next convention of the league convenes that you bring this to their attention and tell them that it is not the usual thing to submit demands to the Congress of the United States; that the proper thing to do is to urge legislation along certain lines.

Mr. McMANUS. We feel that as American citizens we have the right to request—

Mr. SIEGEL (interposing). Request is another story, but between "demand" and "request" is a different proposition.

Mr. McMANUS. I might state for your benefit that this resolution was passed by unanimous vote.

Mr. SIEGEL. I know how resolutions are passed and gotten together, but that is not the question before us. I do not consider for a single moment that any consideration was given to the difference between "demand" and "request," that it was given the slightest question. I have no doubt it was an oversight.

Mr. RAKER. The American Legion, believing and knowing they have a right—

The CHAIRMAN. I am going to rule all of this out of order. These entire resolutions covering this and many other questions have been placed in the hands of the parties months and months ago. Proceed with your statement.

Mr. McMANUS. The development of farm homes for the ex-service men is the most important feature of the American Legion program for the rehabilitation of the ex-service men. We certainly can not encourage Americans who served their country in the late war to own farms if they must compete with Japanese. We can not expect them to live on farms where the surrounding country is owned or controlled by the interests of Japanese. In this State we have located a soldier's farm settlement at Delhi. The Japanese were very anxious to acquire this land and if it were not for the vigilance of the State farm-land settlement board this land, which is now the home of former soldiers, would be a Japanese colony. To appreciate the seriousness of the situation, in the town of Livingston, across the river from the Delhi colony, you will find a sign on the principal street, "No Japanese wanted here."

We believe the West offers the greatest advantage to the ex-service men in developing farm homes and we urge upon you the necessity of legislation preventing the possibility of Asiatic land holding.

The American Legion believes Japanese are not adaptable to American ideals, socially or politically. Our standard of living makes competition impossible. They have a divided allegiance, their loyalty of necessity being first to the land of the Mikado. In the late war the Pacific coast was American, and we ask your help to keep it American in the future. Much of the richest land on our western coast is now in the hands of the Japanese and this problem is by no means a matter of political agitation, but one of very serious concern to the entire Nation.

The American Legion asks especially that you propose an amendment to section 1 of amendment 14, of the Federal Constitution, that no child born in the United States after date such amendment becomes effective, of foreign parentage, shall be eligible to citizenship of the United States unless both parents were so eligible at that time. The right of citizenship we believe to be the most precious privilege given by our Government, and if by race and instinct the parents can not give whole-hearted allegiance to our country, certainly the children of those parents will not give whole-hearted loyalty to the Nation.

That is all of my statement.

The CHAIRMAN. You are a member of the American Legion?

Mr. McMANUS. Yes.

The CHAIRMAN. I happen to be a member also.

Mr. McMANUS. Yes.

The CHAIRMAN. In the district in which I live, on the celebration of last armistice day, a number of ex-service men were assassinated in the street. The American Legion men, after having lost some of their own members through the acts of people unfriendly to the laws of the United States, at least, turned around and prevented the citizens from lynching these men. Now, I believe that the American Legion in this State will do all that it can to prevent violence and undue excitement until we can reach a solution of this problem, not only this committee, but many prominent citizens—

Mr. McMANUS. You may feel assured, Mr. Chairman, that the American Legion will always stand for those principles, whether it concerns the Japanese or any other nation.

Mr. SIEGEL. There is no doubt in my mind that the men who were in the service are going to maintain law and order.

The CHAIRMAN. What I want to insist, and let it be said here, that so far, during the entire Japanese agitation, which has run back, to my certain knowledge, for 20 years, we have avoided extremely bad blood, and I am in great hopes that the whole people of California will be patient until we will have come to a clear, direct, diplomatic solution of the problem.

Mr. RAKER. You are familiar with the fact that for the last 10 or 12 years there has been an organization at different times, the Asiatic exclusion league and others, and labor organizations, requesting and urging and doing all they could to bring about legislation to adjust this matter?

Mr. McMANUS. Yes.

Mr. RAKER. And that it becomes more acute all the time?

Mr. McMANUS. We feel that the problem is one of the most pressing that we have on the Pacific coast.

Mr. RAKER. Now, feeling that way, the subcommittee, and general committee, and even the organization en masse assembled felt that they had requested this matter and then put it up as a demand to their Representatives that they take action upon this question. Is that about your viewpoint?

Mr. McMANUS. That is the viewpoint that I believe the committee had taken at that time.

Mr. RAKER. You feel, as an American citizen, that when a man is representing you, when a matter is urgent and plain and clear, that you have not only the right to request but to demand that he enact legislation to protect the laws of his own country.

Mr. McMANUS. Yes.

Mr. SIEGEL. How much consideration was given to this on the floor of the convention? How much time was taken up on the floor of the convention for discussion?

Mr. McMANUS. There was a very short discussion.

Mr. SIEGEL. How long?

Mr. McMANUS. About 15 minutes.

Mr. SIEGEL. And the whole discussion, of course, was by members from—

Mr. McMANUS (interposing). Yes; at that time. It was discussed there generally, as I understand it, by members from all over the country.

Mr. SIEGEL. I will say in justice to the legion boys, that I do not think, and I say it advisedly, that they ever intended to use the word "demand" in that resolution.

Mr. McMANUS. I will say for your information that the Raoul Locke Post of the American Legion the other night, in a discussion lasting over an hour, passed a resolution requesting the Connecticut Members of the House and Senate to enact legislation on this Japanese problem.

The CHAIRMAN. As a matter of fact, the national representatives of your legion have appeared before this committee in Washington.

## STATEMENT OF MR. F. T. KONNO.

(Mr. Konno duly sworn.)

The CHAIRMAN. What is your business?

Mr. KONNO. Secretary of the Japanese Agricultural Association.

The CHAIRMAN. And your address?

Mr. KONNO. 314 Consular Building, 510 Battery Street, San Francisco, Calif.

The CHAIRMAN. Proceed.

Mr. KONNO. I just want to discuss a few things which were not discussed satisfactorily, at least to my mind. Relating to statistics investigated by the Japanese Agricultural Association, we submitted to the Japanese Association of North America, through which these statistics were presented to the board of control. The total acreage under Japanese farmers is practically the same. Of course, there is a difference added to the acreage of ownership on the cash-rent shares and contract, but as a whole, I think, the statistics shown by the board of control are nearly the same as ours. However, I want to take up first the matter of the land under Japanese farmers. Some people often mix up the cultivation by Japanese and then the control by Japanese. You must analyze with the scientific view that there is a difference between control and under cultivation.

If you mean control of land, it rather involves ownership, but if it is under cultivation by Japanese farmers it means control, which is of course, and then the contract or shares, which means merely that the Japanese farmers are doing work, largely for the benefit of landowners. That is the difference I want to point, so, in criticizing control by Japanese it is far from the fact. We have nearly 400,000 acres which we call under Japanese farmers—cultivation—but it does not necessarily mean control. As to the value of products by Japanese farmers—

The CHAIRMAN. We won't go into that.

Mr. KONNO. Well, I just wanted to mention, however, one thing. that the total value increased during the last two years on account of the general increase in the price of products. As to the rural population of the Japanese among the American community, it is not alarming at all. The statistics show that in 1912 the Japanese farmers in this State were 4,500 and in 1918 Japanese farmers were 7,973, and women were 4,560 and children 6,510; a total of 19,043. Besides this so-called farmer population there were 18,958 so-called farm hands or farm laborers.

The CHAIRMAN. That makes a total, in round numbers, of about 40,000?

Mr. KONNO. That is, including children and all. Compared with the increase—1912, 4,500 farmers, and 1918, 7,973—the difference is only small, about 3,000 difference added to the men. Of course, the increase in the farmers' families is due to the fact that these farmers married during those six years. So much for the rural population.

I say the farming population among the American community is not so alarming from these statistics. Now, added to the shortage of Japanese farmers against the demand for Japanese farmers in California I will say it is—I will say just a few words, that the California sugar-beet industry, as you know, has been recently going



down to such an extent that three California sugar refineries are closing, either bankrupt or were compelled to close. I met the vice president of the Sacramento Valley Sugar Co., and he said that there must be Japanese farm laborers sufficient in this State of California or the sugar-beet industry shall never succeed.

Mr. SIEGEL. You said that the sugar-beet refineries had been closed?

Mr. KONNO. By lack—shortage of farm labor.

Mr. SIEGEL. Who told you it was the shortage of labor?

Mr. KONNO. Mr. E. Baruch.

The CHAIRMAN. He meant that the inability to get labor to farm, to produce the beets—

Mr. KONNO (interposing). Yes; that is one of the most important factors in that. I will say that in the last three or four years the Japanese laborers were very essential for the hoeing and topping of sugar beets. It requires a particular or especial kind of farm hand for that.

The CHAIRMAN. We know all about that.

Mr. KONNO. Yes. I just wanted to illustrate the effect of that. Now, with reference to driving off the white farmers, I would say that there is no such evidence, to my knowledge, that the Japanese farmers have driven off the whites.

Mr. RAKER. Your conclusion is that the Japanese farmers have not driven out the whites any place?

Mr. KONNO. Not to my knowledge. But I can prove that in practically all cases the Japanese farmers and American farmers have been so far either a good combination for cooperation. It will require agricultural knowledge to appreciate that statement; but the other I have discussed in detail in this statement [indicating paper].

As to the standard of living, several discussions have been presented already, but I will say that the Japanese farmers during the last six or seven years, I think, to my knowledge, that the standard of living is higher than those of the other farmers. It is my understanding that there was some confusion in the mixing up in the definitions of the standard of living and the cost of living. There is a vast difference between the two. The Japanese farmers in some cases might live at less cost of living, but that does not necessarily mean that they are living on a lower standard of living. The economy of the farm life will prove that, which I can show by different statements if necessary—

Mr. SIEGEL (interposing). Let me suggest to you that what statements you want to add to your statement you may add when it is given to you. Just leave with the stenographer your full name and address where we can reach you.

Mr. KONNO. Yes; the Japanese Agricultural Association, 314 Consular Building, 510 Battery Street, San Francisco. I will just add a few remarks that I have not written down. I want to say a few words regarding the statement given by a certain witness in Sacramento that the Japanese Agricultural Association controlled the market. We never control the market.

The CHAIRMAN. Now, one thing is, we are going to study in Seattle the market conditions. There is no need of doing that twice, so if you will submit all of those papers for the record.

Mr. KONNO. Yes. I want to say one thing regarding the amalgamation or biological assimilation, which has never been presented satisfactorily. If you will pardon me, I would like to read a few lines.

The CHAIRMAN. If you will just put that into the record.

(Manuscript marked "Exhibit A, July 20, 1920.")

Mr. KONNO. In addition to what the other witnesses have expressed with regard to agricultural assimilation, so far as the Japanese are concerned, it is—

The CHAIRMAN (interposing). We will not discuss that further. When you get your manuscript back, you may add other things, and I will be down here, and I may want to ask you some questions.

(Pamphlet marked "Exhibit B, July 20, 1920.")

#### EXHIBIT A—JULY 20, 1920.

##### TRUTH OF THE JAPANESE FARMING IN CALIFORNIA.

[By Toyō] Chiba, managing director of the Japanese Agricultural Association of California.]

*Introduction.*—At the close of an unprecedented war, in which nearly 10,000,000 lives and \$300,000,000,000 in treasure have been sacrificed, the people of every nation must concern themselves deeply in order that such a great calamity shall not occur again. The putting forth of our best efforts in uprooting all international complications is the duty of mankind, the responsibility of every people.

From this point of view the League of Nations has been proposed and the conception has been reached that the competitive civilization of the nineteenth century must be swept away and in its place the golden age of cooperation must be realized. We have the profoundest sympathy and respect for the contentions and standpoints of those who are putting forth their very best efforts for the realization of this ideal—President Wilson, the humanitarians of the Orient and the Occident, the world democrats, and international pacifists.

We believe that the historical friendship between Japan and America must be maintained in the future as in the past; that the waves of the Pacific must be made even more peaceful than before and during the Great War; and that by conducting our international relations in such a way that trade and navigation shall become more and more flourishing the prosperity of both nations and the happiness of both peoples will be promoted, and at the same time the peace of the world and the progress of civilization will be advanced.

But in order to maintain and increase this friendliness in the international relations of Japan and America, first of all there must be mutual understanding and harmony. At the present time, however, there are a number of difficult questions, both international and domestic, which mar the mutual understanding and harmony of the two nations, estrange the feelings of the two peoples, impede their friendly intercourse, and tend to bring disaster to the welfare of both peoples. This is truly deplorable. Therefore we believe that it is the most urgent duty of every true citizen who desires justice and humanity and perpetual peace between Japan and America to think deeply on this point and devise plans to ward off the calamity in advance.

Just now among the difficult questions between Japan and America are the race questions, diplomatic questions, financial questions, political questions, and social questions. The situation is very complicated, but we believe that if instigation, estrangement, misunderstanding, prejudice, and discriminatory ideas were removed, these questions for the most part would disappear.

We also believe that the anti-Japanese question, which is now being vehemently discussed among certain statesmen and others, is being confused by lack of proper understanding of the facts about the Japanese, and by prejudiced instigation by certain gentlemen, and by that relic of a past age, the idea of discriminatory competition. For example, the usual arguments of those who oppose the Japanese are: (1) The Japanese are unassimilable and should be expelled in the future interests of the whites and for the preservation of western civilization. (2) Japanese laborers are to be feared, because they will destroy the white man's standards of living and wages, and therefore should be expelled. (3) The Japanese are evading the California land law,

buying land, encroaching on the sphere of the whites, and will ultimately invade the whole of California; therefore, they should be expelled. (4) The Japanese by photographic marriage are importing large numbers of women who breed like rabbits. Consequently California would in future be controlled by Japanese; therefore, measures must be taken immediately to eradicate them.

Such arguments are all based on misunderstanding, prejudice, and discriminatory ideas. Whatever may be the motive, and whoever may advocate such opinions, they are not worthy of our respect, and it is difficult to believe that impartial Americans will share such opinions.

But in every nation or society there are people whose business is misunderstanding, crooked argument, and instigation. The important thing is to inform the majority of the people of the exact facts and secure their impartial judgment. If this can be done, all will be well. We do not think it absolutely necessary to refute the arguments of the anti-Japanese party, nor do we recognize any absolute necessity for defending the standpoint of the Japanese, but inasmuch as the question affects the diplomatic relations of the two nations and may possibly affect the peace of the world, we believe that in the interests of international peace the best thing to do at this time is to observe and examine the facts impartially, without concealment, and submit them to the people of both nations for their candid judgment. And, as for the California anti-Japanese question, we are convinced that instead of making it a diplomatic question between the two Governments, the opening up of a way to solve the question by mutual understanding and harmony among the individuals residing within the same State is not only the most appropriate method, but that the reaching of just conclusions on the basis of an examination of the facts and just judgment of the facts, instead of debates between the so-called anti-Japanese and pro-Japanese parties, the object in view being the welfare of California, placing the emphasis upon world-wide international sympathy and upon individual character which transcends differences of race and nationality, in the spirit of true democracy, is the method which is most just and proper.

#### HOW JAPANESE FARMERS SETTLED IN STATE.

In the investigation of the facts concerning the Japanese in California, it is necessary, in the first place, to consider the history of their coming. Fifty years have elapsed since Japanese first came to California. But the motive of their coming was not altogether the result of overpopulation or merely because they were impelled by conditions in the homeland. The excellent climate, broad lands and wealth of capital in California unquestionably were strong motives enticing the Japanese to California, but besides this, conditions in California at that time were such that the financial opportunities which inevitably awaited immigrants skilled in farming like the Japanese must not be overlooked. As the result of the enforcement of the Chinese exclusion law of 1884, California farms experienced a shortage of laborers year after year. But just at that time grain farming and stock raising in California were giving place to fruit and vegetable farming and most California farmers were realizing greater profits from fruit farming than from grain and stock raising and were turning their attention exclusively to that industry, which required a large number of laborers in harvesting. Without due attention to this fact they recklessly planted fruit trees. And besides, as a result of the sudden springing up of irrigation projects, the growing of sugar beets, beans, potatoes, and other vegetables gradually became flourishing and the farmers encountered great difficulty in obtaining suitable laborers for harvesting their ripened products.

But the Japanese, who were expert farmers through years of training in their own country, active and nimble in body, possessed special characteristics as workers which rendered them exceedingly desirable to the landlords who experienced great difficulty in securing suitable farm workers from among European immigrants. Japanese were regarded as very valuable immigrants and efforts were made to entice them to come.

In the summer of 1888 about 60 Japanese were invited to Vacaville to gather fruit. The result was highly satisfactory, and after that there was a great demand for them in the hop fields of the Sacramento Valley, in the production of sugar beets in the Salinas Valley, and the grape harvest in central California. Gradually Japanese were induced to come from Hawaii and the mainland of Japan. It must not be overlooked that the motives of their immigration were

the development of California, the labor famine which accompanied the sudden expansion of agriculture and the urgency of financial necessity due to the shortage of farm laborers.

Among the opponents of the Japanese in California are some, who, seeing that the Japanese are making special developments in agriculture, are spreading the report that the Japanese are encroaching on lands of the whites and driving them out. But the fact is that the majority of laborers who have migrated from Europe are not only unsuitable for farm labor but they prefer work in the city rather than in the burning heat and the rain of the farm. Compared with the severe labor of the farm, city labor is easy. Wages also are much greater and life far more agreeable in every way. Labor in the city is so much more agreeable than farm labor that the large majority of European immigrants, even when they settle for a time on the land, as soon as they get a little capital and financial leeway, they tend to move to places where there are plenty of theaters, saloons, and other places of amusement. No matter how much artificial encouragement is given them to remain on the farm there is no tendency to do so. Whether the Japanese come and settle or not, if it is left entirely to European immigrants, the rich farm lands of California probably will return to the wilds.

#### TENDENCY OF AMERICAN POPULATION TO CONCENTRATE IN CITIES CONSIDERED IN RELATION TO JAPANESE SETTLERS.

The tendency of population in America to concentrate in cities has become increasingly manifest in the twentieth century and the resulting disparity in the proportion of population in city and country has given rise to many complicated social and economic problems of grave importance to America. According to the census of 1910, the population of America was 91,972,266. Compared with the population in 1900, 75,994,575, there was an increase of 15,977,691; i. e., 20 per cent. In 1900 the urban population numbered 31,109,645 and in 1910, 42,623,383, an increase of 11,011,738, or 34.8 per cent in 10 years. The rural population in 1900 was 44,384,930, increasing in 1910 to 49,348,883, an increase of 4,963,153, or only 11.2 per cent. In other words, in 1900 40.5 per cent of the people were in cities and 59.5 per cent in the country, while in 1910, 46.3 per cent were in cities and 53.7 per cent in the country.

Particularly in the flourishing eastern and middle States an extraordinary increase in urban population was shown, and, inversely, there was a marked yearly diminution of rural population in not a few States. In Iowa for instance, in the 10 years from 1900 to 1910, the urban population increased 19.9 per cent, while the rural population decreased 7.2 per cent. In Indiana the urban population increased 30.5 per cent and the rural population lost 5.1 per cent. In Missouri the urban population increased 22.3 per cent and the rural population lost 2.5 per cent. In Ohio there was an increase of urban population of 31.5 per cent and a decrease in rural population of 1.3 per cent. California, being a newly opened country with a sparse population of only 15.3 persons to the square mile and an agricultural State, the rural population has not shown such an extreme decrease as has occurred in the middle and eastern States but the tendency to disparity of population between city and country is much more extreme than in other States.

In 1900 the urban population was 810,193 and the rural population 674,860, the proportion being 52.4 per cent in cities and 47.6 per cent in the country, but in 1910 the urban population numbered 1,469,739 and the rural population 901,810; i. e., 61.8 per cent urban and only 38.2 per cent rural. California has taken the first place in the United States in the matter of disparity of urban and rural population.

The causes of this concentration in cities are many and complicated, but the principal causes, it is needless to say, are:

1. The United States has shifted its center from agriculture to manufactures, resulting in greater opportunity for labor in the city than in the country.

2. Consequently, wages are generally higher in the city than in the country and opportunities for gain in city occupations and the rate of profit have come to be greater than in agriculture.

3. City labor is less strenuous than farm labor, city occupations are less hazardous and difficult than farming, and even if one falls he soon recovers.

4. The difference in culture between city and country is extreme. Particularly in such a country as America, with its system of widely separated vil-

lages, country life has very few opportunities to enjoy the advantages of civilization, as compared with city life. It is for the most part dreary, comfortless, and joyless.

These are the principal causes of the drift from country to city. Another very important cause contributing to the promotion of this condition in American cities is that the majority of European immigrants do not settle on farms, but flock to the city. The floods of immigrants from southern and eastern Europe are congregating in New York and other cities on the Atlantic seaboard and making extraordinary development in concentrated alien communities.

This strong tendency from country to city life and the tendency of immigrants from southern and eastern Europe to segregate in cities are now giving rise to social and financial problems full of gravity and danger to the people of the United States, i. e.:

1. The cost of production of food and other raw materials is increasing year by year, leading to an enormous increase in the cost of living.

2. This increase in the cost of living in a society largely concentrated in cities is giving rise to crimes of the poor, depraved youth, insanitary conditions, suicide, insanity, prostitution, and other unclean and evil social conditions.

3. It is a well-known fact that anarchy, dangerous ideas like bolshevism, dissipation, idleness, vagrancy, black-hand gangs, murders, burglary, and other villainies are largely brewed in the mixed communities of ignorant European immigrants who herd in the cities.

Such being the tendency of undesirable elements to congregate in American cities the contribution to the social phenomena of America by the Japanese in California, who, though only 50,000 or 60,000 in number, 58 per cent of whom are settled in agricultural production in the country, not minding the hardship and toil, opening up new land, industriously laboring as expert producers in areas avoided by European immigrants, is not without significance.

#### FACTS OF JAPANESE FARMERS AND FARM LABORERS.

The anti-Japanese party say that the Japanese are competing strongly with Americans and European immigrants in the agricultural areas of California, but this is contrary to the facts. The principle of competition does not, in the nature of the case, exist in agriculture. Commercial and manufacturing industries have in a large part been developed by competition. But agriculture is developed by cooperation and we believe that in the future also the fact that cooperation is a fundamental principle of agricultural development will be unchanged. It differs from mercantile and manufacturing industries, where plans and processes are worked out in secret, in the factory or at the table. In agriculture, which is carried out in the public view under the open sky, there is absolutely no room for secrets. Nature with her sunshine, wind, rain, heat, and cold metes out no discriminatory treatment, it is needless to say. Anyone can immediately learn and imitate the superior methods of another farmer. If only he has correct ideas and operates properly, he should by no means be defeated by competition. All the more, in the case of American farming, which is said to be seven-tenths commercial skill and only three-tenths skill in cultivation, the idea that the Japanese farmer who is handicapped in language and business habits can compete with the American farmer with his powerful commercial machinery and years of training in business cleverness, is, we think, a fanciful opinion which utterly ignores the facts.

Anti-Japanese debaters are still reiterating the assertion that Japanese are content with low wages and a low standard of living and, therefore, it is utterly impossible for American farmers to stand in economic competition with them. But this opinion is based on the idea that the situation of the Japanese has not changed in 10 years. It is an erroneous view wholly inapplicable to present conditions, and which a little investigation of the facts about the Japanese will dissipate completely. In fact, to-day, after the war, Japanese laborers in the harvest season for the potatoes, asparagus, fruit, and grapes of the Sacramento and San Joaquin Valleys, and the sugar beets of Southern California, rarely receive less than \$4 a day. Non-Japanese laborers, excepting skilled machinists, do not get more than \$3.50 per day. In fact it will be found that the facts are just the reverse of the assertions of the anti-Japanese debaters.

In daily life and manner of living, of course, some are more clever than others. In the matter of clothing, food, and housing, investigation has shown that expenses in Japanese farmers' homes, as compared with other farmers

who are operating on practically the same scale, are for the most part far greater. Proof is better than argument. If this fact is doubted, an examination of Japanese farmers' homes in the vicinity of Livingston and Fresno, where there are large numbers of Japanese settlers, comparing them with the Germans, Portuguese, and Armenians, the doubt will be dissipated. This fact already has been recognized by intelligent Americans who have given attention to the Japanese question.

In the matter of comparative wages received by Japanese, American, and other laborers, in the rice harvest beginning in September, 1919, in Colusa, Butte, and Glenn Counties, where there are five rice plantations of from 1,200 to 2,400 acres, operated by Japanese or by cooperative companies of Japanese and Americans, investigation was made on the ground. These companies employed from 100 to 150 laborers each, one-third of them being Japanese and two-thirds Americans, Europeans, and Mexicans. They all worked cheerfully under American and Japanese foremen without any anti-Japanese feeling. On these plantations wage conditions varied more or less in the methods of boarding, bonus systems, etc., but the wage scale was practically the same in all, and was as follows:

*During harvest.*—Japanese common laborers, \$4 a day (with meals); white common laborers, \$3.50 a day (with meals); white teamsters, \$4 a day (with meals).

*After harvest.*—Japanese common laborers, \$3.50 a day (with meals); white common laborers, \$3 a day (with meals); white teamsters, \$3.50 a day (with meals).

With regard to this, managers and foremen explained that throughout the year Japanese laborers receive about 50 cents a day more than white laborers doing the same kind of work. Teamsters, however, are generally white men but their wages are the same as those of Japanese common laborers. They gave the following reasons why Japanese wages are high:

1. There are certain kinds of work which can hardly be done except by Japanese, and certain kinds which only Japanese will do.

2. When it is raining or in other circumstances of special urgency, the work can not be done in time without the Japanese. There are also circumstances where perfect work can not be done without special attention.

3. Japanese readily put their hands on the itchy place (i. e., do just what is wanted, leave nothing to be desired).

4. Harvest comes just at the busy season for fruit and other farm industries when the scramble for Japanese laborers makes it difficult to get a sufficient number of men.

5. White laborers generally dislike the strict oversight and petty scolding of white employers and tend to prefer working on Japanese plantations.

6. The season of rice harvest is short and on this account also the wages paid are far higher than those of white laborers engaged in other employments, etc.

With regard to board, one of the managers said: "Here the Americans and Japanese eat exactly the same food (western). There is not the slightest difference. The actual cost of food is a dollar a day."

#### ADDITIONAL FACTS ABOUT RICE PRODUCTION.

We have said that in agriculture cooperation, not competition, should be the rule. We wish to give an actual case in substantiation of this. Rice culture in California has increased until it occupies an area of 150,000 acres and is the most profitable agricultural industry in the State. This rice culture, which is now counted as one of the most promising future agricultural industries of the State, until seven years ago was in the experimental stage. The Government and some land companies had made several experimental efforts, but the rice did not ripen satisfactorily, and at one time rice growing in California was abandoned as impossible. But Japanese, with years of experience in their own country, not minding any number of failures and sacrifices, brought superior early ripening varieties from Japan, devised methods of irrigation and cultivation, and at last demonstrated the possibility of rice growing in California as a successful and profitable business. That this is true is proved by the fact that 85 per cent of the varieties of rice grown in California is from Japanese seed. And yet the Japanese who by these great sacrifices won for California this new agricultural product operate not more than 29,000 acres of the 150,000 acres of rice farms in the State, the other 120,000 acres being operated by Americans and others. As we said before, farming under the open

sky has no secrets which can be monopolized, be they ever so profitable. In a very few years the American landlords whose strongly alkaline lands were worthless have been able to make them most useful and valuable lands. From fourteen to fifteen dollars per acre, these lands have jumped to a valuation of over \$100 per acre. Rough land from which could not be harvested more than five or six sacks of barley once in three years now produces over 40 bags of unhulled rice, worth at present 6 cents a pound.

Or this land can be leased at an annual rental of thirty-five to fifty dollars an acre, or let out on shares, the owner receiving one-third or two-fifths of the crop.

This highly profitable development shows, on one hand, that in farming there are no secrets and no monopoly. At the same time, on the other hand, it shows what a perversion of facts, what an unreasonable fabrication is the assertion that the Japanese are invading and monopolizing the agricultural lands of California.

#### SPECIAL ATTENTION TO THE AMERICAN PUBLIC REGARDING THE JAPANESE FARMERS IN CALIFORNIA.

The entire area of lands in California under cultivation by Japanese farmers is 390,637 acres, but 80 per cent of this area is leased land. The land operated by Japanese owners is less than 10 per cent. In the distribution of agriculturists, the Sacramento Valley comes first in point of area, next southern California, then San Joaquin County and the region about Fresno in central California.

In the region where Japanese farmers have made the greatest development, the Sacramento Valley, the soil is of the poorest, having a cementlike hardpan a foot below the surface, not only almost unfit for growing anything but grapes and strawberries, but even in grapes and strawberries barely producing more than half as well as other parts of California.

And again, in the lower river region, the so-called delta of the San Joaquin, where Japanese farming is most extensively developed, the land was originally a water-submerged swamp. By building embankments and getting rid of the water within them and removing the willows and cat-tails it has been made arable. But the fields are 10 to 15 feet below the water level and always at a low temperature and emitting marsh gas. The drinking water is bad. Swarms of mosquitoes abound and hygienic conditions are exceedingly unwholesome. Americans and European immigrants can not live there at all, as is proved by the fact that the number of European and American residents in that region is practically negligible.

Again, the regions in the vicinity of Livingston, Fresno, and Bowles, where Japanese agriculture is developing, not only were like deserts, the land being practically abandoned as almost wholly incapable of producing anything, until the Japanese moved in a few years ago, but with a scorching climate in which ease-loving, weak-willed, unsteady immigrants have no desire permanently to reside.

The bitter hardships and sacrifices of the Japanese immigrants who colonized these places where life is so difficult are made plain in the mute messages of thousands of tombstones in the outskirts of Fresno.

A few years ago a writer in the San Francisco Chronicle, who had investigated the Japanese farming communities in California, published a report containing the following passages which we think will suffice to show what sort of lands were settled by Japanese, what sacrifices they made, and how strenuously they battled:

"The story of Livingston is almost a romance. It is a tale of tremendous struggle against hostile natural conditions, financial disaster, and year after year of disappointment, but a struggle maintained by stout hearts with indomitable perseverance until it ended, as a romance should, in complete victory. It is a tale, too, of the power of Christian faith, of a moral triumph over material obstacles no less than the material triumph that the Livingston colonists have won.

"For Livingston is a Christian colony, and that fact has, in more than one way, profoundly influenced the development of the colony. It is that fact that prevents Livingston, the highest example of a Japanese farming community in California, from being taken as the most typical example. The fact that many

of its members were Christians has had so much to do with the success of the community that it has in a measure set this colony apart from other Japanese agricultural settlements.

"This is said with no intent to draw any comparison whatever between the values of different religious systems. It is merely stating a fact. Because Livingston colonists are Christians they have had certain advantages in the community of which they are a part, and these advantages have brought development of a kind that not otherwise have come to them. Men of other faiths agree in this statement. Why this is true will appear in the story of the colony.

"The soil was shifting sand, blown by desert winds that sucked up and whirled away every vestige of moisture, its bare surface scorched by a fierce sun. There was no shade, no water, no sanitation, no schools, no churches. There was nothing to make life worth living. In fact, life there was believed impossible.

"An American colony had been planted at Livingston 12 years before, but after a brief struggle with hostile conditions had vanished. It simply 'blew away,' its distant neighbors said. These Japanese were laughed at when they announced that they would settle at Livingston. Their own people laughed at them. They were told that they, too, would be blown away by the fierce winds that whirled over the hot sands.

"The colony was almost blown away. Established in 1900, it faced disaster after disaster and almost starved through five lean and hungry years before a profit came. It found conditions at Livingston to be as bad as they had been represented. The wind, unhindered as it now is by plantations of trees, swept away the soil they had loosened by cultivation and dried up their young plants. Grasshoppers devoured what the wind left. Water for domestic purposes had to be carried 2 miles. Then, in 1909, the Japanese-American Bank in San Francisco, which held a second mortgage on their lands, closed its doors.

"The outlook was then the blackest the colony had faced. The members had no money in their houses. Families were without a nickel on hand. Through the long, hard times that followed there were days when families could not buy bread. They got along only by little borrowings, and there were many instances when 5 cents carried an entire household for several days." (From the San Francisco Chronicle, Jan. 16, 1918.)

This is only one example reported by the Chronicle writer after investigation made on the spot, but probably the resident Japanese of the present day in every locality have all had similar experiences.

Even the Japanese are not especially desirous of living and working in deserts where sanitary conditions are bad, or in low, damp places, performing excessively hard labor which European immigrants dislike. If they could choose they would prefer the mild climate of the coast, with its charming scenery and pleasant dwelling places, or flourishing cities with their attractive amusements and other advantages, just like other people. But, unfortunately, the Japanese in California were late comers. When they emigrated the advantageous labor opportunities and business enterprises had been appropriated by earlier residents. Trade unions and labor organizations had been formed and there was hardly any place left where they could enter. Nevertheless up to 10 years ago Japanese immigrants landing at San Francisco and Seattle did fairly well in operation of restaurants and laundries in those cities. But they encountered great opposition and persecution from the unions, and rather than remain in occupations where they must stand in competition with those earlier residents they abandoned these occupations for one involving harder work and a less pleasurable life. They had to enter the fields abandoned by European immigrants, the poorest agricultural lands. This is the way the Japanese have developed the farms.

Meanwhile not only was there almost no opposition to or competition with the Japanese, but among the Japanese farmers intending to engage in new agricultural enterprises there was always the thought that they had come to America and must not lose their attitude of respect for the residents who were here before. To this end it has come to be an unwritten law; that as far as practicable the sphere of their activities and development shall be in the direction of agriculture. Necessary articles of every-day use, clothing, food, and household goods, and most of the materials needed in the business, are purchased from American stores. And even in the streets of cities, shops, restaurants and other places of business are not to be set up in places where there



would be competition with Americans. Certainly there is no effort to compete with residents who were here before. A good example of this is Livingston, which has been mentioned before.

In consequence of the disadvantageous fact that the Japanese were late comers the products with which they have to do for the most part are such as require extremely hard work in production, or are unprofitable, or else such as can not well be produced except by Japanese. This fact is another strong proof that Japanese are not in the position of competitors with other farmers.

Comparing the total agricultural output of the State of California and the principal products with the total output of the Japanese and their principal products, we find that, according to the report of Dr. Heck, president of the California Bureau of Agriculture for 1918, the value of grapes and other fruits was \$171,626,000, and of grain and vegetables, \$351,400,000—a total of \$523,026,000. And according to investigations of the Japanese Agricultural Association of California at the close of 1918, the value of Japanese farm products was \$53,375,000; that is, about 10 per cent of the total output was produced by Japanese. Of this 10 per cent of farm products those with which Japanese have most to do are truck crops, such as strawberries, asparagus, celery, and tomatoes, of which 80 per cent to 90 per cent of the entire output in the State is produced by Japanese. But these crops all require a stooping posture, great manual dexterity, and painstaking methods of work, which other laborers with long legs unsuitable for stooping can not endure. Not only this, but this is a kind of farming which Americans and immigrants from Europe dislike to follow. Hence it is perfectly clear that if the Japanese had nothing to do with this kind of farming the output of such products in California would be reduced more than half. In the growing of cantaloupes, which are produced in the United States only in localities with the hottest climates, like the Imperial Valley in California and Rocky Ford in Colorado, where they are mostly produced, the heat at ripening time is intense, especially in the Imperial Valley, where it exceeds 140° F. The land there is below sea level, and the entrance is called the gate of hell, which shows the popular impression as to climate. It is a disagreeable, insanitary region. When the wind blows the whole house is filled with yellow dust, and, no matter how closely the doors are shut the rooms and even the closets are covered with dust. It is impossible even to preserve the foodstuffs completely.

This region for years has been an abandoned waste where nobody desired to settle. Moreover, the Japanese had never seen cantaloupes in their own country and, of course, had absolutely no experience in their cultivation. In normal circumstances there is no reason why large numbers of Japanese should be connected with farming in a region where life is so disagreeable. But here again their grievous position as late comers made the luxury of choice in climate, convenience of living, or work in which they were experienced impossible. There was no chance left for them except in work which most American and European immigrants could not do or work which they never ventured to do. Therefore, they had to engage in such hazardous and unprofitable work.

On the other hand, in the culture of such products as grain, fruit, beans, and rice, in which the work is done with comparative convenience by the use of machinery, where the labor of cultivation is not difficult and is comparatively free from danger, the fact that the cultivation of these products is widely carried on also among American farmers, even though the land was first opened up and its cultivation begun by the Japanese, is another proof that the charge that the Japanese are driving out the California farmers or are competitors against them is an idle fancy totally without foundation in fact.

#### FACTS ABOUT JAPANESE LAND OWNERSHIP.

We greatly regret that the anti-Japanese debaters and Americans in general have very erroneous and exaggerated ideas of the real situation in the matter of Japanese ownership of the land.

The area of land owned by Japanese in California, according to investigation made by the California Central Farmers' Association at the close of 1918, including lands purchased prior to the enforcement of the (California) land law and also lands purchased after the law went into effect in the names of children, did not exceed 30,305 acres. (When the California land law went into effect in 1913 they held 29,500 acres.) Comparing this with the total land area of the

State, 99,617,280 acres, it does not exceed one three-thousand-two-hundred-and-twenty-first. Of the total farming land in California, 27,911,444 acres, it is not more than one nine-hundred-and-twenty-first.

Lately the anti-Japanese agitators have been declaring that the Japanese, in spite of the land law, are busily forming companies with Americans and making extensive purchases of land, and that soon all the land of California will be in their hands. But this is mere idle rumor. We believe that anyone who considers the matter frankly and without bias will admit that, in the nature of the case, the ownership by Japanese of shares of stock in land companies in which a majority of the stock is owned by Americans is in no way dangerous. On the contrary, there is no knowing to what extent California could be developed and the interests and welfare of Americans promoted if Americans, possessing wide tracts of land and large capital, would give part of their stock to Japanese in order to bring out their superior agricultural skill.

For 3,000 years the Japanese in the narrow confines of their native land have cultivated the soil and have made it produce food for 60,000,000 people, a surprising fact of deep significance. On the other hand, it enables one to imagine what trouble and distress they have undergone in order to preserve the productivity of the soil, and, on the other hand, the fact that to the Japanese farmer the habit of valuing and taking care of the land has become second nature must not be overlooked. We believe that in all the world the Japanese people have no superiors in the matter of producing large crops from small areas and in the habitual skill with which they are able to restore the productive energy of the soil.

We do not think that even the Danes, who have world-wide fame for their intensive farming, surpass the Japanese in this respect. Look, for example, at the illustrations of this in California. The Japanese, who were late comers, when they took up farming had to settle on the poorest lands in California, as can be easily imagined by the poorness of the soil in the vicinity of Florin, Livingston, and Bowles near Fresno, where Japanese farmers are peacefully settled. But the Japanese with their inherited 3,000 years' experience in restoring the energy of the soil, had no sooner settled there than, like King Midas, they converted those regions immediately into the best farming districts of California. We think this fact proves the above statements regarding the skill of Japanese in the treatment of land.

Examples of the way in which Japanese farmers are converting abandoned farms into excellent ones have already been written up frequently by American investigators, but we wish to add another instance. Eleven years ago a Japanese farmer at Livingston bought from an Italian or Portuguese farmer who had become weary of country life and abandoned it, a 15-acre field of desolate land planted with old almond and fig trees which had almost ceased to bear. The Japanese purchaser had become fond of farming and desired to establish there a permanent home. This industrious settler bought up manure from the near-by town and spaded it into the old field. While others irrigated once, he irrigated two or three times. He cultivated deeply and painstakingly over and over again, and while taking measures to restore the soil he also pruned the old fruit trees, grafting in branches of improved varieties, spraying to drive out injurious insects three or four times where others sprayed but once, and as the result of this improved culture there is probably no fruit farm to be seen in California which compares with this one.

And not only so, he has an improved home, lives like Americans, is educating his children, and enjoys the perfect confidence of the Americans in the vicinity.

This is but a single example. We could adduce any number of similar examples among the Japanese settled farmers in various places but this will suffice here.

#### JAPANESE EXPERT INTENSIVE FARMERS.

The statement that there are few who equal the Japanese in intensive farming is verified by the strawberry and vegetable industries which are largely carried on by them. On a small area of from 2 acres to 40 acres a single family raises products worth thousands and tens of thousands of dollars. At the present time California has vast areas of arable land which lie idle because there are so few cultivators, but as the population increases year after year and an unlimited power consuming farm products develops, intensive farming sooner or later will become necessary, as has been pointed out by Dr. Hunt, of

the College of Agriculture of the University of California, and other intelligent agriculturalists. It is also an unquestionable fact that in growing the various kinds of products now being cultivated, rotation of crops and fertilizing must be practiced. Otherwise the most fertile land will deteriorate year by year.

Japanese farmers have made such points subjects of repeated careful study and contrivance. For instance, they have been studying for several years the problems of the crop rotation and the expulsion of the panic weed in the rice fields of northern California, and steadily they have kept on until success is assured. This is one example.

#### SHOULD BE GIVEN FAIR AND DEMOCRATIC TREATMENT.

In short, it is not an exaggeration to say that the great agitation which is being made over the paltry holdings of farm land by Japanese here in America, with its unlimited areas of uncultivated land, particularly in California, is the work of instigators who are frightening people with shadows. Since there is already a gentlemen's agreement, it is proper that the Governments of both nations should do their best to prevent the coming of new immigrants, but the attempt to rob good agricultural settlers already in the country and peacefully living on the soil, assimilating themselves to the American spirit, ideals, manners, customs, and national sentiments, of their liberty to cultivate the soil and their power to multiply children, is something which we do not think a civilized people, particularly the Americans, who respect the right of possession and of rights already secured, will venture to do. Even in Japan, with its small national domain and excess of population, not only is national sentiment gradually tending to leniency in respect to alien ownership of land but there are absolutely no discriminatory laws against persons from abroad. Moreover, the tendency of the age in all the world is gradually toward new ideals which discard all discriminatory treatment based on race and nationality. America is peculiarly the land of opportunity, a land which boasts of her magnanimity and forbearance toward all, and it is the spirit of her treatment of immigrants from abroad which is making America increasingly preeminent. We believe that the Americans of this new age will never repeat the cruelties of the Pharaohs of ancient Egypt or the oppressions of the old German régime in Poland, but that by loyalty to the true spirit of the Nation will make glorious the future history of America.

"We hold these truths to be self-evident: That all men are created equal: that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."—The Declaration of Independence.

"We must treat with justice and good will all immigrants who come here under the law. Whether they are Catholic or Protestant, Jew or Gentile, whether they come from England or Germany, Russia, Japan, or Italy matters nothing. All we have a right to question is the man's conduct. If he is honest and upright in his dealings with his neighbor and with the State, then he is entitled to respect and good treatment. Especially do we need to remember our duty to the stranger within our gates. It is the sure mark of a low civilization, a low morality, to abuse or discriminate against or in any way humiliate such stranger who has come here lawfully and who is conducting himself properly. To remember this is incumbent on every American citizen, and it is, of course, peculiarly incumbent on every Government official, whether of the Nation or of the several States."—Theodore Roosevelt.

"Many terrible things have come out of this war but some very beautiful things have come out of it. Wrong has been defeated, but the rest of the world has been more conscious than it was ever before of the superiority of right. People that were suspicious of one another can now live as friends and comrades in a single family, and desire to do so. The miasma of distrust, of intrigue, is cleared away. Men are looking eye to eye and saying, 'We are brothers and have a common purpose. We did not realize it before, but now we do realize it, and this is our covenant of friendship.'"—Woodrow Wilson.

Respectfully submitted,

F. T. KONNO,  
Secretary of the Japanese Agricultural Association.

## THE JAPANESE IN CALIFORNIA.

## THE JAPANESE AGRICULTURAL ASSOCIATION.

Officers: Managing director, T. Chiba; secretaries, M. Matsumoto, S. Fujii, M. Watanabe, T. Konno.

Board of advisors: K. Abiko, publisher The Japanese American News, San Francisco; K. Ito, manager Toyo Kisen Kaisha, San Francisco; G. Ikeda, publisher The New World, San Francisco; S. Koh, manager Sumitomo Bank (Ltd.), San Francisco; K. Nagasawa, Santa Rosa, Calif.; Y. Nagashima, manager Mitsui & Co. (Ltd.), San Francisco; G. K. Shima, president The Japanese Association of America; M. Tokiyeda, manager Yokohama Specie Bank (Ltd.), San Francisco; S. Yoshida, president Nippon Bank (Ltd.), Sacramento, Calif.

Board of directors: S. Arakawa, Fresno, Calif.; M. Awaya, Clovis, Calif.; J. Hayashi, Berkeley, Calif.; H. Hayashi, Oakland, Calif.; T. Isoda, Irvington, Calif.; T. Ito, Acampo, Calif.; K. Ikuta, Colusa, Calif.; H. Kitahama, Fresno, Calif.; N. Kubota, Isleton, Calif.; K. Mayeda, Dinuba, Calif.; M. Matsumoto, Sacramento, Calif.; S. Makabe, Loomis, Calif.; T. Oishi, Berkeley, Calif.; K. Oki, Perkins, Calif.; T. Sakata, Courtland, Calif.; S. Satow, Livingston, Calif.; N. Satow, Meridian, Calif.; K. Shiguma, Watsonville, Calif.; K. Shimamoto, Vorden, Calif.; M. Sugita, Salinas, Calif.; Y. Suzuki, Stockton, Calif.; K. Takeda, Sacramento, Calif.; Y. Yamakawa, San Jose, Calif.; T. Yamaguchi, Stockton, Calif.; S. Yoshizawa, Petaluma, Calif.; M. Wakayama, San Juan, Calif.

Cooperative department: Manager, T. Msuda; assistant, S. Yoshino.

TEXT OF RESOLUTION ADOPTED BY THE JAPANESE AGRICULTURAL ASSOCIATION AT ITS  
J CONVENTION AT THE STATE FAIR AT SACRAMENTO, SEPT. 4, 1918.

The Japanese farmers of California entertain a sincere admiration and sympathy for the noble ideals to uphold which America has entered the war and is making unprecedented sacrifices. The farmers of California, whether Japanese or American, must make supreme efforts to help win the war by developing the agricultural resources of the State. Our duty is to back up our soldiers by increasing the output of such food materials as may be most needed at the front.

With this end in view, the Japanese farmers of California pledge and resolve to make the utmost efforts to increase the food products of the State in cooperation with American agriculturists, and in observance of all measures that have been and may hereafter be issued by the Federal and State Governments.

We take occasion to express the hope that the alien land law, which has been a serious obstacle to our endeavor to develop and mobilize the agricultural resources of California, may be revised or modified to such an extent as will permit us to participate more effectively and extensively in the war activities of the American Government and people.

## THE JAPANESE FARMER.

[Editorial in the San Francisco Call, Sept. 11, 1918.]

The Japanese Agricultural Association of California has passed resolutions in which they pledge themselves to make the utmost efforts to increase the food products of the State in cooperation with American agriculturists and in observance of all measures that have been and may hereafter be issued by the Federal and State Governments. The association has also expressed the hope that the alien land law, which has been a serious obstacle to our endeavor to develop and mobilize the agricultural resources of California, may be modified or revised to such an extent as will permit us to participate more effectively and extensively in the war activities of the American Government and people.

The alien land act was passed five years ago to meet what seemed to perhaps a majority of Californians an immediate need. It was feared at the time that much of the land of the State might pass into the hands of a people who had a lower standard of living than that of the ordinary western farmer. Perhaps a little hysteria infected the action which was so generally approved at the time. Had we looked about us we might have seen that at least as

much danger of lowered standards lay in the existence of great, unused, undeveloped holdings, in the exorbitant increases in the price of land sold on speculation, in the excessive interest charges loaded upon a large portion of the farmers, and in the increase of tenancy over free ownership. The first Japanese farmers met these conditions in the wrong way because no other way was open to them. As they could not make headway against entrenched privilege, they paid what privilege asked and made their profits by cutting down their living expenses. But as they become Americanized, this recourse is less and less palatable to them. All over California their standards of living have risen as have those of other immigrants.

Some change in the law is probably needed to meet the change in the conditions, but it will not be brought about by a contest between pro-Japanese on the one hand and anti-Japanese on the other. The question is a domestic one, not one of international relations, and will remain so long as the Japanese Government hold so honorably to the "gentlemen's agreement." Why should it not be discussed in friendly fashion between representatives of the Japanese farmers of the State and representatives of the non-Japanese farmers? A mutually satisfactory way of mitigating some of the more irksome features of the law might be found and when found enacted by the legislature. The loyal attitude of the California Japanese entitles them to at least this much consideration, and their neighbors are probably quite willing to give it to them.

### THE JAPANESE IN AMERICA.

[By Hon. Masanao Hamihara, formerly Japanese Consul General at San Francisco, Reprinted from the *New York Evening Post*, Mar. 16, 1918.]

The Japanese question in America, if there indeed be such a question, is one which should be studied most dispassionately. Consider it in the light of authentic facts, not through the glamour of suspicion, prejudice, and malice, and the question, which to many cursory observers may appear portentous, will not only prove unalarming, but susceptible of amicable solution. What we need in this case, as in all other matters, is not so much argument and discussion as cold facts and the application to their appraisal of the sound common sense for which the Americans are noted.

In the presentation of facts relative to this question, certain statistics seem essential. Let us begin with those for the Japanese population in continental United States. As no up-to-date statistics are obtainable from American sources, I shall give figures obtained as the result of investigations made by the various Japanese consulates in this country. There are in continental United States six Japanese consulates, whose respective districts are as follows:

Seattle Consulate—Washington, Montana, Alaska, and a section of Idaho.

Portland Consulate—Oregon, Wyoming, and a section of Idaho.

San Francisco Consulate—Northern section of California, and the whole States of Colorado, Utah, and Nevada.

Los Angeles Consulate—Southern section of California, and the whole States of Arizona and New Mexico.

Chicago Consulate—States of Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Kentucky, North Dakota, South Dakota, Nebraska, Kansas, Ohio, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Texas, and Oklahoma.

New York Consulate—Other Eastern States.

According to an estimate prepared on June 30, 1916, by the six Japanese consulates, the Japanese population in the respective consular districts was as follows:

Consulates.	Male.	Female.	Total.
Seattle.....	7,897	1,835	9,732
Portland.....	4,497	906	5,403
San Francisco.....	35,531	15,259	50,790
Los Angeles.....	19,992	3,774	23,766
Chicago.....	2,131	250	2,381
New York.....	2,552	246	2,798
Total.....	72,100	22,270	94,370

We see that the total Japanese population in continental United States is 94,370. Of this total only 5,179 are in the consular districts of Chicago and New York. The remaining 89,191 are in the consular districts of Seattle, Portland, San Francisco, and Los Angeles. Again, of these 89,191, 74,556 are in the San Francisco and Los Angeles consular districts, covering 6 States measuring 694,515 square miles. Finally, the Japanese population in California, 158,297 square miles in area, is 55,095.

It is interesting to note the proportion of the Japanese population to the total population of the Pacific coast and the adjacent States which constitute the four Japanese consular districts mentioned above. We have seen that the Japanese population in these districts in 1910 was 89,191. Now the total population, including all races, in the same territory (California, Nevada, Colorado, Utah, New Mexico, Arizona, Oregon, Wyoming, Washington, Montana, and Idaho) was, in 1910, 6,825,821. Judging from the rate of increase of population in the decade from 1900 to 1910 this number must, by 1916, have grown to more than 10,000,000. Put this number beside the above-named total of Japanese population, and we have 1 Japanese to every 112 of the total population. Since the area of the 11 States is 1,189,140 square miles, there is 1 Japanese to every 12 square miles. If we confine ourselves to the 3 States on the Pacific coast, there will be about 67,000 Japanese as against the total population of some 6,000,000, namely, 1 Japanese to every 89 of the total population. As the 3 States have a total area of 334,123 square miles, 1 Japanese is apportioned to every 5 square miles. Finally California has 55,095 Japanese, while its total population is 3,242,895, making a proportion of 1 to 59. There is in this State 1 Japanese to every 287 square miles.

In considering the Japanese question in America, one naturally recalls the the alien land law enacted by California in 1913. It was then claimed that the Japanese had been buying farm lands in California so rapidly and so extensively that the State was compelled to adopt such a law. I do not wish to say whether this contention was well founded. I shall simply set forth authentic facts and let the reader arrive at his own conclusion.

According to Mr. George Robertson, statistician of the California Board of Agriculture, a Government organization, the Japanese in that State owned, in 1913, 331 farms, totaling 12,726 acres, and having an assessed value of \$178,990. In addition, the Japanese leased 282 farms, with a total acreage of 17,596.

Now, the farm lands of California, according to the census of 1910, aggregated 27,931,444 acres, of which 11,389,894 acres have been improved. It appears therefore that at the time of the enactment of the alien land law the Japanese owned only 1 acre to every 2,116 acres of California's farm lands. Or, if we consider only the improved lands, the proportion was 1 to 895 acres. Since California's land area measures 99,619,000 acres, its area of farm lands can be, and will be considerably extended, if efficient and experienced farmers are induced to come and settle there. It may be mentioned here that most of the lands improved by Japanese in California are the kind considered by American farmers to be worthless or too unprofitable for cultivation. Yet, the industry and patience of the Japanese farmers have converted such lands into thriving farms.

An editorial writer on the staff of the San Francisco Chronicle, who has recently made a tour of California for the specific purpose of studying the conditions of the Japanese farmers, has published in that newspaper a number of illuminating articles, reporting the result of his investigations and observations. Describing the important part played by the Japanese in utilizing waste lands and opening new agricultural resources in this State, this writer says:

"The most striking feature of Japanese farming in California has been this development of successful orchards, vineyards, or gardens on land that was either completely out of use or else employed for far less profitable purposes. Ignorant of the facts of the case, we have been inclined to believe in California that Japanese farmers have merely taken over lands and farms of American farmers and continued the business as they found it. The slightest study, however, shows this conclusion to be a complete error."

The Chronicle says:

"The Japanese farmer in California has always been a great developer and improver. Where he has taken over lands that were in use before his time he has almost always, if not always, put them to a far higher use and made them far more valuable than they were before. But with a great proportion of the lands he now farms he has developed them out of nothing, or next to nothing."

Again, his account of the Japanese community at Livingston, in central California, is not only interesting, but highly inspiring. He admires the indomitable courage with which the Japanese pioneers in that district conquered the obstacles offered by nature, and draws a happy picture of the remarkable success which finally crowned their efforts. Says the writer:

"The soil was shifting sand, blown by desert winds that sucked up and whirled away every vestige of moisture, its bare surface scorched by a fierce sun. There was no shade, no sanitation, no schools, no churches. There was nothing to make life worth living. In fact, life there was believed impossible.

"An American colony had been planted at Livingston 12 years before, but after a brief struggle with hostile conditions, had vanished. It simply 'blew away,' its distant neighbors said. These Japanese were laughed at when they announced that they would settle at Livingston. Their own people laughed at them. They were told that they, too, would be blown away by the fierce winds that whirled over the hot sands.

"At Livingston, Japanese and Americans live in amicable cooperation. The striking feature of the community is the cooperation of both races in both spiritual and physical work. Here the fact that most of these colonists are Christians has given them a decided advantage. It has brought them into closer contact with their American neighbors, and has therefore greatly advanced the Americanization which they desire. This increase in likeness of life and manners to that of their neighbors has in its turn reacted to produce still closer social relations. The same cooperation that exists between the Japanese members of the colony exists between the Americans and the Japanese. 'You can't find any difference,' said a resident.

"A large proportion of the money deposited in the Livingston bank belongs to the Japanese farmers. Americans and Japanese alike are interested and active in the community affairs, and all are concerned with the development of Livingston. Though the members of the Japanese colony are of different denominations, they sink that difference in nondenominational support of the church."

In describing the Japanese in America it is essential to note the present status of Japanese immigration to this country with special reference to the so-called gentlemen's agreement. The Government at Tokio regards the question of Japanese immigration as settled through the instrumentality of that agreement, and would greatly regret to be obliged to reopen the discussion of that question. What I am going to say, therefore, is meant simply to acquaint the public with the real actual working of the gentlemen's agreement.

In studying this particular question we have two sources of information. The first is the statistics prepared by the United States Commissioner General of Immigration, and the second those prepared by the foreign office of Japan. Although the two reports agree in the main, the discrepancy that exists is important enough to justify a comparative study here.

First let us examine the reports of the Commissioner General of Immigration. According to these reports, Japanese arrivals to and departures from continental United States from 1909 to 1917 are as follows:

Year.	Arrivals.	Departures.	Year.	Arrivals.	Departures.
1909.....	2,432	5,004	1915.....	9,029	5,967
1910.....	2,598	5,024	1916.....	9,100	6,922
1911.....	4,282	5,869	1917.....	9,150	6,581
1912.....	5,358	5,437			
1913.....	6,771	5,647	Total.....	67,191	52,751
1914.....	8,462	6,300			

From the above table it appears that in the eight years covered in the reports there were 4,440 arrivals in excess of departures. I have no reason to dispute the correctness of these figures, but according to our own investigation, which we believe to be equally unimpeachable, there were in the same period 60,235 departures from this country, as against 56,587 arrivals. This shows that 3,648 more Japanese have departed than arrived.

In the following table, prepared from the reports of the Japanese foreign office, are shown Japanese arrivals to continental United States from 1909 to 1917:

Year.	Male.	Female.	Total.	Year.	Male.	Female.	Total.
1909.....	1,063	850	1,913	1915.....	5,104	3,235	8,429
1910.....	1,468	1,554	3,022	1916.....	5,523	3,206	8,819
1911.....	1,012	2,008	3,020	1917.....	5,858	3,637	9,495
1912.....	3,261	2,945	6,206	Grand total.....			
1913.....	3,780	2,814	6,594				
1914.....	4,799	3,400	8,199				56,597

As to Japanese departures from continental United States we have the following table, also prepared from the reports of our foreign office:

Year.	First-class passengers.	Second-class passengers.	Third-class passengers.	Total.
1909.....	200	469	3,779	4,538
1910.....	278	646	4,257	5,181
1911.....	322	1,006	4,599	5,927
1912.....	1,048	1,161	4,440	6,649
1913.....	378	1,444	4,860	6,682
1914.....	444	1,484	4,603	6,531
1915.....	448	1,159	5,456	7,063
1916.....	610	2,008	6,613	9,231
1917.....	741	1,394	6,208	8,433
Grand total.....				60,235

These figures for Japanese departures from continental United States are absolutely correct, because they were obtained from the passenger lists of the steamships arriving at Japanese ports from this country.

A further analysis of the above table reveals the fact that large numbers of Japanese who cross the ocean, to and from this country, are nonlaborers, such as officials, financiers, merchants, students, and travelers. The gentlemen's agreement does not, and can not, of course, aim to restrict the movement of such classes. On the contrary, we should all welcome the increasing arrivals of Japanese of such classes, for it indicates a closer relationship between the two countries in commerce, in scholarship, in intellectuality, and, in fact, in all that tends to strengthen international understanding and friendship.

According to the reports of the Commissioner General of Immigration the proportion of laborers and nonlaborers who entered continental United States from 1909 to 1917 is as follows:

Year.	Laborers.	Non-laborers.	Year.	Laborers.	Non-laborers.
1909.....	675	1,757	1914.....	1,762	6,700
1910.....	589	1,909	1915.....	2,214	6,815
1911.....	726	3,556	1916.....	2,958	6,142
1912.....	894	4,464	1917.....	2,838	6,321
1913.....	1,371	5,400			

Laborers in the above table are mostly (1) Japanese who are domiciled in this country and have returned here after a visit to Japan, and (2) parents, wives, or children of Japanese domiciled in this country. According to the gentlemen's agreement Japanese who are already settled here, whether laborers or nonlaborers, are permitted to return to America after they have visited their native country.

In recent years, and especially since the outbreak of the European war, trade and intercourse between the two countries have been increasing phenomenally. Japanese students, who under normal conditions would be sent by the Government to European countries, are, under the present extraordinary circumstances, all coming to this country. Again, many Japanese firms have opened new of-



flees in New York, in Chicago, in San Francisco, in Seattle, and various other cities. Japanese professors and experts, who used to go to Europe for wider observation and experience, now come to this country. In considering the recent increase of Japanese arrivals, these circumstances must be taken into consideration.

In examining the history of the anti-Japanese agitation on the Pacific coast one is struck with the apparent inconsistency of the arguments advanced by the sponsors of that agitation. Indeed, one is compelled to suspect that such arguments were put forward merely for the sake of argument, and not because there was any real ground to support them.

When the agitation against the Japanese was started in 1905, the argument was that the Japanese immigrants must be excluded because they were inferior. In recent years the organized and systematic propaganda directed against the Japanese has died a natural death, because its *raison d'être* has long since ceased to exist. Now and then, however, some publicists or writers try to rekindle the dying embers. Curiously enough, such latter-day apostles of anti-Japanism employ an argument which is in direct contradiction of the stock argument of their prototype, for they say that the Japanese must be excluded because their superiority is such that American farmers and traders, when confronted by their competition, will go to the wall! To any sane thinker it must be obvious that such arguments are not backed with sincerity.

It is gratifying to note that the sentiment on the Pacific coast toward the Japanese has, within the past few years, greatly improved. It is wrong to say that California is especially anti-Japanese. Fairness demands that high tributes be paid to many Californians, who have justice and fair play sincerely at heart. Nor is it right to place all the blame for the anti-Japanese agitation at the door of the labor leaders. "The objection of the American to the Japanese," writes Mr. James W. Mullen, editor of the *Labor Clarion*, organ of the California Federation of Labor and the San Francisco Labor Council, "was not based upon racial grounds, but upon economic grounds; the racial aspect has since been injected into the issue by designing persons." When, in 1915, a Japanese labor delegate arrived in San Francisco with a request that he be admitted to the conventions of California and American Federations of Labor, Mr. Olaf Tveitmo, a prominent labor leader in California, said to a newspaper reporter: "I would rather sit with a Japanese delegate than with a lot of other delegates."

If the press be the barometer of public opinion, recent utterances of some of the leading journals in California are highly significant. Says the *San Francisco Bulletin*:

"It will be unfortunate if the impression is created at Washington that Senator Works, Senator Phelan, and Senator Poindexter represent anything like a majority of their constituents when they make the discussion of the immigration bill an excuse for sensational declamations against the Japanese. If Senator Phelan remarked, as he is said to have done, that 'this Government ought to be conducted from Washington, not from Tokio,' he showed less understanding than was to be expected of him. Such forms of argument might have represented public opinion in California 10 years ago, but they do not represent it now. By her adherence to the terms of the Root-Takahira 'gentlemen's agreement,' Japan has earned the right to be treated with more courtesy than this, and as far as this paper is informed on the subject, most Californians are willing to grant her that right. If our representatives in Congress can not discuss Japan in a spirit at least as courteous as that displayed on the Japanese side in the negotiations which preceded the 'gentlemen's agreement,' it is ourselves, not the Japanese, who will appear the less civilized."

To which the *Los Angeles Express* assents by saying:

"It is not sufficient that the question of anti-Japanese legislation be lightly regarded because of the knowledge that no bill of an offensive character can become law. Mere reckless agitation of the matter may provoke trouble. The only safe thing to do is to suppress the agitators, and frown upon efforts to play politics with legislation that menaces the peace of the entire nation."

It is indeed a dangerous thing to exploit international problems for domestic politics. "The latest stunts in the Pacific coast politician's bag of tricks is hostility to the Japanese," says the *San Francisco Argonaut*. "It is not that there is any real conflict of interest, nor that anybody is suffering or in reasonable expectancy of suffering through the presence here of Japanese. It is because hostility to everything Japanese is good political stock in trade." I regret to have to confess that in my own country such questionable exploitation of international questions is not altogether unknown.

I have said that the Japanese Government does not wish to reopen the discussion of the immigration question. It is willing to let the gentlemen's agreement take care of that. The only question before us is whether the small number of Japanese who are lawfully here shall be accorded fair treatment. Just now the greatest concern of the Japanese is the law of California depriving them of land ownership and restricting farm lease by Japanese to three years. This law has entailed upon the Japanese not only great inconvenience, but serious material injury. When the extent of this suffering endured by the Japanese is fully known, I trust that the leaders of California will not be callous to the appeals of the Japanese. Surely, the American people, who have always championed the cause of liberty and fair play, will not permanently adopt a policy of deliberate persecution with regard to the Japanese. I hope that this question will be dispassionately but seriously studied in the light of the authentic facts which I have given in the foregoing paragraphs.

As a representative of my people on this coast, and, after much study and careful consideration of all aspects of the so-called Japanese question in America, I am satisfied that it is in process of satisfactory solution. By satisfactory I mean a solution acceptable at once to the people of both America and Japan. The hopeful sign consists in the important fact that the period of passion in its discussion has gone by. The irresponsible politicians and the mischief-makers no longer have their undisputed way, either on this coast or in Japan. Politics is giving way to sober thought and the earnest desire to understand. I believe it is but just to my people on this coast to say that they have striven hard, and with great patience, to live down the fears and the early prejudices of their American neighbors. As a class, they have striven to be good citizens, to obey the laws, and to lead lives of useful industry. They have supported schools and churches and interested themselves in all movements for the betterment of the communities in which they live. It is gratifying to know that these facts are beginning to be understood and appreciated and that the people of the Pacific coast are gradually learning that the Japanese in their midst are not a menace, but a positive asset for good in the State. The great world war which has made us allies has come to support and encourage this better feeling. The Japanese and Americans are beginning to find out that they have common interests and feelings, and that the traditional gulf which has been supposed to forever separate the East from the West is not so wide and deep as it has been supposed to be. When men, irrespective of their color and their religion, find that they can stand shoulder to shoulder in support of principles which they both love—and for which they are ready to make the supreme sacrifice—it is but a question of time when they will forget their lesser differences. It was inevitable, perhaps, that the people of Japan and America should clash when they first came together on this coast; but if from those conflicts better understandings have emerged and broader sentiments of charity and fraternity have arisen, then the struggle will not have been in vain.

**It is the conviction of the Japanese people on the Pacific coast that recognition and full justice will eventually be conceded to them in all their relations with the people of this country.**

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#### THE JAPANESE FARMERS IN CALIFORNIA.

[By Toyoji Chiba, Director of Japanese Agricultural Association of California, Reprinted from San Francisco Chronicle, Jan. 16, 1918.]

Much has been said about Japanese farmers in California, but little has been known about them. In the present article the writer wishes to present without bias a few facts concerning their present status.

The history of Japanese immigration in America is of recent origin. One of the first Japanese settlers in California was Kanne Nagasawa, the present owner of the Fountaingrove Winery of Santa Rosa. In 1865 the then young Nagasawa was sent to Scotland for education by the Prince of Satsuma. While in Edinburgh he was befriended by a Mr. Harris, founder of a certain religious faith of high idealism. In 1868 Harris came to the United States to found an ideal colony and Nagasawa accompanied him to New York, where he stayed for over ten years. When Harris established a colony in Santa Rosa in 1880, Nagasawa was his confidant and fellow pioneer. By his indefatigable zeal and

Industry he converted the wilderness into a land flowing with milk and honey, and to-day his wines command the highest prices in the markets of London and Paris. Truly, he is one of the best examples of Japanese farmers in California. With his steadfast faithfulness and loyalty to the land of his adoption, for the last 50 years Nagasawa has proved himself to be a worthy citizen of the United States.

#### HOW JAPANESE LABOR CAME TO STATE.

When, in 1884, the Chinese exclusion law was enacted, a great demand for farm labor was created in California. It was just at this time that agriculture in California was undergoing a transition from raising grains to fruit crops. Hence a great shortage of mobile labor was felt keenly throughout the State. To fill the gap thus created, Japanese labor was introduced.

In the summer of 1888 there was a group of some 60 Japanese in the vicinity of Vacaville engaged in gathering fruit crops. There was another group in Sacramento and still another in the vicinity of San Jose. The agility and adaptability of Japanese laborers were greatly appreciated everywhere, and later Japanese laborers were introduced in the vineyards of Fresno and in the cultivation of sugar beets in Watsonville and Salinas. At the time we saw a few Japanese pioneers in the marshy deltas of the Sacramento and the San Joaquin River valleys, where neither American nor European laborers would go. There George Shima, who is well known as the Potato King, has spent more than thirty years of his life, and has made the delta region popular and attractive to American farmers to-day.

#### STATISTICS CONCERNING JAPANESE AGRICULTURE.

According to the latest statistics available, the Japanese population in California, including men, women and children, numbers 55,095. Of this total nearly 7,000 men are engaged in agricultural enterprise and 11,000 are agricultural laborers. The total number of farms operated by Japanese farmers in the State is 5,800, covering 339,800 acres of land. Of the total acreage above mentioned, only 29,000 acres are owned by Japanese, and the remaining 310,000 acres are leased by them. When, in 1913, the anti-alien land law was enacted, 32,000 acres of land were owned by Japanese farmers. But during the last five years, since the enactment of the law, the Japanese ownership of land has decreased by 3,000 acres.

The total wealth of the Japanese is estimated at \$25,000,000, including land, buildings, farm implements, machinery, horses, and cattle. Their chief products are vegetables, fruits, beans, rice, sugar beets, cotton, hops, whose total yield amounts from \$35,000,000 to \$40,000,000 annually. By cooperating with American firms, Japanese farmers are now shipping even such perishable articles as flowers and vegetables into the Eastern markets, and their market is extending year after year.

#### PRODUCT VALUED AT \$42,000,000 A YEAR.

The following statistics will make clear the present status of the Japanese farmers of California:

	California.	Japanese.
Total population.....	2,757,805	55,095
Agricultural population.....	1,049,492	32,530
Number of farms.....	88,197	5,800
Farms owned by farmers.....	66,032	649
Cultivated area (acreage).....	27,958,894	349,500
Land owned by Japanese.....	29,000	29,000
Average acreage of each farm.....	317	60
Total agricultural wealth.....	\$1,014,004,584	\$25,000,000
Value of agricultural products.....	\$417,166,000	\$42,310,000

The figures in the foregoing table in regard to the list from the population to the wealth of California were taken from the United States Census for 1910. The figures concerning the agricultural products are taken from the annual report of the California Development Board for 1916, and the figures concerning the Japanese are taken from the estimate made by the Japanese Agricultural Association.

The following table shows the approximate acreage and the value of Japanese produce in California for 1917, the estimate of which has been made by the writer as a result of his investigations for the last two years:

	Acreage.	Value.		Acreage.	Value.
Fruits.....	38,000	\$4,560,000	Tomatoes.....	9,530	\$950,000
Grapes.....	37,000	3,330,000	Onions.....	7,500	2,625,000
Berries.....	8,800	3,720,000	Lettuce.....	4,800	620,000
Beans.....	52,000	4,160,000	Cabbage.....	2,500	310,000
Beets.....	45,000	2,700,000	Celery.....	2,400	672,000
Potatoes.....	35,000	4,200,000	Seeds.....	4,500	675,000
Cotton.....	13,000	1,800,000	Hay, etc.....	35,000	3,500,000
Cantaloupes.....	14,500	3,190,000	Other vegetables.....	7,800	1,560,000
Rice.....	16,500	910,000			
Asparagus.....	11,000	1,050,000	Total.....	339,800	41,162,000

Besides, the dairy industry and hogs yielded \$500,000; nursery products, \$450,000, and poultry, \$200,000; thus making the total value of the agricultural products of the Japanese farmers of California \$42,310,000 in 1917.

It is interesting to note that in 1917 the Japanese farmers in the State produced nearly 90 per cent of the total crops of strawberries and cantaloupes, 80 per cent each of the total crop of onions, asparagus, tomatoes, celery, lettuce and cut flowers; 55 per cent of cabbages and seeds; 40 per cent of the potato crop; 20 per cent of the total crop of beans and cotton; 10 per cent of the total grapefruit and rice crops. Very few Japanese farmers are engaged in extensive agriculture which requires machinery. However, they occupy an important place in truck gardening and demonstrate their genius in intensive agriculture.

#### JAPANESE AND THE GENTLEMEN'S AGREEMENT.

When President McKinley succeeded Cleveland in 1897 and adopted the protective policy, there was a rapid growth of American industries, which created a demand for labor not only on farms, but also in railways and factories. The efficiency of Japanese labor was already recognized, and in 1900, from Mount Lassen in the north to the orange groves of south of Tehachapi, Japanese were engaged in agricultural pursuits.

But Japanese who came to America after the enactment of the Chinese exclusion act were misunderstood by Americans as if they were the same race as Chinese, with the same vices and weaknesses. Consequently Japanese fell heir to the prejudice and hatred which Americans had formerly entertained toward Chinese. Thus the anti-Japanese agitation, inflamed by labor unions, spread like wildfire in California, which finally resulted in the gentlemen's agreement of 1907.

The gentlemen's agreement prohibited the immigration of Japanese laborers both from the Hawaiian Islands and from the Japanese mainland. Thus the supply of Japanese farm laborers and railroad workers was entirely cut off. It dealt a severe blow not only to Japanese farmers, but also to the fruit growers of California. Up to this time there were very few independent Japanese farmers who owned land, but the gentlemen's agreement served as an impetus to Japanese farm laborers to become independent farmers on a small scale.

In 1905 the total acreage of land owned by Japanese was about 2,400 acres, and leased land was 61,000 acres, while in 1912 the figures increased to 30,000 and 250,000 acres, respectively. From that time on it was foreseen that Japanese farmers would make a more systematic development with a growing social order and with less speculative spirit. Japanese farmers were gradually settling down in their homes with wives and children. Rapidly the process of assimilation and the Americanization was going on in the Japanese communities in California, and their loyalty to the Stars and Stripes was manifest everywhere. At this time there came like a bolt out of the blue sky a sudden blow to Japanese farmers in California. It was the passage of the antialien land law of 1913.

#### GENERAL EFFECT OF ANTIALIEN LAND LAW.

The antialien law prohibits the Japanese to own land and limits the period of lease to less than three years. After the operation of the law for the last five years, its evil effect, both financially and socially, has become very con-

splendous today. Because of the difficulty in transfer and inheritance of the land, its value as a mortgage has decreased considerably, thus causing a great deal of difficulty to farmers. Consequently, Japanese farmers have lost their interest in the land and are gradually leaving farms. Thus, in 1917, nearly twenty Japanese farms, with a total acreage of 1,000 acres, were sold.

The evil effects of the law, both upon the land owner and the tenant, are quite obvious. The three-year clause does not give the tenant any stability. In order to raise a profitable crop it takes a farmer at least three or four years with a sufficient investment. Even raising such an annual crop as potatoes, it is necessary to make the rotation of crops in order to preserve the fertility of the soil. But, under the existing system it will be utterly impossible for the farmer to make such a preparation. Naturally land owners ease their land to the highest bidders, and the competition arises among the farmers for the lease. It makes the rent so high that that no experienced farmers could continue agriculture without taking the best advantage of the soil during the period of the lease. At the same time the land owner would try to squeeze all he could from the tenants.

That the Japanese farmers are second to none in their agricultural genius has been universally recognized. As pioneers, they have turned the marshy deltas of the San Joaquin and the Sacramento Rivers into the most fertile lands for potatoes and vegetables, and they have converted the arid lands of Fresno and its vicinity into the farms flowing with milk and honey. By their indefatigable zeal and industry they have been responsible for raising invariably the land values from ten to twenty times. Thus the antislavery land law has made it impossible to continue such contributions of Japanese farmers to the development of California.

The evil effects of the law have been recognized alike by the farmer and the tenant. Its only solution is to extend the term of lease from three to, say, at least, ten years. In the convention of nearly 400 Japanese farmers from all over the State, assembled in Sacramento last September, they pledged their loyalty to America, their adopted land, and, at the same time, passed a resolution that the fair-minded citizens of California would amend the antislavery land law for the best interests of the State.

#### JAPANESE ARE LOYAL TO UNITED STATES.

Japanese farmers in California have shown their praiseworthy spirit of loyalty to the land of their adoption. They are eager to render their services to America in the moment of her need, by conserving and mobilizing agricultural resources. During the last two years the writer has visited almost every Japanese farmer in central and northern California, and is thoroughly convinced of their steadfast faithfulness to Uncle Sam. They are the most sober, dependable and efficient farm labor that can be found in the State. They are interested in the promotion of the interest of their own community, and the example of Livingston bespeaks it most eloquently. Given a fair chance, the Japanese farmers of California will become faithful citizens of the United States, with their characteristic spirit of loyalty of the Samurai.

#### JAPANESE CONTRIBUTION TO CALIFORNIA'S AGRICULTURAL DEVELOPMENT.

[Written by a member of the editorial staff of the San Francisco Chronicle, and reprinted from that newspaper of Jan. 10, 1918.]

The Japanese farmer has been preeminently a pioneer in California agriculture and horticulture, and characterized by all the pioneer's qualities of enterprise, perseverance, and daring. Vast areas along the lower Sacramento and the San Joaquin reclaimed from an original condition of swamp and tule beds, long reaches of orchard and vineyard on the east side of the San Joaquin and Sacramento Valleys developed from a semi-desert, where at the best only crops of hay or grain were produced before, great areas of garden and orchard in the Santa Clara Valley, which, in like fashion, have sprung up on former hay fields, and many other improvements in various parts of the State, testify to the pioneering of the Japanese.

#### JAPANESE FARMER IS ALWAYS AN IMPROVER.

The most striking feature of Japanese farming in California has been this development of successful orchards, vineyards, or gardens on land that was.

either completely out of use or else employed for far less profitable purposes. Ignorant of the facts of the case, we have been inclined to believe in California that Japanese farmers have merely taken over lands and farms of American farmers and continued the business as they found it. The slightest study, however, shows this conclusion to be a complete error.

The Japanese farmer in California has always been a great developer and improver. Where he has taken over lands that were in use before his time, he has almost always, if not always, put them to a far higher use and made them far more valuable than they were before. But with a great proportion of the lands he now farms he has developed them out of nothing, or next to nothing.

#### JAPANESE DEVELOPED MANY RICH DISTRICTS.

He is the skillful agriculturist who has done so much to bring out the riches of the vast delta of the San Joaquin and the Sacramento. He is the vine planter who has transformed the poor clay lands of Florin, Arampio, and Lodi into rich vineyards. He is the horticulturist who dared to settle on the shifting sands of Livingston, in Merced County, and Bowles, in Fresno County, and turned those wastes into valuable orchard and vineyard. He is the adventurer who had the nerve to level the formidable "hog wallow" lands along the thermal belt in Tulare County and plant on them the oranges and vines, the proved success of which has changed these spring sheep pastures into another prosperous extension of the citrus region of California. He is the persistent experimenter who hung on in rice growing until it became a success.

In all this and in much more the Japanese farmer was the pioneer. It must not be thought that he struck out these successes for himself alone. He does not enjoy alone the wealth he created and the prosperity he produced. In all these places his daring and industry immensely increased the value not only of the lands he had bought or leased, but as well of those of the American landholders in the vicinity. His success as a pioneer was the example that brought many times his number of American farmers to these localities to engage with profit in the industries which he had demonstrated for their benefit.

#### LAND VALUES HAVE BEEN MUCH ENHANCED.

Prosperous as the Japanese farmers in California are, it is just to say that they have produced for American farmers many times the wealth they have gained for themselves. In the enhancement of land values alone Japanese farmers have added millions to the total wealth of the State. This means not only the enlarged value of the lands they have farmed and improved, but also the increased value of the neighboring lands. In all the once hopeless districts in which Japanese farmers have made a success, the American farmers who came after have them to thank.

George Shima alone has drained and cleared thousands of acres of tule and willow jungle in the delta of the San Joaquin. He is now preparing to drain many thousands of acres more that still lie under the overflow waters of the Sacramento and San Joaquin. The Japanese farmers whose level fields of asparagus and beans spread over mile after mile of the diked country round Clarksburg, Courtland, Vorden, Walnut Grove, and Isleton on the lower Sacramento took those lands when they were solid expanses of tule. Such farmers as Y. Horiuchi and K. Hotta, of Walnut Grove, can tell you how their present great 1,000-acre gardens looked when the tules waved over them in blue-green seas. They can describe the costly work of reclaiming these swamps and the expensive experiments they were forced to make before they learned to what crops this new land was best adapted.

#### PIONEERS SUFFERED NUMEROUS DISASTERS.

These farmers did not make money from the beginning. Their pioneering was attended by many losses. They won their success out of many disheartening failures. They had everything against them, floods, malaria, financial stringency, poor prices, everything that can afflict a farmer, but they stuck it out. With that remarkable Japanese perseverance in the face of utter discouragement, of which the highest California example is that of the colony at Livingston, they stayed until they compelled success.

Hotta has been farming in the island region for 20 years. He worked hard as a farm laborer for five years before this until he had saved money enough to make a start for himself. Then he began with 210 acres on Victoria Island and lost all his capital. Again he tried farming on Bradford Island, and again he lost all his capital. It was not until his third attempt on Tyler Island that he made a success. Now he is so strong financially that he is planting 1,000 acres to asparagus, a venture that will cost him \$150,000 before he gets his first crop in the third year.

George Shima, the so-called Potato King, the most successful of all the Japanese farmers in California, lost his capital time and time again. His first season as a river farmer barely broke even. For four successive years after this he lost money, and finally everything, when his creditors took all his horses and implements, leaving him nothing but debts. But he kept on, though for 12 years more, through floods, poor crops and bad prices, he lost oftener than he gained. In 1907 he lost \$160,000. It was not until 1908 that Shima, after 17 years of hard experience, found himself firmly on his feet.

Another feature of the heart-breaking work by which Japanese farmers have won success in California has seldom, if ever, been touched upon before. In their pioneering these farmers have encountered and had to endure many difficult living conditions. When they first broke their way into the delta swamps, conditions of health were extremely bad. Malaria was prevalent everywhere. Fever, bad water, no sanitation, and exposure took a heavy toll of the farmers and their laborers. Only the natural personal cleanliness of the Japanese, who almost invariably follow a day's work on the soil with a hot bath, saved them. They were badly housed, because in most cases they lacked capital to do much building and their landlords refused to furnish good quarters.

#### BRIEF TENURE IS BAR TO GOOD CAMPS.

The character of Japanese camps in the delta has been criticized often enough, but without going to the root of the matter. It is extremely doubtful if camps of farmers of any other race working on the same small capital and on leased land would have been any better. It seems certain enough that the habitual Japanese bathing made this condition much better than it would have been with most other races, and far better than it appeared to be on the surface. Whatever blame there is attaches more to the landowners than to the tenants, who could not be expected to build much on leased land. The fact that Japanese, who appreciate and desire good quarters and will have them when they can, complain bitterly about their island camps, is some evidence of where the blame belongs.

K. Hotta, of Walnut Grove, one of the large farmers of the lower Sacramento, puts the case thus:

"When Japanese farmers took this river land it was worth \$25 to \$50 an acre. Because of the development we have done the land is now worth from \$200 to \$300 an acre. It brings a cash rent of \$20 to \$30 an acre. Under the share system landowners are realizing from \$60 to \$70 an acre.

"Yet, with all this increase in value that we have made for them; with all this heavy rental we are paying them, the landowners are unwilling to spend a cent on camps, buildings, or conveniences. They leave it all for the tenants. When tenants ask them to fix up the camps, the owners complain that they have no money.

"Can you expect the tenant farmer to put up good buildings, install permanent sanitary arrangements, and beautify his camp when he may be turned off the place at the end of three years? It is very easy to urge farmers to make their homes models of convenience and places of beauty, but in this case it comes down to practical business"

#### BEAN MEN CLEARED VAST TULE JUNGLES.

Ten to twelve years ago Japanese entered the tule jungles around Meridian, cleared the tangled growth, cut the timber, blasted out the stumps, and planted beans. It was a heart-breaking job, and for several years after the land was cleared it was necessary to experiment to discover the kinds of beans best suited to the soil and conditions. For the first six or seven years the pioneers merely held even. It was not until three or four years ago that they began to make a profit, and not until the last two years that big returns came.

But now the business is so profitable and has grown to such an extent that 50,000 acres around Meridian are in beans. Led on by the Japanese pioneers, American, Italian, and Portuguese farmers have entered the industry in such numbers that the acreage planted by the Japanese bean growers now makes but 4 per cent of the total.

Where they have not actually pioneered new lands, founding new settlements, and establishing advanced bases for the coming of American farmers the Japanese agriculturists in California have everywhere been busy improving the character of crops on old lands, introducing better methods, and finding more productive and more profitable uses for the soil. Without exception, this has taken place in every district into which the Japanese have gone.

Two reasons explain this character of the Japanese as improvers of agriculture and horticulture in California. In the first place the Japanese has been trained through long centuries of farming in his crowded home country to use highly intensive methods to get the greatest possible production from the soil. He is, by habit and custom, almost by instinct, an intensive farmer.

In the second place he has a great advantage over the American farmer in that he has nothing to unlearn when he begins farming in this country, and consequently has a mind open to learn the most advanced modern methods. He may have been a farmer in Japan and may be filled with the ancient methods of his native land, but when he comes here every condition is so different that he must throw overboard his whole cargo of agricultural knowledge and begin all over again. Perforce he approaches agriculture here absolutely free and untrammelled.

Thus open-minded, and with an intelligence singularly alert and appreciative of scientific methods, the Japanese farmer in California proceeds to learn his new business in the best way. He wants nothing but the best way, and being unhampered by traditional methods or notions about the dark of the moon, he does his utmost to take advantage of every improvement. In this he is helped by the Japanese Agricultural Association, which includes most of the farmers, and keeps closely in touch with every agricultural development.

#### JAPANESE BOUGHT MANY LIBERTY BONDS.

J. K. Hosaka, secretary of the Japanese Association of Fresno, stated that the Japanese farmers in his district are poorer on the average than the American farmers because they spend too much money and are exceedingly liberal for public and patriotic purposes. He used the term patriotic to mean American patriotic purposes. Japanese of Fresno and the vicinity bought \$50,000 worth of the second Liberty loan, in spite of the fact that farming at the present time brings a far greater return on their capital than 4 per cent. Japanese farmers all over the State bought heavily, comparatively speaking, of the Liberty loans.

At T. Yamaguchi, a Stockton farmer, took \$1,000 worth of Liberty bonds and gave \$600 to the Red Cross. Japanese farmers at Lodi subscribed to \$7,000 worth of the second Liberty loan. T. Ito, of Acampo, took \$1,000 worth. "We are going to die in this country, anyway," he said. K. Mayeda, of Dinuba, took \$1,500 worth of Liberty bonds. Japanese farmers at Tulare bought \$10,000 worth; Sacramento Japanese bought liberally and gave heavily to the Red Cross. At San Jose, Japanese farmers took \$8,000 worth of bonds. Frank Funabeki, of Mountain View, bought \$1,000 worth. K. Kamigaki, of Watsonville, put his name down for \$1,000, and is a life member of the American Red Cross. Other Japanese at Watsonville bought \$2,900 worth of bonds. The Japanese farmer who did not take bonds is the exception.

#### MANY LIVES WERE LOST IN THE EARLY DAYS.

Of course, housing conditions are vastly different where Japanese farmers own their own lands. On Japanese-owned farms at Florin, Lodi, Livingston, Fresno, Clovis, Fowler, Parlier, Dinuba, Visalia, Tulare and in the Santa Clara Valley, and in many other places, homes compare well with those of their American neighbors. The Japanese farmer is anxious to be an American and wishes to live as well as his American neighbors.

In many other places in California besides the river region the Japanese farmers have met, fought with, and overcome unhealthful conditions. They have not overcome them without fearful losses. In Fresno County alone in



the earlier days of development, when water and sanitary conditions were bad, the Japanese lost 3,000 lives. It is not too much to say that the lives of these Japanese boys were expended in the service of the State and the United States.

Examples of the same sort of development work as that carried on in the river delta region are as many as the number of places where Japanese farmers have settled. Everywhere the story is the same. The Japanese farmer has never been content to do merely as well as the American farmer under whom he learned farming in California. When he has not been pioneering new land, he has always found a way to make the soil produce a better and more profitable crop than it did before.

#### DARING CONQUERS HOG WALLOW LANDS.

Perhaps the most brilliant example of Japanese agricultural pioneering in California is the colony at Livingston, which will be described in more detail later on.

There is another good example, though making no such tale of hardships conquered as that of Livingston. Along the east side of the San Joaquin Valley in many places are belts of hummocky soil known sometimes as "goose lands," sometimes as "hog wallow" lands. The appearance of these lands is so peculiar that it never fails to excite comment by the stranger. Imagine a sea of short, choppy soil waves, sometimes as much as four feet in height from the crest of the wave to the bottom of the trough.

Almost all of these lands have always been idle, producing nothing but a little sheep pasture. Whatever might be the fertility of the soil, the cost of leveling prohibited their use for ordinary crops. As a rule, too, the goose lands are adobe with a hardpan, and they are arid.

#### RICE CULTURE, CALIFORNIA'S NEW INDUSTRY, STARTED BY JAPANESE. ✓

[Reprinted from the San Francisco Chronicle, Jan. 10, 1918.]

Colusa County has already been noticed as one of those regions in which the Japanese agricultural pioneer has been active in the work of improvement and development. We have already told how the first Japanese farmers plunged into the tule swamps and willow jungles along the Sacramento River and clearing and grubbing the land, opened up those productive areas that have since spread over great tracts of the lower Sacramento Valley. On other lands, not so completely idle as were the river jungles, they extended and improved production and introduced new and more profitable crops.

Particularly does this apply to the rice industry, in the establishment and extension of which the Japanese played a great part, and which had its earliest development in Butte and Colusa Counties.

California owes a huge debt to the pioneer rice growers. The story of agricultural development in this State contains no more striking example of lands otherwise worthless put to a highly productive use than this episode of the rice industry.

#### RICE GROWERS ADDED NEW SUPPLY OF FOOD.

The nation, too, in fact, the whole world, is in the debt of the pioneers of rice. Just at the time when the world is short of food, just at the time when it needs every grain that can be produced, the work of the California rice growers has brought into the market a great food crop, and what makes this gift to the world still more valuable, a food crop produced on land that will not raise anything else.

Among these pioneers the Japanese were not least. They were the first to grow rice commercially, and to one of them is largely due the fact that after the first real beginning the industry, through many disappointments and repeated losses, was kept going until it reached final success.

Consequently the early rice growers, including many Japanese, forced to costly experiments, lost money. Rice acquired a reputation as the most dangerous of all crops. The banks fought shy of it. Even three years ago, according to R. Takata, one of the largest of California growers, banks refused

to loan \$1 a sack on rice crops, though the market price was \$2 a sack. Most farmers who attempted rice gave it up after a year or two.

#### GRIT OF JAPANESE WINS LONG STRUGGLE.

One farmer stuck. He was a Japanese, K. Ikuta, the real pioneer of commercial rice growing in California, and the one who has stayed with it through thick and thin. Ikuta was the first to grow rice on a commercial scale after the variety tests conducted at Biggs by the United States Department of Agriculture in 1909, 1910 and 1911 had given the first inklings of varieties and methods. Ikuta assisted the Government in these experiments and then showed his faith by embarking in the industry. He raised and harvested near Biggs the first commercial crop of rice grown in California, and he kept at it year after year. His fight was very hard. Though his first crop made money, succeeding years were disappointing until 1914, when he was again successful.

The California Rice Farming Co., the largest of the Japanese rice concerns, and which may serve as an illustration of present rice growing, is a lineal descendant of this pioneer work done by Ikuta. After Ikuta's success in 1914, H. Matsushige, then secretary of the Japanese Association of Oakland, became interested. He connected with Ikuta, secured the help and backing of R. Takata, principal owner and manager of the Union Laundry of Oakland, and formed the California Rice Co. Takata looked after the finance and managed the business end of the concern, while Matsushige and Ikuta handled the rice growing. The company put in 2,000 acres of rice in 1915 in Colusa County.

#### SUCCESS OF JAPANESE QUIETS THE SCOFFERS.

The enterprise was laughed at in Colusa County; but when the new company produced a crop of 47 sacks to the acre and sold it for from \$1.90 to \$2 a hundred, proving the value of rice on the salt-grass lands of Colusa, the laughter was stilled and other farmers hastened to follow the pioneers. In the following year a smaller crop and low prices bore out the reputation of rice as a great gamble. The company made no money.

In 1917 the California Rice Farming Co. was organized, including some but not all of the members of the older company. R. Takata remained the general manager with the principal interest and H. Matsushige the field manager. In this year the new company planted to rice 3,740 acres in two ranches, one of 2,600 acres at the headquarters ranch about 10 miles from Colusa, and the other of 1,140 acres on the Princeton Road. Although returns were not complete at the time of writing, one ranch showed an average of 40 sacks to the acre.

#### RICE FARMING MEANS A HEAVY INVESTMENT.

To farm so large an acreage of rice requires a great initial outlay for implements and stock as well as a continuous outlay for labor. The California Rice Farming Co. used in 1917 three 75-horsepower caterpillars, two Yuba engine binders, forty-six rice binders, and six separators, to say nothing of harrows, plows, scrapers, wagons, trucks, and a vast amount of supplementary tools. The machinery alone represented and expenditure of \$40,000 to \$50,000. Yet with all these machines the company employed during the sowing season 200 men and 200 horses and during the harvest 500 men and 400 horses.

An important feature of the development of the rice industry has been the employment it has given to men and teams after most other harvesting is over. Japanese rice farmers say that when they first went into Colusa County the feeling between them and American farmers was not neighborly, but that now this has all vanished. The better feeling is in large part ascribed to the great amount of employment the rice growers have furnished to their neighbors, both for men and stock, in what would otherwise be a slack season. Farmers from as far away as Lake County go over to the Sacramento River in the fall and early winter to work in the rice harvest.

When the cost of equipment and the expense of handling the crop are considered in connection with the undoubted great risk of rice farming, such profits as the growers made in the season just past are wholly legitimate. Rice growing is a gamble. The farmer who engages in it faces the possibility of heavy loss if a north wind springs up when the field is in bloom, or if wind or rain come after it has ripened. Rice is prone to shatter, and either

wind or rain will cast down the stalks, which can not then be harvested. As rice ripens in California just on the edge of the rainy season, these dangers are always imminent. The wheat farmer, whose crop ripens in early summer, takes no such chances. The gambling feature of rice growing is made still more serious by the comparatively heavy investment.

It is for these reasons that the California grower is eager for a rice that will ripen a few weeks earlier. The Japanese Agricultural Association imported in 1917 10 varieties of early rice from Korea and distributed them to the Government Experiment Station at Biggs and to various growers in the hope that an early California rice may be found among them.

#### LAND VALUES ARE INCREASED FOURFOLD.

Though the Japanese led in the development of the rice industry, they are now far outnumbered by the Americans who have followed them. Of the 80,000 acres of rice grown in California in 1917, 8,000 belonged to Japanese concerns. Of this the California Rice Farming Co. had 3,740 acres, the Union Rice Co. 700 acres, the Butte Rice Co. 600 acres, the Nippon Rice Co. 500 acres and M. Kawahara 700 acres.

But the Japanese were pioneers, and played a great part in the development of this valuable industry. When the California Rice Co., which became later the California Rice Farming Co., started at Colusa, the lands it took had been renting for \$1 an acre and could be bought for \$18 an acre. Now they rent for \$20 an acre and could not be bought for less than \$80. The Japanese rice growers made this change, and, what is more, developed on these otherwise worthless lands a great food crop when the whole world was clamoring for grain.

Next year the California Rice Farming Co., still under Takata's management, plans to plant an additional 4,000 acres. R. Takata, who has been here 20 years, is also the manager and principal owner of the Union Laundry of Oakland, a concern which he established 10 years ago and which now employs 40 persons, both Americans and Japanese, and does business all over Alameda County. Takata is president of the Japanese Association of Oakland, president of the Laundrymen's Association of Alameda County, and a director of the Japanese Association of America. His financial ability was strikingly demonstrated in 1910, when he stepped into the Japanese Bank of Oakland, which had closed its doors, reopened it, and succeeded in a year and a half in so winding up its affairs that its creditors were paid almost in full.

The Butte Rice Co., of which the pioneer Ikuta is a member, with S. Yamada, K. Hayashi, J. Kawahara, and others, grew the banner crop of 1917-52 sacks to the acre—on 600 acres 5 miles west of Princeton. The company sold its crop for \$3.50 a hundred pounds. Its success this year has led the company to lease for 1918 a tract of 8,000 acres of rice land 5 miles from Willows.

#### BEAN GROWERS, TOO, HAD TO EXPERIMENT.

The Nippon Rice Co., T. Hayashi, is another of the big concerns. Hayashi was one of the immediate followers of Ikuta in rice at Biggs. Beginning in 1913, he has now been in the business for five seasons. In this last season he had 500 acres of rice 8 miles west of Biggs. Hayashi was formerly a bean farmer at Meridian and before that a storekeeper at Stockton.

Among the large bean growers who have made the country around Meridian a center of this industry is S. Yokoi, previously mentioned as a pioneer of the district. Yokoi farms 600 acres of beans and is also interested in some of the rice companies. He began at Meridian 11 years ago with five partners on 200 acres of tule-covered land and worked for six years with no profit, compelled to do much experimenting until he finally settled on the pink and white beans that have brought good returns in the last four years. Yokoi had been a river farmer before at Clarksburg.

#### COLUSA MERCHANTS INTERESTED IN RICE.

U. Wakamatsu, another of the early farmers at Meridian, is now growing beans on the river four miles from Colusa, where he leases 135 acres. He cleared this land of tules and timber eight years ago when it was valued at \$10 an acre. Now it is worth \$250. With partners, Wakamatsu farms 300 acres on Moulton Island and another 100 by himself. He is also interested in the Nippon Rice Co. and the Butte Rice Co.

Colusa merchants are interested also in farming operations. The Tozal Co., K. Hayashi, manager, S. Yamada, and T. Noguchi, is heavily interested in the Butte Rice Co., and all the members of the partnership are interested in various farming ventures. The Tozal Co. deals in groceries and general merchandise and has a branch in Sacramento and San Francisco offices at 24 California street. It has been established in Colusa for two years under its present ownership. The manager, K. Hayashi, has been in the United States for 15 years.

T. Nakagawa, dealer in groceries and general merchandise, has been established in his present business for two years. For four years before he conducted a laundry in Colusa, where he has been for 12 years altogether.

#### A TYPICAL JAPANESE VILLAGE IN CALIFORNIA.

[Reprint from the San Francisco Chronicle, Jan. 16, 1918.]

Though not the most typical, Livingston is the highest example of Japanese agricultural settlement in California. It is at the same time the most interesting of all these communities. Yet, strange to say, it is one of the least known to Americans.

The story of Livingston is almost a romance. It is a tale of tremendous struggle against hostile natural conditions, financial disaster, and year after year of disappointment, but a struggle maintained by stout hearts with indomitable perseverance until it ended, as a romance should, in complete victory. It is a tale, too, of the power of Christian faith, of a moral triumph over material obstacles no less than the material triumph that the Livingston colonists have won.

For Livingston is a Christian colony, and that fact has, in more than one way, profoundly influenced the development of the colony. It is that fact that prevents Livingston, the highest example of a Japanese farming community in California, from being taken as the most typical example. The fact that many of its members were Christians has had so much to do with the success of the community that it has in a measure set this colony apart from other Japanese agricultural settlements.

This is said with no intent to draw any comparison whatever between the values of different religious systems. It is merely stating a fact. Because Livingston colonists are Christians they have had certain advantages in the community of which they are a part, and these advantages have brought development of kind that might not otherwise have come to them. Men of other faiths agree in this statement. Why this is true will appear in the story of the colony.

The soil was shifting sand, blown by desert winds that sucked up and whirled away every vestige of moisture, its bare surface scorched by a fierce sun. There was no shade, no water, no sanitation, no schools, no churches. There was nothing to make life worth living. In fact, life there was believed impossible.

An American colony had been planted at Livingston 12 years before, but after a brief struggle, with hostile conditions had vanished. It simply "blew away," its distant neighbors said. These Japanese were laughed at when they announced that they would settle at Livingston. Their own people laughed at them. They were told that they, too, would be blown away by the fierce wind that whirled over the hot sands.

The colony was almost blown away. Established in 1906, it faced disaster after disaster and almost starved through five lean and hungry years before profit came. It found conditions at Livingston to be as bad as they had been represented. The wind, unhindered as it now is by plantations of trees, swept away the soil they had loosened by cultivation and dried up their young plant. Grasshoppers devoured what the wind left. Water for domestic purposes had to be carried for 2 miles. Then, in 1909, the Japanese-American Bank in San Francisco, which held a second mortgage on their lands, closed its doors.

The outlook was then the blackest the colony had faced. The members had no money in their houses. Families were without a nickel on hand. Through the long hard times that followed there were many days when families could not buy bread. They got along only by little borrowings and there were many instances when 5 cents carried an entire household for several days.

## FAITH HELD LITTLE BAND TO THE PLACE.

But they hung on. In the darkest days they refused to think of giving up. They were determined not to be blown away. It was then that their faith saved them.

Livingston owes its selection as the site of this colony to a romantic, at least a sentimental, reason. The town is in Merced County, close to the modest channel through which the Merced River flows to end in San Joaquin the course it begins in the magnificence of the Yosemite.

Before the colony was established, one of its founders visited the Yosemite. There, he saw the River of Mercy in the splendid purity of its Sierran fountains, he determined that the site of the future colony should be on the plains where these pure waters flow.

## COLONISTS FACED HARD CONDITIONS.

Thus was chosen a location, which, though one apparently more hopeless in soil and conditions could hardly have been found in California, was traversed by the merciful waters of the purest and most beautiful river in the world. The choice was characteristic at once of Japanese faith and Japanese ideals of beauty.

The contrast is striking between the Livingston of today, with its rich plantations and comfortable homes, its pleasant gardens and well-kept highways, its schools and churches, and its prosperous population, with the sandy, sun-scorched, wind-torn waste of 11 years ago, when the jack rabbit, the horned toad, and the grasshopper lived in sole enjoyment of the land.

The Japanese colony made Livingston so prosperous, demonstrated so clearly the possibilities of this once hopeless soil, that American farmers flocked back to the land they had once abandoned. At the present time the American population of Livingston, almost nothing 11 years ago, outnumbers the Japanese by 5 to 1. In the year just closed an American company has planted 1,100 acres at Livingston to Thompson seedless grapes. Before the company bought the land at Livingston, it searched the valley from Bakersfield to Modesto, and when its final decision rested upon Livingston it was avowedly because of the success demonstrated by the Japanese colonists.

## PIONEERS ARE NOW REAPING RICH REWARD.

The Japanese colony here now includes 22 farmers, all of whom have families. Most of them are organized in the Livingston Cooperative Society, which markets their crops and buys their supplies and materials. The society, which has been very successful, is capitalized at \$25,000, and owns a packing house which cost \$10,000. The members of the colony own a total of 1,730 acres, with 40 acres as the average holding, all under cultivation. Grapes, both of the table and raisin varieties, are the principal crop, with peaches next. Some other fruits are raised.

In the 11 years since the Japanese founded their colony, fruit shipments from Livingston have increased from nothing in 1906 to 200 carloads in 1917. The value of bare land has risen from \$35 to \$175 an acre. There is nowhere else in California a more striking example of the increase of community wealth due to the grit and industry of Japanese pioneers than this at Livingston. Nor is there elsewhere among the many cases in which the Japanese farmer has discovered and proved soil possibilities for the benefit of American farmers coming after, one more striking than this example of the Livingston colony.

## RACES LIVE HERE IN FRIENDLY COOPERATION.

At Livingston, Japanese and Americans live in amicable cooperation. The striking feature of the community is the cooperation of both races in both spiritual and physical work. Here the fact that most of these colonists are Christians has given them a decided advantage. It has brought them into closer contact with their American neighbors and has therefore greatly advanced the Americanization which they desire. This increase in likeness of life and manners to that of their neighbors has in its turn reacted to produce still closer social relations. The same cooperation that exists between the Japanese members of the colony exists between the Americans and Japanese. "You can't find any difference," said a resident.

A large proportion of the money deposited in the Livingston bank belongs to the Japanese farmers. Americans and Japanese alike are interested and active in the community affairs and all are concerned with the development of Livingston. Though the members of the Japanese colony are of different denominations, they sink that difference in nondenominational support of the church.

### FARMING IN THE SAN JOAQUIN VALLEY.

[Reprinted from San Francisco Chronicle.]

Fresno County exhibits one of the most solidly prosperous Japanese agricultural communities in California. Throughout the upper San Joaquin Valley from Turlock south to Tulare, a far larger proportion of the Japanese farmers own their own land than in most other portions of the State. The contrast is striking between Livingston in Merced County, where every Japanese farmer has his own estate, and the Pajaro Valley, where, with 350 farmers, only 10 acres are owned by Japanese.

Equally striking is the contrast between Fresno County, where 60 per cent of the Japanese farmers own their land, and the three counties of Colusa, Sutter, and Yuba, where, out of 12,500 acres farmed by Japanese, only 105 acres are owned. The difference expressed by this contrast is due to several reasons, but it comes back largely to the fact that in the upper San Joaquin, Japanese farmers were really pioneers.

### FRESNO JAPANESE LARGELY PIONEERS.

In many of what are now the most flourishing communities of Fresno and Tulare Counties, Japanese farmers were the first. They entered upon the land in many cases when it was lying idle and was supposed to be almost worthless. The land was cheap. They were able to buy. They had vision large enough to enable them to see what might be done with this soil and they backed their judgment by investing in it. Their enterprise, followed, as it was, by industry and painstaking skill, has made them well to do.

The farms owned by Japanese in this district are not large. They average from 20 to 40 acres. They are, however, practically all in orchard or vineyard and producing up to their highest capacity. With 40 acres of good shipping or raisin grapes in these times any farmer may consider himself well to do. But whether his farm is large or small, the man who owns his own land must be considered more solidly prosperous than any leaser. And it is this kind of prosperity, as we said before, that distinguishes the Japanese in the southern San Joaquin.

The history of Japanese farming in Fresno County runs back over a period of 25 years, and includes many real pioneers. Though Fresno itself is old, the galaxy of farming communities that surrounds it, each with its central town is comparatively new. Few of them have definite histories of more than 25 years, and many of these rich communities trace their beginnings to Japanese pioneers.

Such places as Fowler, where H. Sumida bought the first farm owned by a Japanese in Fresno County, and Clovis, where the Awayas, father and sons, led the way in development, received from Japanese settlers the impetus that carried them on to their present prosperity. Places like Bowles owe their whole being to the enterprise of Japanese pioneers, who took hold of lands neglected and passed over by others.

Things are easy now in prosperous Fresno, but back of the present affluence is a history of laborious years with no profits, hardships endured, losses suffered and life lived under all sorts of adverse conditions. Water was scarce and bad, undrained marshes produced clouds of malaria mosquitoes, there was no such thing as sanitation, the winds swept unrestrained over treeless wastes, blowing up terrible sandstorms, and the sun, untempered by cool green plantations, beat down fiercely on everything.

Three thousand Japanese lost their lives in the earlier days of development in Fresno County. But their lives, truly given in the service of the development of California, went to build up the conditions on which are based the present prosperity, comfort, and pleasure of life in this district.

## JAPANESE FARMERS PROGRESSIVE MEN.

As elsewhere, the Japanese farmers here are highly efficient. Their places, whether owned or leased, are always in the best of condition. The care given to their plantings tells heavily in results. According to bankers, a Japanese farmer will pay off his mortgage more quickly than anyone else. In this district Japanese farmers are almost all growers of raisins, table grapes, or peaches, with some alfalfa raisers, and one or two dairymen. Very few Japanese anywhere go into dairying. They have had no experience with it in Japan, and their genius does not lie in that direction.

They are intelligent, progressive, and public-spirited residents. It is said that their prompt cooperation was a large element in the successful organization of the California Raisin Association, which has stabilized and established on a solid foundation the grape industry of the San Joaquin Valley. The Japanese growers were among the first to sign.

Such Japanese farmers as K. Awaya at Clovis and K. Mayeda at Dinuba are regarded as leaders in every community work and are reputed to have as great an interest in the good of the country as any of their neighbors. They are liked and respected by the people of their communities.

## THE JAPANESE AGRICULTURAL ASSOCIATION, ITS AIMS AND ACTIVITIES.

The Japanese Agricultural Association was organized in January, 1915, at the instance of the leading Japanese farmers of the State. Since then the association, under the directorship of Mr. T. Chiba, has been conducting educational work and a systematic campaign for the betterment of conditions among the Japanese farmers in California. The association has been giving the farmers technical advice, assisting them in marketing their produce and promoting their agricultural interests. In all these activities the association has been animated by the hope that the Japanese farmers in California might make greater contribution to the development of agricultural resources of the State. It has received from time to time the cooperation of the department of agriculture of the University of California.

To-day its membership comprises over 1,000 Japanese farmers in northern California, more specifically in the farming communities along the coast and in the San Joaquin and the Sacramento Valleys.

Its aims and purposes are as follows:

1. To be a faithful adviser of Japanese farmers in California, and teach them American ideals, and thus help promote the agricultural development of the State.
2. To organize farmers' associations in various localities, thus establishing among them the unification and cooperation necessary to promote their efficiency and interest.
3. To promote wholesome home life and progressive ideas among the farmers, and to encourage frugality, industry, and economy among them.
4. To disseminate the necessary knowledge for the improvement of agricultural methods, and thus encourage scientific farming.
5. To study market conditions, to improve the methods of packing, and to facilitate the shipping, transportation and storage of agricultural products.
6. To establish a rural credit system and encourage the habit of saving.
7. To assist the farmers in the selection of land and in farm management, and to encourage the establishment of model farming communities.
8. To promote better understanding between the landowner and the tenant, and to protect their mutual interests concerning leases, rents, and contracts.
9. To promote harmonious relations between Japanese farmers and commission merchants and cannery owners.
10. To encourage farm laborers to become independent farmers, and to train young men who desire to be farmers.
11. To assist Japanese farmers in the improvement of their dwellings and camps, and in the selection of vocation for women as well as in the education of children.
12. To open such establishments as may afford the farmers wholesome recreation and amusement, and to adopt such measures as may promote their health and improve the sanitary condition of Japanese rural communities.

In order to accomplish the foregoing aims, the following methods are recommended:

- (a) Publication of periodicals.
- (b) Cooperation with newspapers and magazines.
- (c) Lectures and public meetings.
- (d) Personal visits to individual farmers and camps.
- (e) Inviting questions from the farmers.
- (f) Examination of soil and inspection of farms when requested by the farmers.
- (g) Establishment of a circulating library and the loan of books and periodicals.
- (h) Cooperation with American and Japanese organizations with similar purposes and with the State and municipal authorities and the State Council of Defense.

#### WAR ACTIVITIES OF THE JAPANESE IN AMERICA.

[By Kiichi Kanzaki, General Secretary of Japanese Association of America.]

Japan and the United States have always been friendly, but never in the past has the relation been so preeminently close and amicable as at the present time. Virtually the two nations are allies, fighting together against common enemies for a common cause. Therefore, in this time of growing friendship, it is important to remove any hindrances or obstacles caused either by misunderstanding or by misrepresentation, deemed to be detrimental to this happy condition of to-day. In this regard it is a matter for congratulation that the note exchanged between Secretary Lansing and Viscount Ishii last year completely wiped out the fears and suspicions of the American people toward Japan, especially with reference to the latter's attitude toward China. In addition to this gratifying understanding between Japan and America, it is also necessary that there should be a correct and unbiased explanation as to the true attitude of the Japanese in America. For this purpose I will give hereunder a few facts of which I have personal knowledge.

#### JAPANESE PROVE LOYALTY IN WAR.

Unfortunately, with some Americans, it has grown to be almost an established theory that the Japanese are so unshakably devoted and faithful to their country that they will never become loyal American citizens. Such a theory is a useful weapon for German propagandists to estrange Japan from America. However, their campaigns become effective only when people are ignorant of true facts. Consequently I am happy to feel that America's entrance into this war gave a fair opportunity to test the true attitude of the Japanese toward America.

When the United States declared war against Germany, the Japanese in America unanimously pledged their loyalty to America, and determined to stand behind President Wilson with all their hearts and souls. The following is an extract from the declaration, made immediately after the outbreak of the war, by the Japanese Association of America:

#### STATEMENT BY JAPANESE ASSOCIATION OF AMERICA.

The Imperial German Government, disregarding the right of humanity and civilization, has thrust war upon the United States, and America has at last taken up arms as a champion of liberty, justice, and humanity. At this moment, when the United States faces the supreme test of the nations, the Japanese Association of America, in co-operation with 39 various Japanese organizations in California and other Pacific Coast States, pledge our unswerving loyalty and steadfast faithfulness to the Government and the people of the United States, and appeal to our fellow countrymen to give their united support to President Wilson and to the American Government. Especially those of us who enjoy life, liberty, and the pursuit of happiness under the Stars and Stripes owe our special duty to the Government and people of the United States. Our lives, and property are protected by the laws of the United States, and we enjoy the blessings of our home through the hospitality of the American people. Therefore, to-day, when America faces an emergency, we can not but rise as one



to offer our humble services for the cause of our adopted 'Land of the free and home of the brave.'

Moreover, America's entrance into the World War has automatically established the most intimate friendship of alliance between the United States and Japan. Providence has brought out two sister nations across the Pacific on the side of the Allies for the defense of the human right and civilization. \* \* \* There may be many ways to serve the United States in the world crisis. At present we consider it proper to give our support to the American Red Cross. We appeal to our fellow countrymen, therefore, to enlist their services to raise membership and funds in its behalf. Yet this is not all we can do. There may arise in the course of the present war many things that might require our services. Come what may, we are ready to spend our best efforts for the cause of America when America is mobilizing the military, industrial, and agricultural resources of the nation \* \* \*. We appeal to our fellow countrymen to unite their thoughts and prayers for the promotion of the interests of the United States.

#### SONS OF NIPPON SUPPORT RED CROSS.

With the progress of the war, the Japanese in America put the above statement into practice. When the Red Cross started its first membership campaign, we lost no time in persuading our people to subscribe quickly and willingly. In San Francisco alone the subscription came up to the handsome number of 1,008, out of about 5,000 Japanese population. In one locality, all Japanese men, including laborers, subscribed contributory memberships, while their wives became annual members. As a matter of fact, you will find that at least one out of each 20 Japanese is a member of the American Red Cross.

With regard to the Liberty bonds, the Japanese also gave fullest vent to their loyal spirits. Although no exact statistics are available, the Japanese subscription for the first and second Liberty loans amounted to at least above \$3,000,000. But by far the best result was obtained in the third loan.

The following are the reports received from various local Japanese associations relative to the subscriptions of the Japanese in those different localities:

San Francisco Association.....	\$463,500
Stockton Association.....	83,000
Oakland Association.....	34,500
Fresno Association.....	21,150
Placer County Association.....	3,800
San Jose Association.....	9,950
Kings County Association.....	4,700
Berkeley Association.....	1,800
Alameda Association.....	2,900
Alameda County Association.....	10,000
Chico Association.....	2,000
Watsonville Association.....	8,150
Contra Costa County Association.....	5,400
Yacaville Association.....	1,150
San Mateo County Association.....	1,700
Courtland Association.....	9,400
Loomis Association.....	8,200
Suisun Association.....	3,350
Florin Association.....	4,450
Salinas Association.....	3,650
Sacramento Valley Association.....	21,700
Sonoma County Association.....	5,000
Nevada Association.....	11,250
Salt Lake Association.....	36,300
Ogden Association.....	5,750
Colorado Association.....	8,000

It must be understood that the above reports cover only those subscriptions made through the Japanese associations and do not include many other directly subscribed. It is our estimate that the total amount of the Japanese subscriptions for the third loan very easily surpassed the \$3,000,000 mark. However, a more pleasing and hopeful feature of it than the amount of the subscription is the spirit shown through it. For in comparing the records of the last three loans, we find a remarkable progress in each of the campaigns. This is an illustration of the fact that the Japanese in America are taking increasing interest in the cause of their adopted nation.

## MANY VOLUNTEER FOR MILITARY SERVICE.

By virtue of the treaty now existing between the United States and Japan, all Japanese in America are exempted from any military duty. However, there were not a few Japanese who expressed their desire and willingness to serve as volunteers. One of the writer's friends, a graduate of the University of Southern California, a bright young man, robust in health and strong in mind, realizing it his duty to fight for the country which gave him shelter and education from his boyhood, rushed to apply for voluntary service. But to his disappointment, the application was turned down. This is merely a typical case. There are many other such instances. Nevertheless, the fact remains that there are many Japanese who are really willing to fight for America when they are needed.

Not speaking of the Japanese from Japan, how about Japanese born in America? Let a fact speak its words once more. There are as yet very few American-born Japanese who have attained military age. In San Francisco, so far, about ten Japanese boys attaining the military age responded to the call of the American flag. Of these, I am personally acquainted with two boys. So, taking them as typical examples of the American-born Japanese, something will be said with reference to the quality of these men as American citizens, and their loyalty to the country of their birth. The two boys are Tsukamoto and Togasaki. First as to their education: The one is a high school graduate, while the other is an undergraduate student of the University of California.

## TWO JAPANESE BOYS AMONG DRAFTED.

Last year, for the first time, they exercised their civic duty of casting a vote at national and State elections. The one voted for Wilson and the other for Hughes, but both voted for prohibition. They are both Christians, loved by friends and admirable in their moral character. A college professor whom I know well once told me he had a long chat with the college student referred to one day while crossing the bay, and the young man appealed to him exactly like an American college boy in all respects except the brown color of his face.

These two boys were drafted and they are both in camp at American Lake. One more thing needs to be added as to their spirit and the aspirations with which they left the city. At noon of the day one of the boys departed a group of his friends assembled to give him a hearty send-off. The writer was eyewitness of the memorable scene. Several of his friends urged him to fight courageously and nobly as the first American-born Japanese to stand on battle field for America's sake. In response, the young soldier, with a spirit typical of American optimism, but with an attitude of a determined warrior said:

## AN HONOR TO DIE FOR AMERICA.

"It is an honor for me that I can go as the first American-born Japanese will do my very best and when duty calls me I will lay down my life for cause of humanity and democracy. I pledge that I will bring no dishonor either to the land of my birth or to the country of my forefathers."

His father, who was with the boy, thanking the assembly for the boy's statement said:

"I am filled with joy from the very bottom of my heart that I can give first-born child in America for this country for the noble cause of justice and humanity."

The other soldier, a day before his departure, came to bid me farewell, with a cheerful countenance said:

"I am exceedingly glad that I am going. Like my friend already gone will pledge myself, soul and body, to fight for America's cause; I will do my duty, even sacrificing my life under the flag of the Stars and Stripes."

As has already been remarked, the Japanese in various ways have shown their devotion and loyalty to this country. But by far the more important part the Japanese are occupying at this moment of national crisis is in the battle fields of agriculture, where fighting is being waged with hoes and shovels. It is needless to say that farmers working hard for the supply of food material are as loyal as the soldiers fearlessly fighting on the battle field.

## JAPANESE FARMERS REALIZE THEIR DUTY.

In this respect I believe that the Japanese farmers are serving America well. The appeal of President Wilson to American farmers for more bread inspired the Japanese farmers as well as Americans. Responding to his appeal, the Japanese Association of America appointed a special committee for the purpose of cooperating with the plans and work of the State and Federal Councils of Defense. The Japanese, the majority of whom are farmers well experienced in this occupation, fully realize that it is their special duty to supply America with as much agricultural products as they can. In California alone, over 10 per cent of farm products are raised by the Japanese, whose number is less than 2 per cent of the State's total population.

I have attempted to describe the foregoing incidents and occurrences for the purpose of throwing a little of the light of true information in the hope that the truth, based on real facts, may conquer the rumors and deceitful news, which German intriguers are constantly manufacturing with the malicious intent of disturbing the growing friendship of Japan and America.

## SEEKS BETTERMENT OF ALL CONDITIONS.

That they have their limitations and shortcomings we fully realize. Because of this realization on the part of the Japanese farmers, we are exercising our influence for the betterment of their conditions not only material but also moral. The work of the Agricultural Association in this direction has been progressing quietly but steadily. Within our limited means we have striven to do the utmost. Our association is always glad to receive suggestions and advices not only from the Japanese, but from all who are sincerely interested in the welfare and progress of the commonwealth of California.

We work without ostentation, but with sincere desire for the development of the community in which we are privileged to live. So far we have achieved little we may be proud of, but we are always striving for the high aim for which the association was inaugurated.

## STATEMENT OF MR. E. CLEMENS HORST.

Mr. HORST duly sworn.

The CHAIRMAN. What is your address?

Mr. HORST. No. 235 Pine street, San Francisco, Calif.

The CHAIRMAN. Now, if you have a statement that you desire to make proceed.

Mr. HORST. Well, you sent for me; I did not volunteer to come here.

The CHAIRMAN. What is your business?

Mr. HORST. Farmer, merchant, and exporter.

The CHAIRMAN. Have you given any study to these various Japanese problems now under consideration?

Mr. HORST. Yes, sir.

The CHAIRMAN. Have you any view as to the need of farm labor in this State?

Mr. HORST. Yes, in my opinion there is no need of any further immigration, either to this State or to the whole United States.

The CHAIRMAN. Of Japanese?

Mr. HORST. Of Japanese or anybody else. There is plenty of labor in the country for the country's legitimate requirements and I think that if we simply resort to an embargo of export tariffs, when that can be arranged on America's natural exhaustible resources there will be more than sufficient labor for American requirements, and to my mind the Japanese problem is a very small thing. The problem of Japanese immigration, I think it is negligible in comparison with the whole proposition, and that this whole proposition need study.

The CHAIRMAN. Your idea is that this readjustment following the war, when that is brought about there will be plenty of common and other kinds of labor?

Mr. HORST. Yes. There is any God's amount of labor if you will go after it; any amount of it. The only time when California suffered for labor, as far as California is concerned, is during the harvest season, and that can be corrected by making conditions proper for people working on the farms. On short notice I have had as many as 5,000 people come out of this city in a week, people who have never been on farms before at all.

Mr. BOX. To what extent are you engaged in farming?

Mr. HORST. Six or seven thousand acres.

Mr. BOX. What kinds of crops do you raise?

Mr. HORST. Principally hops, and a great many other kinds of products, hops and fruit and everything.

Mr. BOX. How many people do you employ during the harvest season?

Mr. HORST. I don't know; it runs up into the thousands.

The CHAIRMAN. How long have you lived in this State?

Mr. HORST. Thirty-two years.

Mr. RAKER. In other words, Mr. Horst, your theory is that if these men are given fair wages and reasonable hours and proper conditions surrounding them while they are working and while they are at rest, at ease, you will get plenty of labor?

Mr. HORST. Yes; you will get plenty of labor. At the same time, on the Japanese question, I feel that there are those people who have been invited to come here to our country, are entitled to full and fair treatment, and that there should be no discrimination against them. These Japanese and all of the people who have come here without our invitation and who have come here illegally should be deported, but so far as these proposed Japanese laws are concerned, I think they are ill advised. We are not ready for that.

The CHAIRMAN. The local laws.

Mr. HORST. Yes; the laws with reference to stopping the leasing of land by Japanese or somebody else. Somebody has to take care of the land and we have not prepared for it. It is a case of look before you leap. If the Japanese are to be stopped from leasing lands we must be prepared to have somebody else farm them, and we are not prepared to do it, and it is going to take time to readjust matters. Now, as far as the menace of the Japanese is concerned, it is a decided menace in the Hawaiian islands, but this was brought out, brought about, by the people who deliberately imported them. In this State we have not so many Japanese that they are a menace, but they will soon be if we do not stop them. At the same time I think there should be a greater distribution of them throughout the States, so they could not be concentrated in one place. One witness spoke of a joint high commission. That is all very well, if the Pacific coast is well represented on that commission, because if you have got a commission and the West is not represented, we are going to get hit—

Mr. SIEGEL. It is your idea that when a proposition involves the Atlantic coast or the Pacific coast or the Middle West that we should travel all over the country and try to pick out the particular men desired to represent that part of the country?

Mr. HORST. No. But the Japanese problem seems to be a Pacific coast problem and it is a problem that the people of the Pacific coast are going to have something to say about in settling, and if you get a committee made up of commissioners without western representation in settling the Japanese problem or anything else, we are going to get the bad end of it. One of the other witnesses spoke of allowing citizenship to the Japanese. That is all very well if you first distribute them where we would not have the situation like they have in the Hawaiian islands.

Mr. BOX. To what extent will this agitation progress if it is not settled? Will it grow worse?

Mr. HORST. That depends upon how much hot air we get around the State.

Mr. BOX. You realize that this committee can not control the supply of hot air. I see that you are a practical man and I asked the question in search of information.

Mr. HORST. I believe if there were committees formed of men combining the high class of labor and business men and high-class farmers, and they could sit down and deliberate and consider the question, I think the thing could be solved satisfactorily to all concerned, but it can not be solved the way it is handled, by antagonizing everybody and doing more harm than good. If you stop leasing lands to Japanese now, how are you going to farm the land? The white people in this State are not in sufficient numbers educated to go on the farms and the farmers have not made sufficient provisions for taking care of white people on their farms.

Mr. BOX. This California problem, suppose that Congress should remain inactive and do nothing in the matter—

Mr. HORST (interposing). I do not think that Congress can handle the thing satisfactorily. I think this problem should be handled out here on the coast and handled by more conservative people, not handled by a lot of agitators, but handled by people who will give it careful deliberation, leading men from the labor organizations and leading business men and leading men among the farmers, and let them work it out. But it can not be worked out the way they are working now, by hollering their heads off about the Japanese leasing land and Japanese land ownership. I do not believe in any foreigners owning land in America, but it is a whole lot better for the Japanese to own lands than forests. If they owned the forests they could ship out lumber, but they can not ship out the land. We tackled the problem at the wrong place.

Mr. BOX. You think that Congress should not take any action?

Mr. HORST. I do not know. If it can do any good it ought to do it, but I don't know.

The CHAIRMAN. Do not get confused about that. You understand that Congress can not dabble in the California land problem, but Congress can either by law suspend further admission of Japanese or it can regulate the admission to a certain percentage, and it can provide patrol or put in a system of registration requiring copies of passports to be carried for identification and matters of that kind. Congress can do that, but it can not run into the affairs of the State.

Mr. HORST. Yes, but applying the thing exclusively to the Japanese is a case of making the tail wag the dog. With the few thousand

Japanese coming now— I want them all stopped—but there is not the harm of a hundred thousand, or two hundred thousand or a million other foreigners coming in. They are doing the work and the Japanese are the whole talking point.

Mr. RAKER. There is propaganda on foot to bring in 20,000 Chinamen to Hawaii? Do you think that is a good proposition?

Mr. HORST. I think the proposition should be to take the foreigners out of Hawaii. So far as shipping any more in, I think that is hoggish.

Mr. RAKER. There is another proposition, propaganda on foot to bring in Japanese and a large number of Chinese laborers to California to do the farming and rough work.

Mr. HORST. That propaganda has been on foot 30 years, and each year of the 30 there has been a proposition of bringing in a hundred thousand or more Asiatics to do the work. It is now new.

Mr. RAKER. It has also been stated that we need 5,000,000 laborers scattered over the United States now. What is your view point as to that.

Mr. HORST. Simply has this effect: That the more people you import, the sooner you get rid of the natural resources and the sooner we will be busted so far as natural resources are concerned.

Mr. SIEGEL. How long have you resided in the State of California?

Mr. HORST. Thirty-two years.

Mr. SIEGEL. You came here from where?

Mr. HORST. New York.

Mr. SIEGEL. How long did you reside in New York?

Mr. HORST. Seventeen years.

Mr. SIEGEL. You came to this country from which country?

Mr. HORST. I was brought here when I was 4 years old.

Mr. SIEGEL. From which country?

Mr. HORST. From Germany.

The CHAIRMAN. We are very much obliged to you. I am sorry I had to keep you waiting here so long.

#### STATEMENT OF MRS. E. F. SCANLON.

Mrs. Scanlon duly sworn.

The CHAIRMAN. What is your residence?

Mrs. SCANLON. 2739 California Street, San Francisco.

The CHAIRMAN. What is your connection relative to associations?

Mrs. SCANLON. I am president of the California State Housewives' League, and I am secretary of the Presidio (Calif.) Taxpayers' Association, and I also belong to several women's clubs and the Civic League.

The CHAIRMAN. How long have you been engaged in this general line of work?

Mrs. SCANLON. For years.

The CHAIRMAN. Now proceed with the statement you desire to present to the committee, making the verbal part as brief as possible, because you may add in writing anything which you wish to add.

Mrs. SCANLON. Well, I would like to say that I am not going to speak from the farm point of view. I am going to speak of the situation we find right here in San Francisco, from the taxpayers' viewpoint.

Mr. SIEGEL. What are you going to discuss, the cost of living?

Mrs. SCANLON. Well, we had a taste of the high cost of living with potatoes last winter. We know how they were hoarded up in warehouses and the prohibitive prices, and that was something which interested us very vitally. I can not see where the Japanese have reduced the high cost of living, even with their intensive farming. I might also state that I can understand how hard your problem is, and what you have before you, but you can not fail to take into consideration what is brought before you. On these lands in the Sacramento and San Joaquin valleys I have mining property up there and have lived there a number of years, although I was brought here, and I understand the mining situation thoroughly, my husband having been an engineer. I would like to call to the attention of the committee the fact that in recent years the power companies along the Sacramento and San Joaquin valleys have utilized the water a great deal and the demand of the country for power has been so great that it has lessened the waters of the river, and for that reason the Japanese coming in later have been very much assisted and helped on these islands by the draining of these islands in these companies taking the water away from them.

The CHAIRMAN. The electric current, and so on, are handled under State laws?

Mrs. SCANLON. Yes; not that we are objecting to it at all, but there is a great deal in that, and I wanted to call it to your attention.

Now, you well know that there is only so much land available for building in San Francisco. Along our residential district from McAllister street, along Filmore and away up toward Presidio Height, the Japanese before the fire never lived in those districts. There are more of the older pioneer families living in the western addition than any other portion of San Francisco. Now we have this problem to face out there: After the fire—the city was burned out to Van Ness Avenue, and there was a race for homes. Immediately the Japanese got in and began to pay large prices and lease property. They came to the landholders and offered sums away beyond the average amount for rents and leases, and their offers were tempting, because they would lease for a number of years. At the end of those leases the locality is destroyed, because nobody will live in a neighborhood and bring up children where the Japanese live. I am positively without apology to anybody against the Japanese mingling with my children and having my children coming down to those standards. I have two children, a girl 16, going on 17, and a little girl of 11. My little girl attends the public school. In the ——— primary school around the corner, a school I attended myself, because I was born in San Francisco, there are over 138, I believe, Japanese children in that school.

Mr. SIEGEL. When were you there last?

Mrs. SCANLON. Just before the close of school.

Mr. SIEGEL. School is not in session now?

Mrs. SCANLON. No, sir. They are having their vacation. I went in there at one recess time to see my little girl and I had to wait in the yard until the children came down. I saw a small child sitting up there with her arm—a little golden haired girl, about 7 or 8 years old, with her arm around a young Japanese girl. I saw another girl

about 12 or 13, and she joined another group. This girl had some gland trouble of some kind.

Mr. SIEGEL. This is a local matter.

Mrs. SCANLON. Yes; but we always have turned upon us something that comes from Washington to the effect that it is an international question and yet we, the taxpayers of this State, have to supply schools for orientals. That should be stopped. This is a serious question and the question should be whether the Americans want the Japanese or not. We understand fully what your problems are. I have taken the initiative petitions around for the native daughters of this State, and I know that it is not a political question that is facing us, but whether or not we are going to come to the standards of the Japanese, or can we bring them up to our standards. In no community wherever they are will the white people associate with them.

I come from a family that has been paying taxes for years. My mother is 82 years old, and I am one of 12 children, and we have been paying taxes for years, part in San Francisco and part in other parts of California, and I will not stand for my children coming down to the standards of the Japanese, and I think this is a question of we, as American citizens, saying what we want. We don't want the Japanese coming into our places, because whenever they come in the white people back down. Go out to these beautiful residence districts in San Francisco. When I came back from Alaska after the fire and walked out into that beautiful residence district my heart nearly broke. Those beautiful mansions—I have a friend who is an invalid, who lives on the corner of Jackson and Filmore Streets, and she told me the night before last that she had rented the upstairs floor to Japanese. Before we know it the places become infested with them, and the property becomes depreciated. You can see this in the western part of this city. They do not go to the outlying districts, but they have taken this property which in time should be very valuable business property.

I notice in the paper that Mr. Rindge, one of our potato hoarders—I see that he testified the other day in Stockton, and I would like to ask Mr. Shima if he has not a son called after Mr. Rindge.

Mr. VAILE. Well, I even have a nephew named after me.

Mr. SIEGEL. And everybody uses the name George.

Mrs. SCANLON. Yes; but this is Rindge. Rindge is very close to Mr. Shima, and we have found that he was very close to the potato king.

The CHAIRMAN. We are much obliged to you for your statement and you will have the privilege of examining your manuscript after it is transcribed by the stenographer and adding to it, if you wish.

Mrs. SCANLON. Thank you.

#### STATEMENT OF MR. K. K. KAWAKAMI.

Mr. Kawakami heretofore sworn.

Mr. KAWAKAMI. In regard to the newspaper account of what I said concerning the young lady called Miss Ishihashi, who was employed in the San Francisco post office during the war, you asked me, Mr. Chairman, whether I knew her, whether I talked with her, and



so on and so forth. If I remember correctly, I said that I knew her, and I had known her and her family for a number of years and naturally we saw each other quite often during the war, but we avoided talking about the work that she was doing at that time, and I never received any information; never tried to get anything out of her about her work. That is what I said.

The CHAIRMAN. I so understood it, in a little different form, and you answered "No" when I asked you if you received information from her about the Government.

Mr. SIEGEL. The fact is, you spoke very low, and the question was whether you said "I did," or "I didn't," and it caused a difference of opinion as to what you said.

Mr. KAWAKAMI. It concerns not myself alone, but also the young lady. She is in Japan on a visit at the present time, and if that thing is published and no correction is made she will not be able to come back to this country.

Mr. SIEGEL. Is she a Japanese?

Mr. KAWAKAMI. Yes.

Mr. SIEGEL. If there is any question arising about her being permitted to come back the committee will be——

Mr. KAWAKAMI (interposing). Yes; if you will please give me a letter containing the correct record of what I said from the shorthand notes.

The CHAIRMAN. Yes; as soon as I get time I will examine the record and have it copied word for word, whatever it is.

Mr. KAWAKAMI. Yes.

Mr. RAKER. Yesterday we inquired about a letter and you gave it to me yesterday evening.

Mr. KAWAKAMI. Yes.

Mr. RAKER. Here is the envelope and here is the letter, November 7, 1919, addressed to Hon. Wm. D. Stephens, Governor, Sacramento, Calif.

Mr. KAWAKAMI. Yes.

Mr. RAKER. Is that the letter you referred to?

Mr. KAWAKAMI. Yes.

Mr. RAKER. And that is the letter you gave me?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Is that the original?

Mr. KAWAKAMI. No, sir. At first I made two copies, this one original and one carbon copy. It was made at the same time. Afterwards this copy was made.

Mr. RAKER. How many more copies of that letter have been made?

Mr. KAWAKAMI. That is all.

Mr. RAKER. Just the three.

Mr. KAWAKAMI. Yes.

Mr. RAKER. And those you had made by yourself in your office on the typewriter?

Mr. KAWAKAMI. Yes; my stenographer made it.

Mr. RAKER. And we can call it an original, unsigned, and held by you during all of this time, which you have now delivered to the committee?

Mr. KAWAKAMI. Yes.

Mr. RAKER. That is the original letter?

Mr. KAWAKAMI. Yes.

Mr. RAKER. Will you please mark on that letter your initials on the front page, so you will know it when you see it again? [Mr. Kawakami marks on paper.]

Mr. RAKER. Now mark it on the second page also so you can identify that letter if it is ever presented to you. [Mr. Kawakami marks on paper.]

(Whereupon the committee took a recess until 2.30 p. m. this date.)

#### AFTERNOON SESSION.

The committee was called to order at 2.30 p. m.

#### STATEMENT OF MR. HERBERT G. ZAKERMAN.

Mr. Zakerman duly sworn.

The CHAIRMAN. What is your post-office address?

Mr. ZAKERMAN. 216 Drum Street, San Francisco, also Stockton, Calif.

The CHAIRMAN. What is your business?

Mr. ZAKERMAN. Farming and handling of potatoes and onions.

The CHAIRMAN. What is your farm?

Mr. ZAKERMAN. A partnership consisting of Weyl and Zakerman. The corporation is Weyl, Zakerman & Co.

The CHAIRMAN. Where do you operate?

Mr. ZAKERMAN. We own a farm of 2,700 acres of land in the delta region adjacent to Stockton, known as half of McDonald Island. We also own and are developing 4,000 acres of land in the region adjacent to Klamath Falls, Oreg.

The CHAIRMAN. I believe I will let you tell us a little about the Oregon proposition and situation.

Mr. ZAKERMAN. The Oregon proposition is rather new. It is land which has just been recently reclaimed, very similar in character to the Stockton soil, that is, it is peat formation, and it is a big rough unwieldy thing at the present time.

The CHAIRMAN. That is in what is known as western Washington?

Mr. ZAKERMAN. No, sir. It is in Oregon, just across the border of the California line, and it is on a branch line of the Southern Pacific, where it branches off at Weed, the main line goes to Portland, goes to the left, and this branch goes to the right and terminates at Klamath Falls.

The CHAIRMAN. Is that out of the mountain district?

Mr. ZAKERMAN. It is right in the mountain district, at an elevation of 4,000 feet and surrounded by mountains.

The CHAIRMAN. You are just going into business there?

Mr. ZAKERMAN. Yes, we are beginning to develop that region. In the one reclamation district there are 20,000 acres and there is probably a total, altogether, of 75,000 acres of land in that particular district which is capable of intensive development, if labor can be secured.

The CHAIRMAN. Have you been in touch with business interests up that way in Oregon?

Mr. ZAKERMAN. Well, this is our first year up there, and we are in so far as our relationship exists in that length of time.

The CHAIRMAN. You hunted out this place yourself?

Mr. ZAKERMAN. Yes; we located it and bought it after very mature investigation and consideration.

The CHAIRMAN. The firm did that?

Mr. ZAKERMAN. My two brothers and myself and Mr. Weyl.

The CHAIRMAN. That is an American corporation?

Mr. ZAKERMAN. Yes. At the present time our development—we have sent up probably about four or five expert Japanese farmers from California, simply to pave the way for subsequent labor of whatever nature we can find, but we have selected the Japanese because of their mature experience and capabilities.

The CHAIRMAN. Some member of your firm will be there to look after things?

Mr. ZAKERMAN. Yes, all of our farming is done under our own supervision.

The CHAIRMAN. Have you anything to say about the Japanese labor situation generally?

Mr. ZAKERMAN. Yes, I would like to tell our experience at Stockton. As I said before, we are farming 2,700 acres of land there. We took over the land to farm it ourselves in the year 1917, and we were inexperienced, and we thought we would try out all forms of labor. As you know, the subdivisions or the various geographical divisions of the island are in what are known as camps, so we established Chinese, Japanese, and white camps, all on the same island. After trying the scheme for two years, by virtue of not being able to get hold of enough white men to keep up that camp we had to abandon that. We discharged the Chinese because it was too hard to get them to use the right kind of ideas, and we are now using Japanese exclusively.

The CHAIRMAN. When you go down toward the delta from Stockton, do you have postoffices?

Mr. ZAKERMAN. No, sir. The post office is at Stockton and the mail is carried down to the islands by means of passenger vessels that ply from Stockton to the island points.

The CHAIRMAN. Is the mail thrown off at the landings in mail sacks?

Mr. ZAKERMAN. No, sir—the boats come and throw them up on the bank in any way they can. It is rather crude from that viewpoint.

The CHAIRMAN. That is the United States Mail Service?

Mr. ZAKERMAN. Yes; we send mail to our white superintendent there and he receives it all right, but there is a project on at the present time to connect the entire island district up with the mainland, so that the children can go to school.

The CHAIRMAN. So, generally speaking, you have no towns after getting out of Stockton?

Mr. ZAKERMAN. No, sir. On the middle river, on the Santa Fe, there are towns, but on the islands proper there are no post offices and it would be very desirable to have them if we could have them. Well, getting back to the method of farming; in order to invite and be able to get any white men down there, we have built a tower for water, put in bath tubs, showers, a reading room, and good sanitary bunks are provided, and a kitchen with screens, so the flies were kept out; provided the best cook we could get, and provided them with meals that we eat ourselves and food; we served meat three times

a day, different kinds of meat at each meal; in other words, put up a fair and square food proposition. During the whole time we had that white camp there was a continuous stream of white men going and coming. At that time we paid about \$4.50 or \$5 per day and we could not keep them. We lost money on that particular camp and broke up the Chinese camp and made money on the Japanese camps. It was simply a question of industry.

The CHAIRMAN. Take a crew of Japanese, do you employ them by the season?

Mr. ZAKERMAN. No, sir; we use the tenant form. We make a contract with this or that individual Japanese, and he in turn forms his company and all we furnish is the land, the seed and the horses or maybe not the horses, according to the arrangement; he does the rest. We take half of the crops and he takes his half.

The CHAIRMAN. How about seed?

Mr. ZAKERMAN. Well, last year, when potatoes were selling at \$8 per hundred the seed that went into the ground was worth \$100 per acre. Now, we will be likely to get \$25 per acre out of it. It did not cost us that, but that is what it was worth when it went into the ground. The cost of seed year in and year out, based on eight sacks per acre, would be about \$30 per acre, that is the seed for potatoes.

The CHAIRMAN. Now, something was said about you and Mr. Shima, or rather Mr. Shima said he was going in—

Mr. ZAKERMAN (interposing). Shima has gone into a different place in Oregon than we are in. He is farther north and west in the Bend district. Ours is peat soil, and his is ordinary sediment soil. We have too much water and he has not enough and has to get some on it. That is the difference.

The CHAIRMAN. When you make a contract with a Japanese camp, do they ask the right for a little piece of land for private cultivation?

Mr. ZAKERMAN. Private cultivation. What do you mean by that?

The CHAIRMAN. Garden.

Mr. ZAKERMAN. Absolutely; always. There is never a Japanese camp that they do not raise their own vegetables and make themselves as independent as they can by their own means, as possible; that is always understood.

Mr. RAKER. When did you get this Klamath land?

Mr. ZAKERMAN. Bought it about a year ago.

Mr. RAKER. How much?

Mr. ZAKERMAN. About 4,000 acres.

Mr. RAKER. You intend to cultivate that?

Mr. ZAKERMAN. Intensively, if possible.

Mr. RAKER. With what kind of crops?

Mr. ZAKERMAN. I don't know yet. We hope to raise potatoes and onions, but climatic conditions may present difficulties. What we are trying to do is to have peas and beans and cabbage and celery, sunflower, peppermint, potatoes, onions, barley, corn, trying it from up and down the list to see what the climatic conditions make the land suitable for. It can not be determined any other way.

Mr. RAKER. Do you intend to use Japanese labor?

Mr. ZAKERMAN. We do not intend to. We will have to depend upon the future for that.

Mr. RAKER. Being familiar with the Japanese labor and the Sacramento Valley, how they made a success of it there, your intent is not not to change, and so far as your mind is concerned—

Mr. ZAKERMAN (interposing). If the initiative is passed which is on the ballot or going to be on the ballot in November in California, it will make an exodus of Japanese from California much to the detriment of California, and they may drift up there into Oregon or back into Illinois, or I don't know where, but it is going to disrupt things if the initiative passes.

Mr. RAKER. Have you been using Mexican labor?

Mr. ZAKERMAN. Yes; we don't use any labor. The Japanese that we contract with use Mexican labor.

Mr. RAKER. You make your contracts with the Japanese and he gets whatever labor he can, and that is his business?

Mr. ZAKERMAN. Yes.

Mr. RAKER. And they have been using Mexican labor?

Mr. ZAKERMAN. Yes.

Mr. RAKER. They have been coming up into California extensively this year?

Mr. ZAKERMAN. Not so awfully much. There are more used in the south and as you come north they decrease, and there is no organized propaganda to bring them up this way. There is Hindu labor there also at Stockton.

Mr. RAKER. Your purpose is to plow this Klamath Falls land and then lease it?

Mr. ZAKERMAN. Our business is more ambitious than that. We hope by that time to have machinery which will cut down on the necessity for that.

Mr. RAKER. They do now, the white people, they do that around Stockton on different lines, do that intensive cultivation?

Mr. ZAKERMAN. Yes.

Mr. RAKER. And it looks to you now as though that is what you figure on doing in Klamath Falls?

Mr. ZAKERMAN. Yes.

Mr. RAKER. You have 4,000 acres purchased and how much under contract?

Mr. ZAKERMAN. None of it.

Mr. RAKER. How much is on the Oregon side?

Mr. ZAKERMAN. It is all on the Oregon side.

Mr. RAKER. Of this class of land on the Oregon side how much is there?

Mr. ZAKERMAN. About a hundred thousand acres.

Mr. RAKER. You bought marsh land there?

Mr. ZAKERMAN. Yes.

Mr. RAKER. And there is about 20,000 acres?

Mr. ZAKERMAN. Yes.

Mr. RAKER. And there is some public land adjoining you?

Mr. ZAKERMAN. Yes.

Mr. RAKER. And on the California side there is about how many acres?

Mr. ZAKERMAN. I don't know anything about that.

Mr. RAKER. All of these crops that you have named are not an experiment to those people up there? They have all been raised successfully?

Mr. ZAKERMAN. I can not say that they have.

Mr. RAKER. Wheat, oats, barley have been raised successfully?

Mr. ZAKERMAN. They have been.

Mr. RAKER. Potatoes?

Mr. ZAKERMAN. Very few.

Mr. RAKER. Those people have sent potatoes from that marsh land on both sides of the border, the finest potatoes that I ever saw.

Mr. ZAKERMAN. I hope that is true. I did not mean that disparagingly.

Mr. RAKER. You have seen them raise potatoes there and dig them?

Mr. ZAKERMAN. They say the frost conditions are such in July and August that they can not raise them one year in five successfully.

Mr. RAKER. You have seen them dig them there?

Mr. ZAKERMAN. No, sir.

Mr. RAKER. You have observed sunflowers there?

Mr. ZAKERMAN. Yes.

Mr. RAKER. With big, prolific heads at least a foot and a half in diameter?

Mr. ZAKERMAN. They are very, very fine.

Mr. RAKER. Have you looked into the report issued by the agricultural commissioner or agent that was stationed there some ten years at Klamath Falls?

Mr. ZAKERMAN. Yes.

Mr. RAKER. And his report is that that land is alkali and needs irrigation?

Mr. ZAKERMAN. That is true.

Mr. RAKER. But since that report has been issued that land has been taken up by settlers around the border and it has been demonstrated that all of these crops grow there in good shape, providing no frost comes.

Mr. ZAKERMAN. So far as this land is concerned it would grow anything grown in the United States but it is largely a question of climatic conditions. The alkali comes down from the hills and all you have to do is to put in ditches and divert it from the land.

Mr. RAKER. So as not to create the impression that you are going into a new territory, that marshy land is located in California and Oregon and the irrigation is all controlled by the gates put in the railroad embankment at Ada and this includes the Oregon as well as the California side.

Mr. ZAKERMAN. Yes.

Mr. RAKER. And the soldiers' bill spoken of is the bill passed about two months ago with reference to public lands being opened for public settlement to soldiers; in other words, the soldier is to have the preference?

Mr. ZAKERMAN. Yes.

The CHAIRMAN. You do not pretend that this is a brand new experiment in the growing of anything up there?

Mr. ZAKERMAN. From our viewpoint it is new and that is made evident by the fact that the land is still procurable at a very low price compared with what similar land in California brings.

Mr. RAKER. And when the idea is conveyed that it is like in the Sacramento and San Joaquin Valleys, this idea that it has all been

discovered in the last 10 years, it is like Klamath Falls, where people have gone there for the last 15 years to my knowledge and raised these things and made a success of it, and the land is cheap because it is out of the way, and the man figuring ahead and figuring on making a profit ought to go to that kind of territory.

Mr. ZAKERMAN. Yes; and I hope we will be able to find white labor there.

Mr. RAKER. And people in Modoc and Siskiyou can not get away from this feeling that the whites will be driven out.

Mr. ZAKERMAN. I will say there is plenty of room in the next five years for anybody seeking to go in there to farm, whether Japanese, American, or Mexican or other nationality. The shortage of labor is going to hold back all kinds of country, the same as the San Joaquin for many years. It is only recently that the San Joaquin has become desirable. Up to 1911 nobody wanted the delta lands of the San Joaquin.

Mr. RAKER. What strikes me is why a man who has worked in the San Joaquin Valley and known Col. Irish's whole place and what he has there, and the others, should leave that and go to Modoc or Siskiyou County and Klamath County, Oreg., which adjoins it, for real development.

Mr. ZAKERMAN. Well, just an ambition, you might say. We have our nest egg down here and we are reaching for more places to go.

The CHAIRMAN. The same thing that took a man with money into Alaska.

Mr. ZAKERMAN. Yes; we can put a hundred thousand dollars into that country and lose it, and maybe we can make five hundred thousand out of it, and it does not make much difference one way or the other. That soil up there is wonderful.

#### STATEMENT OF REV. ALBERT W. PALMER.

Rev. Mr. Palmer duly sworn.

The CHAIRMAN. You are pastor of what church?

Mr. PALMER. Central Union church, Honolulu.

The CHAIRMAN. How long have you been pastor there?

Mr. PALMER. Three years.

The CHAIRMAN. How long have you lived in Honolulu?

Mr. PALMER. Three years.

The CHAIRMAN. Where did you go there from?

Mr. PALMER. I am a resident of California, and lived here up until I went there, with the exception of three years in college. Last year I visited Siberia and went to Japan on my way back.

The CHAIRMAN. Have you some statement to present on the Japanese problem?

Mr. PALMER. I came to listen to this hearing rather than to contribute to it, but was asked if I would say something about the progress of Americanization work in Hawaii. As a Californian I have looked at the Japanese in Hawaii with particular interest, and I am frank to say that I had a different view of the Japanese than I had before I went there, and have perhaps a more sympathetic and appreciative point of view. The psychological situation is different than here. In Hawaii the Japanese came at the invitation

of the planters' association and there has never been any economic competition between the Japanese and white labor, because there is no white labor in Hawaii. In Hawaii the races get along better; there is not so much racial friction.

The CHAIRMAN. The reason is because there are so many different races?

Mr. PALMER. Yes; there are so many different races that they all have to treat each other decently because they can not afford to tread on each other's toes. There are about 250,000 people in the Territory, and I think from fifteen to seventeen thousand are English and American, about 100,000 Japanese, forty or forty-five thousand Hawaiian and part Hawaiian, and the rest, perhaps 18,000 Chinese, and the rest Filipinos, Portuguese, Spanish, Koreans, and a general mixture, a few Russians.

The point I wish to make is this: Our great problem in Hawaii is, of course, we should Americanize the Japanese population of the Hawaiian Islands. There are some indications that we are making progress in that direction. The Japanese themselves, I understand, do not consider the Hawaiian-born Japanese as real Japanese; they feel that the Hawaiian-born Japanese are so thoroughly changed by the American environment and the American schools that they are no longer true Japanese; they do not have the Japanese thought and do not have the Japanese point of view. My own feeling is that where the Japanese have gone to the public schools and have also adopted Christianity that they become Americanized; that where they go only to the public schools and are not in touch with the Christian missions, the Americanization is to a less degree; but that where you have Japanese who have been educated in the public schools and at the same time in contact with the Christian missionary work they become pretty thoroughly Americanized. The great thing which we are anxious to do is that the public schools shall have adequate support and that the American Government shall carry on to the best possible degree the work of Americanizing the islands. We believe if that is done that the second generation possibly and the third generation certainly will be thoroughly Americanized. I think it is a very hard thing for the people in California to understand and realize how Americanized these Japanese become. It has been reversed to me because I am a Californian, and I have dealt with these Japanese young men who are educated in our public schools and I find they are finally thinking in terms of American life and thought. We are very anxious that Congress shall make appropriations for this Americanization work and will not leave that work, considering it merely an incident to the occupation of the Hawaiian Islands.

The other point which I wish to suggest is relative to dual citizenship, and that is a question which the people in America and Congress must solve. Dual citizenship is this: Every Japanese—every child of Japanese parentage born in Hawaii is an American citizen. At the same time he is, by the law of Japan, a Japanese citizen, and unless if at the age of 17 first and after his parents' death he does not sign a declaration of Japanese citizenship, he relinquishes his Japanese citizenship and he becomes an American citizen.

Mr. VAILE. Well, that is the same as in California.



Mr. PALMER. Just the same as in California, but I am telling you what we find in Hawaii.

The CHAIRMAN. Let me see; if a woman naturalized here from Denmark goes back to Denmark with her children, wouldn't they claim there—

Mr. PALMER (interrupting). I do not know about Denmark.

The CHAIRMAN. And from other countries as well.

Mr. PALMER. There is a distinction in going back to Japan. What we are anxious about in Hawaii is that the United States Federal Government should take the matter up with Japan and come to some kind of an agreement, because it is a very embarrassing situation. We have a campaign in Hawaii now launched by the American Legion, carried through very splendidly, urging the Hawaiian-born young people from Japanese parentage to claim their American citizenship and renounce their Japanese citizenship. I had some Japanese young men at my house about two months ago where we discussed the same matter, and I urged them to renounce their Japanese citizenship and to declare themselves American citizens.

Mr. VAILE. Are you aware that the American Legion in this State, or some posts of that organization, have adopted resolutions requesting citizenship be conferred upon those foreign born who fought in the Army?

Mr. PALMER. I am familiar with that.

The CHAIRMAN. Let me see; how many Japanese-Americans in the Army from Japan—from Hawaii?

Mr. PALMER. There were, if I remember correctly, some five or six hundred Japanese who enlisted either in the Army or who were taken over by the American Army from the Hawaiian militia and for service received American citizenship.

The CHAIRMAN. Now, they have naturally formed an American Legion in Hawaii?

Mr. PALMER. Yes.

The CHAIRMAN. By reason of having worn the uniform?

Mr. PALMER. Yes.

The CHAIRMAN. And these Japanese Americans are attending the Legion meetings?

Mr. PALMER. I do not know whether they have established any relationship with the American Legion or not. That is a voluntary organization. But the point of the matter of citizenship is this: We feel that the termination of the Americanization program of the Federal Government into some kind of an agreement with Japan would be very good. It places those who are endeavoring to Americanize the Hawaiian Islands at a great disadvantage, because the Japanese do not know which Government they are owing allegiance to.

The CHAIRMAN. Let me ask you this: Do you think practically all the Japanese parents in Hawaii know that law regarding their children and the allegiance due to Japan?

Mr. PALMER. I do not know whether they do or not. I rather suspect that they do know it pretty generally. This is an interesting instance. I can not give you the figures, but the supervising principal of the Island, Kona of Hawaii—I forget his name, but that isn't necessary just now, spoke to the Japanese boys who were ap-

proaching the age of 17, urging them to become American citizens. I do not know the exact figures, but it runs up into thousands, the Japanese boys who have made such applications. In fact, I understand the Japanese consulate was not able to stop the number of applications, showing the tendency of the Japanese children growing up there and going to the public schools claiming American citizenship, and I believe if we could do this work with the aid of the Government, and give the Japanese young man who was born in Hawaii and who was educated in our public schools a chance to be an American citizen without any strong attempt on the part of the Japanese Government, it would clear the situation up and be a very helpful thing.

The CHAIRMAN. Let me ask you something else. My memory is at fault of what I take to be the law. Has the Japanese citizen—the Japanese-American citizen of Hawaii—the right to come to the continent?

Mr. PALMER. I can not tell you about that. I think that immigration of Japanese from Hawaii is discouraged. I think it is only permissible under certain conditions.

The CHAIRMAN. I am talking about the American made—

Mr. PALMER (interrupting). You mean the American-Japanese.

The CHAIRMAN. The American-born or who was there before the Islands were annexed?

Mr. PALMER. My impression is that in the case of the Japanese who was born in Hawaii, he could go to the United States at any time that he wants to. He is an American citizen.

The CHAIRMAN. I want to ask you about the Filipino. What is there in the law to prevent a Filipino from coming and going?

Mr. PALMER. I don't know about that.

Mr. VAILE. I think there is a couple of Filipino gentlemen here that you might inquire of on that point.

(Discussion between members of the committee which the reporter was requested not to take.)

The CHAIRMAN. I am sorry I interrupted you.

Mr. PALMER. Well, those are the two points I wish to make, and we desire the Federal Government should help in every way in the process of Americanization. We feel the second generation possibly and the third generation of the Japanese certainly will become law-abiding and loyal American citizens in Hawaii. That is our great struggle to do that, and I can not feel but with some measure of success that we are accomplishing it.

Mr. VAILE. When did you come from Hawaii?

Mr. PALMER. I left there on the 8th of June.

Mr. VAILE. Doctor, are these large numbers who negotiate for Japanese citizenship?

Mr. PALMER. I do not know.

Mr. VAILE. Well, was it granted in any considerable number of cases?

Mr. PALMER. I do not understand that the Japanese Government has any option in the matter. I think if the request is made before they are 17 that the Japanese Government is willing to grant it.

Mr. VAILE. I think you are misinformed on that.

The CHAIRMAN. We have heard from the Government in regard to that.

Mr. PALMER. I never heard of a case being refused, so I supposed it was an automatic matter.

Mr. VAILE. I believe you will find that that is incorrect, Doctor.

The CHAIRMAN. I want to ask a few questions when you get through, Mr. Vaile.

Mr. VAILE. Go ahead.

The CHAIRMAN. Before you left Hawaii, did you hear much discussion of the so-called Hawaiian rehabilitation bill?

Mr. PALMER. Very little discussion. The commission, headed by Senator Wise has recently returned from Washington and there was some report of it in the newspapers, but there was not a great deal of excitement about it in Hawaii.

The CHAIRMAN. You didn't talk to the native Hawaiians?

Mr. PALMER. I have not talked to the Hawaiians about it.

The CHAIRMAN. You did not talk to the Portuguese?

Mr. PALMER. No.

The CHAIRMAN. Did you hear anything about the clause in the bill that would prevent the Japanese from working on governmental work over in the Islands?

Mr. PALMER. Yes, there was a discussion with regard to restricting the labor on governmental work with reference to the report. That received general approbation, of course, on the part of the Portuguese and Hawaiians because they are citizens or are eligible to citizenship, but it was opposed by the general in charge of the Army, because he, as I remember it, felt it would delay the governmental work.

The CHAIRMAN. That is all. Next question.

Mr. PALMER. I wish to say that my own personal feeling as a Californian is that it is probably unwise that there should be a large oriental immigration into the State of California. The situation is different here from what it is in Hawaii, and at the same time I think it is very important that the Japanese should be treated with courtesy and treated in the same way that every other nation is treated. I think that as one lives in Hawaii one comes to understand the Japanese people better than one who lives in California. The Japanese are a very high-spirited, sensitive, bright people, and if you treat them less than an equal or treat them in any manner along that line, you do not get along with them at all, but if you treat with them intelligently and fairly you will find that you get along with them very well. My impression is that the immigration question can be handled in Washington and that the American Government could secure an agreement from the Japanese Government perhaps on some kind of a mutual agreement which would prevent a large immigration to California. I think California can be protected and should be protected.

The CHAIRMAN. That would require a new treaty.

Mr. PALMER. Yes. It ought to be direct with Japan rather than by local legislation and agitation.

Mr. RAKER. What is your theory of what should be done in the Japanese matter?

Mr. PALMER. I am inclined to support Mr. Gullick's proposition, for the percentage base of immigrants for all nations based upon the percentage of people already here, and I think probably that would

be a settlement which would not be discriminatory against any nation and would not prejudice the rights of any people, and at the same time would in a practical way prevent the Pacific coast being filled up by an undesirable element of oriental people.

The CHAIRMAN. How would the Gullick plan work out in Hawaii?

Mr. PALMER. I have never tried to figure that out.

The CHAIRMAN. It figures itself out.

Mr. PALMER. It would give a large Japanese population.

The CHAIRMAN. If the Gullick plan took the range, we will say, of percentage of from 5 to 10 per cent, it would——

Mr. PALMER (interrupting). It would guarantee five thousand coming in there.

The CHAIRMAN. It would guarantee five thousand.

Mr. VAILE. The percentage, whatever it is, should be the same for Japan as it is for any other nation.

Mr. SIEGEL. It places the power in the hands of a commission to handle it.

Mr. RAKER. Then you are in favor of repealing the Japanese exclusion law?

Mr. PALMER. I did not know there was a Japanese exclusion law. I thought it was controlled by the gentlemen's agreement.

Mr. RAKER. Then you would repeal the gentlemen's agreement. You are in favor of doing away with that.

Mr. PALMER. Well, my present idea is this: It would be a splendid thing if we could make some kind of an arrangement with Japan whereby it adopt an exclusion law against American labor and thereby open the door for us to enact the same law regarding the Japanese; in such a way we would not discriminate against them or hurt their feelings in the matter.

Mr. RAKER. As part of the Gullick plan, are you in favor of the Japanese exclusion law?

Mr. PALMER. I would firstly prefer to keep all the Chinese and Japanese labor out of the Continent of the United States, and I would prefer——

Mr. RAKER (interrupting). Under the Gullick plan those are admitted into the United States just the same as all other nations.

Mr. PALMER. But in addition to that I would favor the Federal Government arranging by treaty a proposition to keep all Japanese and Chinese, Oriental labor, out of Continental United States.

Mr. RAKER. Then you would make a discrimination between the Chinese and Japanese if the Gullick plan is adopted?

Mr. PALMER. Well, I wouldn't make that distinction by law. I would make a special treaty with those governments. I would have the Gullick plan as the law of the land and then I would have the Government by a special agreement attempt to prevent the Pacific coast being flooded with that sort of labor.

Mr. RAKER. You don't suppose that Japan and China would want to enter into such an agreement which would exclude their people after passing a law that would open the door for them?

Mr. PALMER. I think it is very possible that Japan would be willing to do that.

Mr. RAKER. And China too?

Mr. PALMER. Yes.

Mr. RAKER. Are you in favor of the Gullick theory that we should give citizenship to the Chinese and Japanese?

Mr. PALMER. I do not think that we should admit emigrants if we do not intend to give them citizenship.

Mr. RAKER. Are you in favor of the exclusion of Japanese and Chinese?

Mr. PALMER. Yes. I think we ought not admit both if we do not expect to make American citizens of them. If it is not possible to make American citizens of them in the first generation, then I think it would be wiser to hold up the citizenship a longer period. I mean where our naturalization laws specify five years' residence, I think they are too lenient, the five-year period is too short.

Mr. RAKER. How about the Hindoos, would you repeal the law—

Mr. PALMER (interrupting). It seems to me there ought not to be any difference in race or color, but the distinction should be grounded upon educational or property grounds—

Mr. RAKER. You generalize so much that you do not answer my question at all. I do not want to take the time of the committee if you can not answer me specifically. Will you answer this question directly: Are you in favor now of repealing the law excluding the Hindus?

Mr. PALMER. Providing we have the Gullick plan as a substitute.

Mr. RAKER. Well, they come in as other nationals according to the percentage.

Mr. PALMER. Yes.

Mr. RAKER. Upon what basis do you make this statement that before we pass an alien land law in the United States as the control of our internal affairs we should be particular to see that other nationals were satisfied with it. In other words, get their consent before we act; upon what theory do you base that statement?

Mr. PALMER. Simply upon the theory that in that way we will maintain international good will instead of leading the way—

Mr. RAKER (interrupting). In the matter of an American affair, you think we should first determine what the other nationals think before we act, is that your view?

Mr. PALMER. Well, I do not consider it is entirely an American affair. It concerns the nationals of other nations, and it seems to me that it will pay us to have their good will in the matter.

Mr. RAKER. Would you be so strenuous in your feelings that you would permit other nationals to come to this country to the extent that they would interfere with our social and economic conditions and the general good feeling of the people of this Nation?

Mr. PALMER. Certainly not.

Mr. RAKER. You realize that the condition is right before us now, don't you, that there is a general dissatisfaction with the Chinese immigration—or the Japanese immigration laws of this country?

Mr. PALMER. Certainly.

Mr. RAKER. And it should be stopped.

Mr. PALMER. But I believe the way to stop it is to stop it in a way that will produce a feeling of good will rather than irritation on the part of the foreign nations we are dealing with.

Mr. RAKER. We have had the gentlemen's agreement since 1907, and they are still coming over. What are you going to do about it?

Mr. PALMER. I am not in possession of the facts about that.

Mr. RAKER. You do not know whether it has been—it has been a matter of agitation here since 1907. I think that is all.

Mr. VAILE. Just a minute, Doctor. You had considerable to do with the settlement of some industrial dispute or strike over there?

Mr. PALMER. I do not know how much I had to do with the settlement of it. I presented a plan of settlement which was not immediately accepted, but which I hope is the underlying basis of the present settlement, but I had nothing to do with the settlement.

Mr. VAILE. Who were involved in that strike?

Mr. PALMER. The Japanese Federation of Labor and the Planters' Association.

Mr. VAILE. What were the points at issue?

Mr. PALMER. The Japanese wanted a larger basic wage. They wanted 15 days instead of 20 days' work a month and the privilege to share in the bonuses.

The CHAIRMAN. Is the bonus pretty liberal?

Mr. PALMER. The bonus under the present price of sugar is undoubtedly liberal. The bonus is based upon the wholesale price of sugar in New York City, and the wholesale price of sugar made the bonus which was paid the Japanese labor in Hawaii a very liberal sum.

Mr. RAKER. Can you give us the figures on that?

Mr. PALMER. I do not know what it is at present, but I know the figures that were given out last March or April, and they indicated the Japanese laborers were drawing \$3 a day, for the ordinary field laborer.

The CHAIRMAN. And the bonus on top of that?

Mr. PALMER. No, that was the bonus.

The CHAIRMAN. They received supplies from the plantation stores?

Mr. PALMER. The Japanese labor in addition to his wage and bonus receives his house rent with all medical attendance and I think lights, fuel and water; no food.

Mr. RAKER. Doctor, from your viewpoint \$3 a day is a large wage?

Mr. PALMER. From the viewpoint of the ordinary laborer in Hawaii it is a fabulous wage. That would not be fabulous in United States for the oriental.

Mr. SIEGEL. The \$3 a day was the bonus?

Mr. PALMER. It was the bonus.

Mr. VAILE. What is the basic wage without the bonus?

Mr. PALMER. The basic plan for the average laborer figures out 73 cents a day. The bonus is averaged according to the price of sugar.

The CHAIRMAN. What was the wage before the war, or what was the basic wage before the war?

Mr. PALMER. 73 cents a day has been the basic wage for some time. I do not know when it was adopted.

Mr. SIEGEL. What has been the advance of sugar from March up to date?

Mr. PALMER. I can not tell you that, but I should think it must have been 4 or 5 cents a pound.

Mr. SIEGEL. So the increase in bonus has been proportionately?

Mr. PALMER. Proportionately. We are mostly anxious in Hawaii that the gentlemen in Washington should help us carry on our

Americanization plan and help us with our plan for more public schools and missions, so that we can go on with our work of making citizens out of the oriental population, and we are anxious also that you should take up this question of the dual citizenship matter and settle it in such a way that the Japanese will know to which country they owe allegiance.

The CHAIRMAN. Do you know whether the Japanese-American in the Hawaiian Islands votes to any extent?

Mr. PALMER. The Hawaiian-born Japanese have not given much attention to voting.

The CHAIRMAN. How do you account for that?

Mr. PALMER. I don't know. I don't think anybody in Hawaii has ever given an adequate explanation.

The CHAIRMAN. What is the story of the pressure brought upon the Hawaiian Senate in regard to Japanese teachers of language schools?

Mr. PALMER. Well, that opens a large question. My impression is that the senate, the Hawaiian senate, in regard to this language school bill acted rather under a misapprehension. I do not think it was Japanese pressure so much as it was a feeling on the part of the senate that some of the larger sugar interests were not in favor of the Japanese-language school bill, and there was a hesitancy about it. I think, however, that at the next session of the legislature when the same bill will come up that there will be less participation on the part of the Japanese. There has been an agitation and discussion going on about it, and there is a considerable element among the Japanese that recognize the undesirability of the Japanese-language schools.

The CHAIRMAN. Do the Japanese still import rice from Japan rather than the Hawaiian rice?

Mr. PALMER. Yes; they prefer the Japanese rice and next to that the Hawaiian-grown rice from Japan as they like it better than the Chinese rice.

The CHAIRMAN. How do you account for that?

Mr. PALMER. It appeals to their taste, and they prefer it. I prefer it myself. It cooks up in a different way and tastes better. The Chinese rice is more mushy and the Japanese rice stands up. It is a better rice.

The CHAIRMAN. The Japanese rice costs more over there.

Mr. PALMER. I do not think it does; not very much more.

The CHAIRMAN. A cent a pound more?

Mr. PALMER. I think we pay \$14 a hundred for Japanese rice.

The CHAIRMAN. Is there a Japanese newspaper printed in Hawaii?

Mr. PALMER. There are four daily Japanese newspapers in the islands, but I think the total circulation of the four Japanese papers is only about half that of the evening American paper.

Mr. RAKER. Are you familiar with the report made to the Department of Education lately, referring to Hawaii?

Mr. PALMER. Yes; I have not seen it, but I had conversations with the commission when it was over there, but unfortunately I have not been able to secure a copy of their report.

The CHAIRMAN. At this point, unless there is objection, I will insert into the record the letter from the Chinese Chamber of Commerce, signed by its president, making suggestions for changes in

the present immigration law, and a letter from the Chinese Consolidated Benevolent Association, or the Chinese Six Companies, dated July 20, 1920, dealing with immigration matters and with other matters.

(The letters referred to are as follows:)

JULY 19, 1920.

HON. ALBERT JOHNSON,

*Chairman Subcommittee of the Congressional Committee on  
Immigration and Naturalization, San Francisco, Calif.*

SIR: The Chinese Chamber of Commerce, an association of Chinese merchants and business men of San Francisco and vicinity, respectfully requests permission to address you and the committee of which you are chairman upon a special question of oriental immigration so far as it affects the Chinese people.

We are addressing you as a Chinese commercial body of this city and not as any part of the Chinese Government, and without any consultation, advice, or suggestion from such Government or any of its officials—but with the belief that our long years of experience in this country have placed us in a position to understand and appreciate conditions here to an extent that would cause the Government of the Chinese Republic to look with open eyes and favor upon any of the suggestions herein contained and which might meet with the approval of your committee and the Congress of the United States.

On the 19th day of May, 1917, the Chinese Six Companies addressed to the Council of National Defense at Washington, D. C., the following communication:

SAN FRANCISCO, CALIF., May 19, 1917.

✓ *To the Council of National Defense, Washington, D. C.*

SIRS: The Chinese Consolidated Benevolent Association, known throughout this country as the Chinese Six Companies, the central body of the Chinese domiciled in the United States, and to which association practically every Chinese in this country voluntarily associates himself, mindful of the many obligations of its members to America and of the generous and sympathetic treatment at all times accorded to China by your great country, is desirous of assisting in every way possible in the World War for democracy and humanity.

At this time our country might not be in a position to place and maintain trained troops upon the battle line, but the sustenance of the troops now fighting and to fight the fight of the right, as well as that of the people from whose firesides and countries they are sent, is of primary and necessary importance in order to permit the armies to successfully maintain the obligations of democracy. From statements and interviews appearing in the daily prints, we understand that the European world is in imminent danger of facing a food famine and that the Allies must rely upon the United States for their very existence so far as food supplies are concerned and that the situation is complicated and rendered doubly hazardous by the scarcity of farm labor in this country and by the fact that the American people are in the throes of a great war. The universal military service bill and the calling to the front and to training camps of hundreds of thousands if not millions of the men who otherwise would be engaged in tilling the soil and harvesting the crops of this country will produce a still greater shortage in farm labor. It is in this respect that we are hopeful of being of assistance.

We believe that our people have demonstrated that they are peculiarly adapted and fitted for the farming pursuits, especially those of an intensive nature, and when directed by American ability and expert knowledge can and do secure more from the soil than any other peoples used in such work. With all of this in mind, we ask permission to make the following offer:

If the Congress of the United States should decide that, owing to the extraordinary conditions existing in the world to-day and to the tremendous demands for foodstuffs and to the shortage of agricultural labor in the United States, it would be advisable to allow the bringing to this country for a limited period of such a number of experienced Chinese farmers as may be decided upon by Congress, we, who are familiar with the various farming districts of China, will assist in every possible way agreeable to your country in the selecting of the men to be brought here, both as to their ability as agricultural laborers and their reputation for peace, quiet, and industry.

Our many and direct connections with our people in China make this possible; such laborers could be brought here under strict regulations of identification,



made both in China and here, and could be permitted in this country for such a period of time as the wish of your Congress might dictate, and at the expiration of such period could be returned to their homes in China; in accomplishing such return we should be most happy to be of all assistance possible to the United States.

During the time of the stay of such laborers in this country, we will guarantee your Government against any such people becoming a charge upon your country or of any of its political or social subdivisions. During the time of such stay it might be arranged that a certain portion of the wages to be paid to such man brought over be held by the proper authorities to insure and guarantee their return. Also, we would suggest and request that it be provided that any man so brought to this country who might violate any of the laws of this country or become obnoxious in any respect be at once deported without the formality of a legal trial in the courts and upon an informal examination and hearing by the designated officers; in the maintenance of proper order by our people so brought here we pledge ourselves.

We are aware that the suggestions which we are taking the liberty of presenting herein are unusual, but these are unusual times, and our desire to be of assistance to the United States, and through her to the world, is great.

Our people brought in under such a plan could be restricted to farm laborers, and could be sent to different States of your country to render what service they might in the production of foodstuffs, and at the expiration of the war and when the rights of humanity have again been firmly established throughout the world could be returned to their native land, feeling that by the strength of their backs and the willing sweat of their brows, they have in a measure assisted their country in showing its gratitude to its greatest friend and benefactor, the United States.

This offer is made without consultation with the Government of the Chinese Republic, but with a full belief that if your council and your Congress should see fit to call upon us our country would also assist us in the consummation of this plan.

We are glad to place our services in the relief of the food situation at the call of the United States, and beg to remain, your obedient servant,

CHINESE CONSOLIDATED BENEVOLENT ASSOCIATION,

By CHOY SEUNG CHOON, *President*.

By FUNG MING, *Acting Secretary*.

A very courteous acknowledgment of such letter was received by the Six Companies, although no further action was taken by your Government.

The great war of arms has now happily ended, but the battle against hunger and the high prices of foodstuffs is still on; it has seemed to us that it might not be unduly trespassing upon the time and attention of yourself and associates if we should suggest that possibly some of the features contained in the offer of the Six Companies as outlined in the letter above referred to might still be applicable to the present situation and the conditions which are now confronting not only the people of this country but of the European world as well.

That food is scarce is a self-evident fact; that prices for foodstuffs are unusually high is likewise an ever-present condition of the day; this, it has seemed to us, has been caused largely by the lack of production owing to the shortage of farm and common labor in this country.

We speak with an intimate knowledge of the conditions in California when we state that there are many acres of the most fertile land open to the cultivation of mankind which are either lying idle or are only partially farmed owing to the inability to secure the necessary labor for the production of the intensive crops that such land warrants, and we are reliably informed that such conditions are general throughout the farming communities of this country. We know the conditions in California of our own knowledge by reason of the fact that those of our own people who formerly cultivated large areas to potatoes and other intensive crops have been unable in the past two or three years to continue their operations on their former scale owing to the shortage of labor.

As an illustration of the increase in price we might cite the fact that potatoes, which prior to the war sold at \$1 and \$1.50 a sack (of approximately 119 pounds) have during the past winter and spring gone as high as \$10 per sack and are now in the neighborhood of \$5 and \$6 per sack. Had there been sufficient farm labor to properly handle the many acres of land adapted to the growing of potatoes, the price would certainly not have soared to the present height.

If in view of the facts, which we take it are self-evident and of general knowledge, your committee and the Congress of the United States should decide that farm labor was needed in this country, we beg leave to suggest that China, the oldest agricultural country in the world to-day, presents a source from which may be drawn experienced farm laborers. These men could be brought to this country in such numbers, for such times, and under such restrictions as your Congress might deem advisable, and in this movement we pledge ourselves to all assistance possible in the securing of proper men adapted for the purposes desired, to their care while here, and to the assistance in returning them to their native land at the expiration of their allotted stay.

If the Congress of the United States should see fit to avail themselves of the offer as expressed in the letter above set forth, undoubtedly the Six Companies would renew such offer, in which event we would join with them most heartily in the carrying out of any proposition acceptable to your Government.

We believe that our people have demonstrated to your people their ability as farmers and their peaceful and hard-working qualities. We do not contend that our respective races are assimilable from the standpoint of inter-marriage, for it is well known that our people look with as great a disfavor upon the marriage of one of our race with one of yours as it is looked upon by your own people; in those comparatively few instances where Chinese men have married white women the male of that union has been as generally ostracized by his own people as has the female rightly been by her own.

This, of course, is not owing to a disregard of one race for the other, but is born of the highest and best thought, namely, the preservation in its purity of the race to which we have each been called. There is in the natural desire for the preservation of one's race no reason or ground for the fading or abandonment of the friendship which your country has for so many years extended to our people and country, nor to that which our country feels for you and yours, for it is to the United States that China does and must look for the guidance, help, and protection which we will need in the development of our desire to emulate your great progress.

We would not ask the abandonment of the Chinese exclusion law, for we have come to realize the real purpose and intent thereof and to feel that it is not directed against China as a nation, but is based upon the desire for what you conceive to be for the ultimate good and welfare of your own country. And this is a desire which no people have the right to criticize in another. In addition, we believe that the Chinese exclusion act has firmly established a great principle of international law based upon the purest form of the law of self-preservation, and one which our own country might some time in the not distant future desire to adopt as its policy for its protection against an encroaching people.

The length of the stay of the farm laborers brought to this country under such a plan as indicated would rest in the discretion of your Congress and would doubtless be measured by that period of time which would be sufficient to fully develop the unclaimed and uncultivated areas of your great country to a condition where your own people might, in full keeping with the high standards of civilization now present among your farming communities, take over the land so developed with the assistance of our people and make of it homes for Americans and their future generations.

At the same time our people would return to China with the stamp of modern Western civilization upon them and, scattering as they would through the vast body of our people, would inculcate in their respective communities in China the ideas which they had absorbed by contact with the American farmer and his methods of handling his affairs, and would thereby increase and strengthen the political and commercial relations between our two countries, which we as a body of Chinese at present resident in your country desire to see developed to that point of complete and full understanding which will tend so greatly in the future to the universal peace of the world and the advantage of mankind.

Our understanding is that those of our people who were taken for the menial tasks behind the fighting lines of France during the Great War performed their tasks well, honorably, and to the complete satisfaction of those for whom they were chosen to assist. We do know that those who have returned to China have taken back with them the ideas of civilization with which they came into contact in Europe, and this has concluded us in our belief that a great universal good will be accomplished by the application

of agricultural Chinese laborers to the needs of this country, confined, however, to the limitations which your Congress might see fit to interpose.

If any of the suggestions or thoughts contained herein should cause a desire on your part or that of your committee for a further investigation of the facts stated herein, we beg to place ourselves and our association at your disposal.

Respectfully submitted.

CHINESE CHAMBER OF COMMERCE,  
T. P. KWAN, *President*.  
FOY K. LOWE, *Secretary*.

[On letterhead of Chinese Consolidated Benevolent Association.]

JULY 20, 1920.

CONGRESSIONAL INVESTIGATION COMMITTEE,

*St. Francis Hotel, San Francisco, Calif.*

GENTLEMEN: Your favor of the 13th instant was duly received with deep appreciation. We wish to take this occasion to present certain facts to you for consideration because they would not reach your ears otherwise.

The friendship between China and the United States is growing closer and closer day by day, and the Chinese people hold the American people in higher esteem than any other people in the world. American travelers, business men, and men of all professions are welcomed and treated as most honored guests in China. American goods are sought for in every market, and, above all, American ideals are entertained with the highest enthusiasm. Under such circumstances we can prophesy with fairness that the two great sister Republics will be forever bound by common interest, and our interest will not cease to be common as long as the sun and moon continue to rise and set. Trade will develop in great volume, and we shall be mutually profited. A friendly relation of this kind certainly deserves consideration. Now, permit us to point out certain existing facts that are undermining the foundation of our good will and friendship. The most injurious one is the abuse of the Chinese exclusion law by the officials who are administering it. The Commissioner General of Immigration has been armed with such power that his branch of administration is almost out of the judicial supervision. Consequently, many cases of injustice are often resultant. Take, for instance, when a lawful Chinese resident intends to leave for China, after filing his application, he is often compelled to wait for four or five months before he can get his passport. Such conditions are intolerable. It means great inefficiency to the administration and great inconvenience to the applicant. An unreasonable and unnecessary delay like this has never been contemplated by the law. Furthermore, during the hearing, the examiners often ask unreasonable questions and dig up the questions asked by their predecessors 10 years ago. If the answers are slightly different, they hold the applicants responsible. How can one remember what he said years ago in detail? If the existing method prevails, only the undeserving applicants can have no difficulties through prearrangements, while true and lawful applicants may have all kinds of trouble. Many lawful residents are refused passports or admission on this ground. An immediate modification of the Chinese exclusion law is necessary. We are not asking for admission of Chinese coolies, whom you do not want here, but we only maintain that the lawful Chinese residents must be treated justly, on the basis of equality with residents of the most favored nations, so as to promote the friendly relation we have maintained hitherto.

Another obnoxious treatment the Chinese receive here is at the hands of the immigration inspectors at various points of the country, for instance, Bakersfield, Santa Barbara, and San Luis Obispo. When a Chinese resident comes up from points south of these stations he is held up to show his passport, regardless of his position. Even the Chinese minister coming up that way is subject to this insult. Such ill treatment applies to the Chinese alone and to no others. What inequality can compare with this? This is absolutely incompatible with American ideals and principles. It costs the United States Government lots of money to maintain these inspection stations and at the same time it works hardship and insult upon the Chinese. Unless these inspections are done away with the sore spot on our eyes is not yet removed. These inspections have already outlived their usefulness. They might have been necessary in the past, but they are useless now. The exclusion laws are more than effective to bar out the Chinese coolies. A brief survey of

statistics tells the whole story. According to the census of 1900, there were 89,863 Chinese residents in the United States; in 1910, there were only 71,531; and in 1920, there are not more than 55,000. It shows that the Chinese residents here decrease 20 to 25 per cent every 10 years. In the next census the decrease will be more acute because no more new ones can come in and the aged ones will be taken by death. The foregoing facts are conclusive evidences of the effectiveness of the Chinese exclusion laws. Now, gentlemen, as you are the legislators of the country, we beg this liberty to request you to amend the laws in such a way as to put the Chinese on the same plane with other nationalities.

In conclusion, we hope you will give due consideration to the points we suggest. Your attention to this question, will, in time, prove to be a great blessing to both China and the United States.

May the good will and friendship existing between the Chinese people and the American people stand forever unshaken.

Yours, sincerely,

TSUI SHU FAN,  
*President of the Chinese Consolidated Association.*

KWONG SHUE JUE,  
*Secretary of the Chinese Consolidated Association.*

L. S. CHAN,  
*President of Chinese Y. M. C. A.*

W. P. LOUIS,  
*Secretary of Chinese Y. M. C. A.*

The CHAIRMAN. I will also insert in the record, for the reason we haven't had the time to hear the gentleman, a letter from Theodore E. Peiser, 1622 Geary Street, dated to-day, relating to what is known as the Snook transaction, dealing with the treatment of orchard trees and in addition Japanese labor.

(The letter referred to is as follows:)

*To the honorable Congressional Committee, investigating the Japanese situation:*

GENTLEMEN:—In the year 1910, as close as I can recollect, I was directed to Mr. ——— Snook, of the Snook Bros., in the Sacramento Hotel Building, in Sacramento, with a letter of introduction from the horticultural commissioner—it is possible I may not have the right term—in regards to going to his orchard to doctor the fruit trees, they being in a bad condition after four years lease to Japanese.

I found the trees on this 37-acre orchard in a very extremely bad state; I was obliged to dig out from one-quarter to sometimes three-quarters of the trunks, owing to the destruction caused by black-heads, beetles and other parasites. Some of the trees were in too bad a condition to be done anything with, and had to be blown out with dynamite.

I was taken by the foreman to a very large barn and shown a partitioned space—it could not very well be called a room—where there was not one single article of furniture, and only a mass of accumulated dirt existed. In one of the horse stalls, of which there was a large number, there having been at some time in the past a great many horses employed on the place evidently, I noticed an old and filthy camp cot with a wire top. On this there was some very old and very dirty straw, having the appearance of having been there for several years. This, the foreman informed me, I could have to sleep on.

I was unprepared for such a situation, and had nothing in the way of bed covering with me. I asked the foreman—McPherson, if I remember rightly—if he had any bed covering or mattress. He said he had not, but could let me have a couple of old overcoats. These, with my own overcoat, was all I had to cover myself during the cold night. I had only the dirty straw under me.

The excuse the foreman made when I asked if there was not a room in the house, a two story cottage, but was told that there was not, there was only two rooms that were furnished, and he had one and the cook, a young woman, the other. From his actions later I formed a suspicion that there was at least one other room available, but the foreman did not want any other persons than himself and the cook in the house.

At the end of five days and a half, the foreman told me he did not think he could use me any longer. I was discharged without being given any good

reason. Mr. Snook, when informed of the action of the foreman, was very wroth, and asked me what I would take charge and manage the place for. I said I would do so for \$75. He said no more. I had asked too much money, evidently. Yet he had a man who was unable to manage the place as it required, but was perhaps doing so for less money.

The meals I had while there were skimpy and insufficient, the milk was skimmed and we had only skimmed milk for our coffee. The foreman said the cream was used for making dessert, but, aside from a couple of servings of a cheap bread pudding, which did not indicate the presence of cream, I formed the opinion that, when myself and the two common laborers on the place were not around, the cook and foreman had something better for themselves. This, however, I could not corroborate by oath.

I noticed the foreman trying to drive one of the other men one day, by working on the adjoining row of trees, digging around them. The man told me, after the foreman found he could not work ahead of the man and had gone away, that he saw the foreman's object was—to make him appear like a slow worker—but, although he was not feeling well, he was determined to beat the — of a —, if he had to drop dead. This probably was one way the foreman had to make the men under him work hard and furiously. He was not alone in this, either, as I know from actual observation in what experience I have had on farms in California.

To return to what I was saying about the sleeping accommodations on the Snook orchard. The following morning, after my cold and restless night. I was told by one of the hired men that I could find some burlap and gunny sacking in the loft of the barn, which might do to cover myself with. He and the other man took their blankets (many men in California have to carry their own bedclothes around with them—"blanket stiffs," they are called by their fellows) to an old dirty two-story cottage—"shack" would be a more suitable name for it. Seeing them go I asked the foreman where they were going, and he told me that perhaps I might find better accommodation there; it was where the Japs had lived.

I found that the two hired men had been able to find two spring beds on the second floor, but all I had was a crude wooden bunk on the first floor. With some of the dirty straw under the large piece of burlap (perhaps sacks sewed together by some former hired men who had no blankets of their own), and the gunny sacking (sacks sewn together like the other) and the three overcoats, I passed the other four nights. This condition, instead of being extremely unusual on California farms, is more like many than the average city person knows, or will believe when informed by credible evidence.

In other places I found sleeping accommodations poor and the food cheap and insufficient. The wages were below what men working in the city at common labor receive, and as far as I have been able to discover it is not so much the fault of the working men as it is that of the employers who expect good service but are not willing to pay what is just and reasonable. These are among the people who prefer Japanese, who are allowed a certain amount for food, which they prepare themselves, keep to themselves, work industriously and well, it can not be denied, but do not add to the uplifting conditions of our social atmosphere.

I would further like to inform your honorable body, that the majority of the working men are not disinclined to work, if treated and paid decently; a certain percentage—small, however—are indolent and dissipated. In this connection, let me say, prohibition has not entirely removed drink from obtainment by them. I have found considerable antagonism by people of comfortable means who employ, toward the working class. This attitude, although not known by many of them, has its psychological effect; for the working people feel it instinctively, and, naturally, resent it.

At 1624 Geary street, a number of families of American people were keeping housekeeping rooms. Last month, on notice from the owner or agent that the property was sold and they would have to move, they all got out. The following morning after they had left, the agent—or owner—came in an auto, and put a notice in the front window "To Let." He then left, turning the corner of Webster Street and going in a northerly direction. A few minutes later several Japanese men came around the corner of Webster Street from the north, and came and stood in front of the vacated house. They then entered and removed the "To Let" sign, as if they knew exactly that they were right in doing so. That day the house received one Japanese family, probably the lessee, and since then another—or maybe there is still another family moved in.

It is in this quiet and insidious manner the Japanese are driving the American from not only the land but their homes in the cities of California. I must inform your honorable body, however, that this information was received from the man who keeps a small stationery store immediately west of 1624; from what I have seen of him, he does not seem to be other than a quiet and honest old Welshman. The landlady of the house where I room was—and is still—annoyed to have Japanese living in the next house to hers. It is only a matter of time—and not very long, either, when Japanese will have both the houses to the east of that now obtained at 1624.

Very respectfully,

THEODORE E. PEISER, 1622 Geary Street.

The CHAIRMAN. Now, is Mr. Mead present?

Mr. PEISER. I would like to have a few words with you.

The CHAIRMAN. All right; come up here and be sworn.

### TESTIMONY OF MR. THEODORE E. PEISER.

Called as a witness, sworn.

Mr. PEISER. I am Mr. Peiser.

The CHAIRMAN. Mr. Mead is ready. Just wait a minute. I want to take your statement and not hear you further. You have written a statement?

Mr. PEISER. Well, it is something I would like to tell you in answer to this gentleman's statement that just made the statement. I have lived on the Hawaiian plantations.

The CHAIRMAN. On what plantation?

Mr. PEISER. In 1910—in 1879, I mean.

The CHAIRMAN. On what plantation?

Mr. PEISER. Wai Manalo plantation. It was owned by John Cummings, and John Cummings, jr., was the manager. They had some difficulty in getting a bookkeeper and I was employed to go over the books. My health was poor when I went down. During the time that I was on this plantation and during the time that I was in the Hawaiian Islands I saw not one Japanese. I do not recollect of a seeing a single Japanese. There were Chinese there. There was a Chinese family of Ah Fong, and his daughters afterwards married all white men, I believe. The Chinese were not exceedingly numerous. They were quite numerous, but not exceedingly so, and on this plantation we had a few white men. The sugar boiler got \$250 a month and the engineer got \$250 a month; the overseer got \$25 a month and a couple of white men, I think, got \$20 a month, for bringing the sugar cane to the mill, working on the wagons. At that time they were bringing in Chinese from China under contract, and their pay was \$4 a month. They were given rice and they were given some fish, and they kept themselves in their own quarters. They were also bringing in some Italians, who were also contract laborers, and also some Portuguese. I do not know what the Portuguese were getting. We had no Portuguese on the plantation when I was there. In a conversation with the lady a couple of days ago—this is hearsay, of course, and I do not know whether it is admissible—but she said in going out on the streets to-day in Honolulu about all you can notice was Japanese. They were so numerous that you could hardly notice any other people.

Mr. SIEGEL. I don't think we care to hear any testimony unless you know it personally.

Mr. PEISER. This is what I know personally.

Mr. RAKER. You have not been in the Hawaiian Islands since?

Mr. PEISER. Not since then.

Mr. RAKER. You left in 1879?

Mr. PEISER. Yes—no, I went there in 1879 and left there in 1880. That is a long time ago, but in 40 years the population has grown to 112,000.

Mr. RAKER. It used to be a Hawaiian population, and now it is practically Japanese.

Mr. PEISER. Practically a Japanese population according to what I hear now.

Mr. SIEGEL. I asked you a few minutes ago not to allude to that proposition. You know better than that. We are here to get direct testimony, not testimony based upon hearsay.

Mr. PEISER. Well, of course, I have not been there since, and I could not say. This house out here in San Francisco in the district that Mrs. Scanlon spoke about, I have personal knowledge that one tenant left the house, and it was occupied by Japanese right after they left. Whether they paid more money for the place or not, I don't know, but the Japanese are living there now.

Mr. RAKER. In other words, your theory is that in 1879 and 1880 you knew the Hawaiian Islands was populated mostly by Hawaiians?

Mr. PEISER. Yes.

Mr. RAKER. And you know now the Japanese population there is very great.

Mr. PEISER. Yes.

Mr. RAKER. And your theory is that if the same thing is continued we will be in the same position that the Hawaiian Islands is now?

Mr. PEISER. It appears to me it would.

Mr. RAKER. And it does not appeal to you.

Mr. PEISER. As a Californian, born in California, and in San Francisco, I think not. I think it ought to be restricted.

Mr. RAKER. That is all.

The CHAIRMAN. Very much obliged to you. Now, Doctor Mead.

### TESTIMONY OF DR. ELWOOD MEAD.

Called as a witness, having been first duly sworn, testified as follows:

Mr. RAKER. Doctor, we asked you to be present. What is your present occupation?

Dr. MEAD. I am the professor of the Rural Institution in the University of California and president of the State Land Settlement Board.

Mr. RAKER. What is your occupation or profession?

Dr. MEAD. Civil engineer.

Mr. RAKER. Were you ever in the reclamation service?

Dr. MEAD. Yes.

Mr. RAKER. For how long?

Dr. MEAD. Well, off and on for 5 years, in the Agricultural Department 10 years.

Mr. RAKER. Have you had any other experience in Australia?

Dr. MEAD. Yes.

Mr. RAKER. For how long?

Dr. MEAD. Eight years.

Mr. RAKER. In what work, Doctor?

Dr. MEAD. In irrigation development and land settlement.

Mr. RAKER. Now, from that experience—you go ahead with that experience. Will you just tell the Committee what you know about the effect of the present land ownership and the leasing and the general effect of the Japanese residence in California and in Oregon and in Washington.

Dr. MEAD. Well, the only acquaintance I have with it is in California and we have—the State land settlement board has come in contact with that somewhat in our efforts at land settlement. We have been buying large estates and subdividing and settling it, and that has brought us into a good many communities. The last tract of land that we purchased, we had some 80 different properties offered us. They were all scattered throughout the State. We had to examine them and consequently had to visit the country districts in a good many sections. Preceding that there had been a commission created to investigate the problems of rural land settlement, and I was the chairman of that commission. We looked into the real conditions and the problems of settlement, and we made a report on it. This year in the investigation of the land and in the final purchase of between eight and nine thousand acres in Merced County, it happened that we bought a tract, and if we had not bought, it would have been purchased by the Japanese because they had already offered—

Mr. RAKER. Doctor, will you talk just a little bit louder, if you please.

Dr. MEAD (continuing). To pay all that we paid for our purchase, and they did not purchase it because of the reluctance of the owners somewhat due to local opposition to the establishment of a Japanese colony there.

Mr. RAKER. What place was that near, Doctor?

Dr. MEAD. That was near Turlock. They had already purchased and established a colony on one side of this tract, about four thousand acres, and had purchased 1,200 acres on the other side where the colony is now being created. If this had been purchased it would have made a territory large enough to have created a community of its own, a life of its own. The white population made great objection to it—

Mr. RAKER. Is that the Delhi district or tract?

Dr. MEAD. Yes.

Mr. RAKER. How did the community feel as to this, Doctor, this situation?

Dr. MEAD. Well, there was very great apprehension that it would be purchased because of the feeling that that introduces a competition that is very hard to meet.

Mr. RAKER. What is your—

Dr. MEAD (interrupting). Something entirely different from the general life of the inhabitants of that section of the country.

Mr. RAKER. What is your view as to the continuation of the home settlement, buying a section upon which the returning soldiers or others may be placed by the State?



Dr. MEAD. Why, I feel that our own policy here has been carried on long enough. I believe if you will point to the people the opportunity to own farms through a system of rural credit and cooperation such as California is following, and to offer to the American workmen and the men and women the opportunity to own their own homes and to give to their children conditions that are independent, and I think that there is no need to look to any other nationality of people to do the work for their farm; that they will do any kind of farm work. You can take our settlement at Durham. We have there all white people and they are operating gardens, planting fruit orchards, and doing any kind of farm work that is done anywhere.

Mr. RAKER. Intensive farming as well?

Dr. MEAD. Yes, because it is mostly all small farms. I believe that if you offer them the opportunity that that is all that is needed to bring back the boys and girls to the farm and to hold them there, and that you create in that way a much stronger civilization than you could have any other way.

Mr. RAKER. Well, what is your view as to supplying the necessary products to live?

Dr. MEAD. Oh, I haven't any question in my mind we should do it, because we are facing now in this country very much the same situation that confronted Denmark 30 years ago when their people—their tenant farmers—it was largely a tenant farming country then, and the tenant farmers with their farms were very largely dissatisfied and were going back to the cities just as they have been here. To-day Denmark is cultivated largely by farm owners. Ninety per cent of the land in Denmark is cultivated by owners, owners that have been placed on the land there and paying for it in time payments. The policy is similar to that of California with the cooperative system and patriotism. Now, I am confident that the same policy here will accomplish exactly the same results here and that if we adopt it we do not need to look outside of our borders for the people to do the farm work, and that will create a stronger rural life and a better rural life than could be accomplished in any other way.

Mr. VAILE. I do not care to ask any questions.

Mr. RAKER. Mr. Chairman, I think the Doctor has covered the situation perfectly.

The CHAIRMAN. All right, Doctor, we are very much obliged to you. Mr. Kawakami, will you take the stand again, please.

#### TESTIMONY OF MR. K. K. KAWAKAMI.

Recalled as a witness, having been previously sworn, testified as follows:

The CHAIRMAN. Yesterday you said that this young lady worked in the post office.

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Who was a sister of professor who?

Mr. KAWAKAMI. Ishihasi.

The CHAIRMAN. Ishihasi?

Mr. KAWAKAMI. Yes, sir.

The CHAIRMAN. Who is he in Japan; who was he?

Mr. KAWAKAMI. He is a lecturer at the Stanford University.

The CHAIRMAN. Was he a professor in Japan before he came here?

Mr. KAWAKAMI. No, sir; he came here as a boy.

The CHAIRMAN. He came here as a boy?

Mr. KAWAKAMI. I think he was about 13 or 12 years.

The CHAIRMAN. Who is his father over there?

Mr. KAWAKAMI. Well, I don't know. I think his father was here at that time.

The CHAIRMAN. Here now?

Mr. KAWAKAMI. No, no; I do not know much about his family. All I know is that he came here as a boy when his parents were living in this country, in San Francisco, and went to school here, the grammar school and high school, and graduated from Stanford.

The CHAIRMAN. He lectures at Stanford?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Well now, this young lady was his sister?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. And she was employed by the United States Government?

Mr. KAWAKAMI. Yes, sir.

The CHAIRMAN. In the post office?

Mr. KAWAKAMI. That is what I understood.

The CHAIRMAN. To read incoming and outgoing mail.

Mr. KAWAKAMI. Well, of course, that was understood. I never talked to her. That is what she said.

The CHAIRMAN. You never talked to her at all?

Mr. KAWAKAMI. No. I think there was a number of other girls and young men employed at the time, so I understood it.

The CHAIRMAN. You did not go into any discussion with any of them about the—

Mr. KAWAKAMI (interrupting). No.

The CHAIRMAN (continuing). Bringing of ammunition into America?

Mr. KAWAKAMI. No.

The CHAIRMAN. You did not?

Mr. KAWAKAMI. No.

The CHAIRMAN. You did not know the two Japanese army officers who were here?

Mr. KAWAKAMI. No.

The CHAIRMAN. You did not?

Mr. KAWAKAMI. No.

The CHAIRMAN. Do you know—

Mr. KAWAKAMI. That must be some other Kawakami.

The CHAIRMAN. Well, no, no. You were not—you admit that you run an intelligence service.

Mr. KAWAKAMI. I did not.

The CHAIRMAN. Didn't you admit it to the Committee?

Mr. KAWAKAMI. No.

The CHAIRMAN. Just a press agency?

Mr. KAWAKAMI. A bureau of literary service.

The CHAIRMAN. Do you know Mr. Sokowi—what is his name?

Mr. KAWAKAMI. I do not know the name of that man.

The CHAIRMAN. Sakai?

Mr. KAWAKAMI. How do you spell that?

The CHAIRMAN. S-a-k-a-i.

Mr. KAWAKAMI. Sakai? No, I do not know anyone by that name.

The CHAIRMAN. You do not know him at all?

Mr. KAWAKAMI. No. Your remark about army officers in connection with my name is not fair to me, in justice to me.

The CHAIRMAN. I am sorry. You don't know anything about it?

Mr. KAWAKAMI. No.

The CHAIRMAN. I am sorry. You don't know?

Mr. KAWAKAMI. No.

The CHAIRMAN. I am just trying to get at something. Some of these facts have been already printed in the newspaper, haven't they?

Mr. KAWAKAMI. When?

The CHAIRMAN. I don't know when.

Mr. KAWAKAMI. No, never, no never. My name has never been connected with such a scheme as that.

The CHAIRMAN. No, I know it hasn't—I presume it hasn't.

Mr. KAWAKAMI. If there are any such more questions I would like to know.

The CHAIRMAN. I will have to get the name of this man and ask you later.

Mr. KAWAKAMI. Yes.

The CHAIRMAN. You did not have any man with a name like that working around with you?

Mr. KAWAKAMI. No.

The CHAIRMAN. Well, that is the trouble, if I ask you the questions, after what I have been informed, and I don't know the man's name, why, I don't want to ask the questions unless I know about it.

Mr. KAWAKAMI. Yes. Well, I wish you would ask me more questions if you have any questions to ask of me.

Mr. VAILE. You did not say who Mr. Sakai was. Maybe you can identify him.

The CHAIRMAN. I have every reason to believe that he was the head of the Japanese Intelligence Service.

Mr. KAWAKAMI. I had nothing to do with them.

The CHAIRMAN. And you are sure you had nothing to do with him?

Mr. KAWAKAMI. I am sure.

The CHAIRMAN. I believe that is all.

(Discussion between committee which the reporter was requested not to take.)

Mr. KAWAKAMI. I think I can give you some information about it now.

The CHAIRMAN. All right.

Mr. KAWAKAMI. I think you got that name wrong.

The CHAIRMAN. I know I have it wrong.

Mr. KAWAKAMI. I do not know [witness writes a name on a piece of paper]. I think that is the way it is spelt, isn't it?

The CHAIRMAN. That is it. How do you pronounce it?

Mr. KAWAKAMI. Kasai. I can tell you all about it. Why, this fellow was in my office, connected with my office up to sometime about November, 1917, I think, 1917. It was in May, 1917—in January of

1918, I am not quite sure, but anyway about two years ago. He was doing business on his own hook, and he made, I think, quite a bit of money while I was in Japan. I do not know anything about it, but you know, at that time the trade was so good between Japan and America, why, everybody was dabbling in it, and some of them made quite a nice lot of money. Now, this young fellow just used my office during—he had my office for correspondence, and was buying some iron material and coffee or several other things, and I think he must have made about \$3,000 in a year or so.

The CHAIRMAN. Did he?

Mr. KAWAKAMI. Yes. Then he invested that money in, I think, two or three marine boilers.

The CHAIRMAN. Power boilers?

Mr. KAWAKAMI. For steamships, marine boilers, two marine boilers. I am not quite sure whether it was two or three boilers, and shipped them to Japan, one from here and two from Seattle; I think there were three altogether, and he lost everything; he hasn't sold them yet. Those boilers are still in Yokohama.

The CHAIRMAN. Where is he?

Mr. KAWAKAMI. He is in Japan now. He has been—he has nothing to do with me now; but to call him an army officer—why, that is funny, or an intelligent man—that is entirely wrong. He was just making trade to make money; that is all. He is not much of a business man. He is trying to go into business now.

The CHAIRMAN. Did you pay him anything?

Mr. KAWAKAMI. He made money; he made lots of money, more money than I did.

Mr. VAILE. Did he pay you anything for his office expenses and supplies?

Mr. KAWAKAMI. No; I did not get anything out of him.

The CHAIRMAN. Did he use your stationery?

Mr. KAWAKAMI. I think he had his own stationery, but sometimes, being in the same office, he may have used my stationery during my absence. I was away in Japan from May, 1917, to November, 1917, almost half a year, and he was there during my absence.

The CHAIRMAN. Let us get that. He was here in your office?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. During your absence?

Mr. KAWAKAMI. Yes; and I—

The CHAIRMAN (interrupting). Now let us get a question or two here. And you say he was doing his business in your office and not doing your business?

Mr. KAWAKAMI. Well, that is right; that is just right.

The CHAIRMAN. And he didn't write any books, did he?

Mr. KAWAKAMI. No; he never published or wrote any books. He might have written a few articles, I think.

The CHAIRMAN. Did he get any pay that you got?

Mr. KAWAKAMI. No.

The CHAIRMAN. From the steamship company?

Mr. KAWAKAMI. No.

The CHAIRMAN. He took care of himself?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. Did he travel around the country?

Mr. KAWAKAMI. I don't think he traveled much. I don't think he traveled much. That is, in that year after I came home from Japan, I remember that he went to New York just before he returned home to Japan.

Mr. VAILE. How did he come to go into your office? Did he just ask you if he could use your office?

Mr. KAWAKAMI. Yes.

Mr. VAILE. Did you know him before?

Mr. KAWAKAMI. I know that time there was some suspicion about him, and an intelligence man of the Justice Department came to me and asked about him, and I said that I never knew that he was under suspicion, but this Justice Department man intimated to me when he was going to New York that fall in 1917 he was talking with someone who was under suspicion, some American or German, I don't know which, some American, and what they were talking about, was something improper or something, that this man, the intelligence officer, came to ask about him, and I told him what I knew about him. I told him that I didn't think that he was doing anything improper so far as I knew.

The CHAIRMAN. All right.

Mr. KAWAKAMI. And let me tell you one thing: I understand that during my absence this young man changed the sign on the door of my office to read "J. J. Kasai Co."

The CHAIRMAN. J. J. what?

Mr. KAWAKAMI. Kasai Co., and that was altogether improper, and he was concealing that fact from me, and when I came back, why, that J. J. Kasai Co. was already erased and the original name was on the door, and so I did not know that he had changed the name until those—someone told me about it. Why, I think the sister of Ishihashi was the woman who told me about change of the sign on the door.

The CHAIRMAN. Well now, who talked to you about going to Paris, this man?

Mr. KAWAKAMI. No, not Kasai.

The CHAIRMAN. This man Kasai didn't have anything to do with it at that time?

Mr. KAWAKAMI. No.

The CHAIRMAN. Did he think that you were going to Paris, this man?

Mr. KAWAKAMI. I think he did—which one?

The CHAIRMAN. Kaisi.

Mr. KAWAKAMI. No, no, no. He was not here at all.

The CHAIRMAN. He had gone by that time.

Mr. KAWAKAMI. Yes.

The CHAIRMAN. All right.

Mr. KAWAKAMI. Why, he came here last December—was it last December that the labor conference was at Washington?

The CHAIRMAN. Yes.

Mr. KAWAKAMI. He came there as secretary or one of the secretaries for the delegates from Japan.

The CHAIRMAN. He went back to Japan and then came back as a labor secretary?

Mr. KAWAKAMI. Yes.

The CHAIRMAN. After he lost the money in the marine boilers?

Mr. KAWAKAMI. Yes.

Mr. VAILE. Did Kasai pay the money for your office while you were away?

Mr. KAWAKAMI. No, he did not pay; he was just using it.

Mr. VAILE. He was just using it as an agent for you?

Mr. KAWAKAMI. As an agent? I think he paid me something; I do not remember just how much it was.

Mr. VAILE. How long had you known him before he moved into your office?

Mr. KAWAKAMI. I think I knew him for—let me see, since 1912 or 1913.

Mr. VAILE. Now, did he ask to go in your office or did you ask him to go in?

Mr. KAWAKAMI. Well, he said he was coming to the coast and eventually go to Japan. I told him he could, if he wants to stay in San Francisco for a short time, he could use my office.

Mr. RAKER. Isn't that kind of unusual to just pick up a man and put him in your office and then go away and leave it about six months?

Mr. KAWAKAMI. No—well, I didn't think anything improper about it.

Mr. RAKER. You didn't think it was improper, but it shows a sort of good fellowship existing between you.

Mr. KAWAKAMI. Yes, I had known him for many years. He studied in the Chicago University and spent a year at the Harvard University.

Mr. RAKER. You are what we would call sort of chums together?

Mr. KAWAKAMI. Yes.

Mr. RAKER. In your work.

Mr. KAWAKAMI. Yes. He is a bright boy although somewhat indiscreet about some things. I know I wouldn't let him use my office any more.

Mr. RAKER. All right.

The CHAIRMAN. Is the secretary of the Japanese Society of America here? Dr. Johnson.

### TESTIMONY OF DR. H. B. JOHNSON.

Recalled as a witness, having been previously sworn, testified as follows:

Dr. JOHNSON. I wish to say a few words with reference to this young man. He attended our high school and was very highly regarded both by the Japanese and by the American friends. He had the distinguished honor of winning a public debate in high school trials, and then, as I remember, won quite high honors in the State contest. Afterward he went East to the Chicago University and then to Harvard and then back here again. I used to see him frequently, but not intimately, and I have always had the very highest regard for him. If there is any suspicion against him it is a very, very great surprise to me.

Mr. RAKER. Doctor, I don't get your idea. The mere fact that he graduated with honors from the schools and came here and was friendly with you would not in any way preclude him from trying to help his government.

Dr. JOHNSON. I never—

Mr. RAKER (interrupting). And assisting the government, that wouldn't be any real testimony that he did not participate in various matters that would assist his government and assist his people in getting information for them, would it?

Dr. JOHNSON. No, it would not, but what I had in my mind was this: Knowing him as I have known him for many, many years, it is a great surprise to have the commission ask these questions about him, and I thought as a former acquaintance and a friend that I ought to say just this much in behalf of him in his absence.

The CHAIRMAN. Well, now, Doctor, you make these observations, and we are glad to have them. Can you tell me why it is that so many young Japanese seem to think it is their duty to report copies of letters to their council and report to their newspaper and write explanations concerning conditions existing on the coast with reference to the Japanese problem as I have seen the letters many times?

Dr. JOHNSON. That is entirely without my knowledge, Mr. Chairman. I have seen from time to time a report in the newspapers, but I have seen on the following days a denial in small print down at the bottom of the page, and I have never traced the matters, but nothing of that nature has ever come under my personal observation.

Mr. RAKER. Further, Doctor, you recognize the fact that the Japanese people are working together quite closely?

Dr. JOHNSON. You mean the people here on the coast and the people in Japan?

Mr. RAKER. Yes.

Dr. JOHNSON. Well, there is a very intimate bond feeling between them, but that merely is their way of doing things as contrasted to our way of doing things. However, from my observation of the Japanese in this country, many of them are much more American than they are Japanese.

The CHAIRMAN. Well, they represent the so-called democracy.

Dr. JOHNSON. Yes.

The CHAIRMAN. Or the desire for a democracy as against the autocratic government.

Dr. JOHNSON. Yes, that is one of the leading questions in Japan to-day, making Japan a democracy, and not only are those views being propagated here very widely among the Japanese by intelligent young men, but they are endeavoring to get their views known back in Japan to-day. However, I am not personally acquainted with any movement on the part of anybody, so far as that is concerned.

The CHAIRMAN. I have seen some of these letters and wondered if it was just caused by the desire of the individual Japanese to serve his government.

Dr. JOHNSON. I think that is a very reasonable explanation.

The CHAIRMAN. That is all.

#### TESTIMONY OF MR. GEORGE L. BURTT.

Called as a witness, having been first duly sworn, testified as follows:

Mr. RAKER. You know Mr. George Shima?

Mr. BURTT. Yes.

Mr. RAKER. Is there any business relations existing between you and Mr. Shima relative to the land matter in Oregon?

Mr. BURTT. Yes.

Mr. RAKER. Will you explain it to the committee?

Mr. BURTT. Well, we bought up there something like 13,000 acres of undeveloped land covered with timber and sage brush, and we are trying to get water on it.

Mr. RAKER. Where is this land located?

Mr. BURTT. Central Oregon, sir, between Prineville and Bend, and we have another tract of irrigated land of 800 acres, and we have another tract which Mr. Shima and I are in partners. The other tract is a corporation—this last one we are in partners and the one I mentioned of 13,000 acres is a corporation.

Mr. RAKER. That is between Bend and Prineville.

Mr. BURTT. Between Bend and Prineville.

Mr. RAKER. 13,000 acres?

Mr. BURTT. It is north of Redmond.

Mr. RAKER. About how far?

Mr. BURTT. About 14 miles.

Mr. RAKER. And the other tract?

Mr. BURTT. And the other tract is 1,400 acres near Terrabonne. The 400 and the 800, especially the 400, we could not get a man to work there to plow the land. We had to pay \$1,400 for plowing the land and the land is lying there and we could not get a white man, an American or German or anybody in that country to even plant the land after it was sowed or cultivated after we got the water on it. We even said we would furnish the seed. Now the 1,800 acres is the tract where we finally succeeded in getting five Japanese boys from Stockton to go up there and work as laborers and these boys were the only obtainable men that we could get to go. We sent to Portland, we wired the various labor employment officers in Portland and we sent men there and set them out on this ranch but they would not stay there. Furthermore, within the last 30 days we had to sell two carloads of seed potatoes at Portland because we were unable to get the labor to plant them. One car was going to Lower Bridge which we shipped from San Francisco, had to pay the freight rate on it to Lower Bridge and back to Portland. I got a wire from W. H. Baker & Co. telling me that he was successful in selling the cars. We expected to get at least 15,000 sacks on these two ranches. Those cars were returned and we sold them for the simple reason we could not get anybody to go out there and plant them.

Mr. RAKER. You say this land was taken under joint ownership. In whose name is it?

Mr. BURTT. It is in my name. I bought it. He has never seen it. His representative was up there after I bought it.

Mr. RAKER. What was he going to do about title?

Mr. BURTT. It is in my name, but he owns half of it, of the 800 and the 400 acres. The other tract is owned by agreement, one-third owned by Mr. Shima, one-third by another man, and one-third by myself.

Mr. RAKER. Who owns the other third?

Mr. BURTT. Well, I would prefer not to say.



Mr. RAKER. It is on record.

Mr. BURTT. Certainly, and you have access to it, to the record. I wish you wouldn't ask me that question. If it absolutely necessary I will answer it, Mr. Chairman.

Mr. VAILE. I do not think that is necessary. It is enough that this gentleman should tell us that one-third is owned by another man, but not to ask him who the owner is and disclose his business relationship.

The CHAIRMAN. Any other questions?

Mr. RAKER. Is there an arrangement between you and Mr. Shima as to your holding this land in trust for him?

Mr. BURTT. None whatever.

Mr. RAKER. Is he going to get his title?

Mr. BURTT. I have asked him to take it; it is in the hands of his attorney, and I have been trying to get him to take title in his name. I have been very busy and he has been so busy that we haven't had much of a chance to talk about it. He trusts me.

Mr. RAKER. Of course, that is the trouble, you know. We have been running against this joint ownership, and you men seem to hesitate about telling this committee who is interested with you. I do not really see where there is any impropriety, but I am not going to insist on the answer.

Mr. BURTT. Well, it is a gentleman known in town, if you insist upon me disclosing it, I will. He is a banker.

Mr. RAKER. That doesn't make any difference whether he is a banker or not. I don't think I will press the inquiry if this witness will not answer the question.

Mr. BURTT. I am interested in the Portland Land Co. which is controlled by Mr. S. D. Mustard, B. Bluenthal, Mr. W. H. Paul, who are directors of the City Bank of Portland, and Mr. George Reed of the Portland Land Co. and myself. That is one of the tracts of land in which we were forced to ship back a carload of potatoes.

Mr. RAKER. Mr. Shima has been sworn. I am going to ask if you would hesitate in giving us this banker's name that is interested in this corporation with you?

Mr. SHIMA. Why don't you do it? Go ahead. That is all right.

Mr. BURTT. It is Mr. Herbert Fleishhacker, president of the Anglo-London-Paris National Bank.

The CHAIRMAN. Now this company that you speak of is the Shoots Valley?

Mr. BURTT. Shoots Valley.

The CHAIRMAN. That is near central Oregon?

Mr. BURTT. Around the Bend; yes, sir.

The CHAIRMAN. Where they have built the railroad down from the Columbia River?

Mr. BURTT. Yes, sir.

The CHAIRMAN. You think the difficulty of the country is the lack of labor there?

Mr. BURTT. That is the trouble.

The CHAIRMAN. How far from the railroad?

Mr. BURTT. Right on the railroad.

The CHAIRMAN. That is all. We are very much obliged to you. Mr. Kanzaki.

## TESTIMONY OF MR. K. KANZAKI.

Recalled as a witness, having been previously sworn, testified as follows:

The CHAIRMAN. You are secretary of the Japanese Association of America?

Mr. KANZAKI. Yes.

The CHAIRMAN. I wanted to ask you if you are acquainted with Mr. Kasai.

Mr. KANZAKI. Yes.

The CHAIRMAN. You know him pretty well?

Mr. KANZAKI. Personally, I know him pretty well.

The CHAIRMAN. Do you know him for several years?

Mr. KANZAKI. Yes; since he came from San Francisco.

The CHAIRMAN. After he got his education he came back to San Francisco?

Mr. KANZAKI. I think he came after studying in Harvard.

The CHAIRMAN. When did he come back to San Francisco?

Mr. KANZAKI. Well, I haven't a very clear memory, but he left America—let me see—

The CHAIRMAN. Now, he came back from the East when?

Mr. KANZAKI. I think so—I am not very sure. Perhaps Mr. Kawakami is better able to answer that question.

The CHAIRMAN. Well, was he agent for the Japanese Government here?

Mr. KANZAKI. So far as I know, I don't think so, but I have no knowledge of it myself concerning that matter. So I can not say anything positively.

The CHAIRMAN. If he was he did not tell you?

Mr. KANZAKI. At least, I did not hear anything about it.

The CHAIRMAN. Now, he was around here quite awhile, in San Francisco; wasn't he?

Mr. KANZAKI. For a year and a half or two years, I think.

The CHAIRMAN. Was that during the war?

Mr. KANZAKI. Let me see. Yes, but he left during the war time.

The CHAIRMAN. He went back to Japan?

Mr. KANZAKI. Yes, he went back to Japan last year.

The CHAIRMAN. Was he an employee of the Japanese Government over there?

Mr. KANZAKI. No, not when I was there he had no regular work, but the reason for his return to Japan was for commercial purposes; that is to say, I heard that he bought a big engine which he sent to Japan, and he bought the engine rather cheap and he sent it back to Japan to sell it. Unfortunately he failed.

The CHAIRMAN. Well, now, while he was over in Japan, was it proposed to send him to Paris?

Mr. KANZAKI. That I don't know. This I do know: That temporarily he was acting as secretary for Baron Kibusawa in connection with the so-called American-Japanese committee, and he was acting as secretary for about a month, and then he was requested by Mr. Muto to act as labor delegate representing capital, and he did not represent the Japanese Government but simply represented Mr. Muto, the capitalist representative.

The CHAIRMAN. Muto was the capitalist representative to the labor conference, the early labor conference called in Washington, D. C.?

Mr. KANZAKI. Yes.

The CHAIRMAN. And this young man went along as his secretary?

Mr. KANZAKI. Yes.

The CHAIRMAN. Mr. Muto did not represent the Japanese Government, but he represented the capitalist?

Mr. KANZAKI. He simply represented the Japanese capitalist, and a gentleman named Mr. Okara represented the Japanese Government.

The CHAIRMAN. Yes. Well, I believe that is all. That is just to clear that up. You don't know whether your government, the Japanese Government, employed him or not?

Mr. KANZAKI. I have no knowledge of that matter, so I can not say either yes or no. I simply know him as a friend, and the only thing I know about the matter is that he was making lectures on Japanese conditions in various places and he wrote several articles which were published in the newspapers.

The CHAIRMAN. In the United States?

Mr. KANZAKI. In San Francisco.

The CHAIRMAN. I believe that is all.

Mr. VAILE. What were those articles about, Mr. Kanzaki?

Mr. KANZAKI. On various questions concerning the commercial relations between America and Japan, and many such questions; and the Japanese question in America, too.

Mr. VAILE. That is all.

The CHAIRMAN. That is all. Very much obliged to you for coming back. We will now take a recess until 8 o'clock.

#### AFTER RECESS.

#### TESTIMONY OF MR. CHESTER H. ROWELL.

Called as a witness, having been first duly sworn, testified as follows:

The CHAIRMAN. Please give us your name.

Mr. ROWELL. Chester H. Rowell, publisher of the Fresno Republican.

The CHAIRMAN. Fresno, Calif.?

Mr. ROWELL. Yes.

The CHAIRMAN. It was the purpose of this committee to have you before it as a witness in Fresno, but finding you here in San Francisco we thought it would save both of us time.

Mr. ROWELL. Yes, thank you very much.

The CHAIRMAN. You may proceed in your own way.

Mr. ROWELL. Well, I do not know just what I can say that would be most valuable. I haven't the statistical facts which would give you the more accurate information, but doubtless you have recently gone into the thing more thoroughly than I have. I will explain that for the last two years—two or three years I have been more or less out of touch with things and therefore on that topic I rather you would get the testimony from other people. Of course, I have looked into

this whole oriental question pretty industriously as all of us must and have looked into it in Hawaii, from which place I have just returned and I have looked into the question of the Chinese industrial labor. So, if I may go on in my rambling way—

The CHAIRMAN (interrupting). Yes.

Mr. ROWELL. And beginning with the Chinese question, trusting to you when you get tired of what I have to say.

As to the general Japanese question, separated from our local question, I suppose we will all agree that there must be a geographic line drawn at the Pacific Ocean, because the only other distinction we can make is the social distinction drawn right down the middle of our institutions; and while that may be similar to what happened down south, it must be done, and so in some fashion at least for our times and the times of our children it is imperative that we should do it to-day so that the thing that has happened in Hawaii should not happen here, because if we do not draw the geographic border out at the front line of California there is no place back of that that you can draw it. As I stated, if you do not draw the geographic border you would have to draw a social border line, and that is the caste system. The reason for that is apparent. Of course the difference in the Japanese question is that there is physically a different race. Therefore, if we establish here a bi-racial community our great-grandchildren will still find it to be a bi-racial community, and so that where we are dealing with races which are so different that the great-grandchildren show it we must accept it as a fact that there is a great difference between the Japanese and our race. Where that has been the case in America we have dealt with them rather unjustly. We have done that with the Negro, we have done that with the Indian, and we would do it with the Japanese and quite properly he wouldn't stand for it, and consequently, through our fault quite as much as his, a bi-racial civilization can only be maintained by maintaining alongside of it a caste system, and disturbing our political and to a considerable extent our social institutions.

I just came from Hawaii where the thing has happened which would happen here if we were to permit any great influx of Japanese or Chinese. We always said that this influx can not reach our own shores. If the water tank leaks it is a minor matter; if the ocean leaks it means flooding you. In Hawaii the thing has happened; the majority of the population is oriental. The majority vote of the population will be oriental, and in Hawaii they are making efforts to prepare for that time. You probably know something of this situation, of their attempts to Americanize the Japanese and so on. The problem in Hawaii is to Americanize the Japanese and they may succeed. Hawaii is the laboratory for the world to use. We must not try the experiment until they have found it out, but if they succeed they have only solved half the problem in Hawaii, because if they Americanize the Japanese in Hawaii they must also provide what they have not now, an Americanized civilization.

The CHAIRMAN. And on top of that we must of necessity require them to establish a military form of government in Hawaii.

Mr. ROWELL. You could solve the political question in Hawaii, if you must, by a military government or making it a kind of colony and running it like the Fiji Islands the same as you have done in the

State of Washington. They might solve the political question in Hawaii, and should they solve it there, it would be a solution for us. That is one reason we could afford to have Hawaii as a laboratory because we can profit by their experience, and the world can find it out, our children can find it out from Hawaii as to whether or not it can be done, and we should not try it until they have found it out themselves. But if it does succeed in Hawaii there will also have to be developed a middle class of civilization which does not exist now. I will not go any further into the Hawaiian situation unless there are some questions you want to ask.

The CHAIRMAN. We will take it up a little later.

Mr. ROWELL. Now on the question here in California, we have a local and an international problem which are constantly inter-related. Whenever we attempt to do a think in California on local grounds to meet local needs or local prides—sometimes it is one and sometimes the other—we are immediately met with the proposition from Washington that we must not do anything that will affect international relations.

The CHAIRMAN. Yes; and I might add that two years ago the Immigration and Naturalization Committee had a problem which contained elements interfering with foreign relations.

Mr. ROWELL. Constantly, and it affects this question that you have realized, and is the biggest in the world because it involves all the other problems on which the twentieth and twenty-first centuries are going to turn. I do not think we have anything that is nearly as important. The history of California, as you know, is that for a great many years all sorts of Japanese legislation has been proposed in the legislature.

Mr. SIEGEL. Of anti-Japanese nature?

Mr. ROWELL. Yes, sir. Everybody knew they were intended to be annoying, and among them one known as the alien land bill. Pressure from Washington would be brought against the bill, and if the bill itself was not defeated, the vital sections of them were, and the bills always failed. This was true up to the time that the present alien-land bill was passed, and my frank opinion is that this alien-land bill, the immediate motive for passing it was largely to resist the pressure from Washington. The alien-land bill was passed and now it is impossible for the Japanese legally and directly to acquire additional land in California.

The CHAIRMAN. Now, does the bill apply to aliens of all countries, or just to the Japanese?

Mr. ROWELL. It applies to aliens ineligible to citizenship, which means, for practical purposes, the Japanese. Personally, I see no reason why it should not be applied to them all. I think it would be better in that respect if it did; but I also think that the law that was passed here is diplomacy proof. I do not see how the Japanese Government can raise—and our experience shows that they have not done so—any objection to it by a direct push, because it preserves to them all of their rights under the treaty expressly provided for, and denies them only the right which they themselves refrained from asking for in the treaty. They have, under this bill, the right to buy residence property, business property, manufacturing sites, everything except agricultural land, and that was not guaranteed

to them in the treaty because they did not want to give it to us. Now, I do not know whether you know the form in which the alien-land law of Japan has been repealed, but it is a curious example of Japanese ingenuity. It amounts to about this: The alien-land law of Japan is hereby repealed, except that the repeal shall not go into effect until proclaimed by imperial proclamation, which has never been done, and except further that when proclaimed it shall apply only to the citizens or subjects of nations which grant to the Japanese like privileges, and except further that it shall not even then apply to any portions of the only islands in Japan which have any land available, nor to any portions of Japan which now are or may hereafter be designated as military districts, and shall not even be done, except by license from the home office, and all previous alien-land laws of Japan are hereby repealed. There may be one or two other exceptions. Now, that being the situation, they can not step in to save their souls and object to our passing the same law here, and it is imperative for the salvation of Japan that they do preserve that law there.

Mr. SIEGEL. Of course, it is true that many States have those provisions in their constitutions, prohibiting the ownership by aliens of lands.

Mr. ROWELL. And there is a Federal constitution to the effect—that applies to the State of Washington, I think, and to the Territories. And the only distinction in California is that it applies to persons of oriental citizenship, and that means Japanese, and that is the part that they are offended at. Personally I would not object to it being applied to all of them.

The CHAIRMAN. Now, in the State of Washington there is a statute with a proviso that aliens shall not own land.

Mr. ROWELL. Yes.

The CHAIRMAN. Many efforts have been made in the last 15 years to repeal that, largely on the ground that British Columbia capital wanted to come in and own land, but the legislature has always stood out against it.

Mr. ROWELL. I think they are right about it, and I think we should have such a law as that here, and if it is desirable to interest foreign capital, we should put a loophole in the law which would thereby allow land ownership which we wanted, but not otherwise.

Now, in the case of the present agitation in California—I am speaking of the local situation of which you have heard a great deal—it started out from many sources with many ideas, but under good legal advice it was all reduced to the initiative measure which is now before the people, and the practical effect of which in the first place is to get rid of certain subterfuges which the law now has but primarily to prevent the leasing of land. I am very frank in saying that I have not succeeded in getting much interested in that initiative measure because Gov. Stephens has announced in his proclamation advocating the passage of it that when it is passed it won't have any effect. In other words, it will not do what it is intended to do. If you hire a man to run your farm for half the crop it is not a lease, and no law forbidding that would be constitutional.

Mr. SIEGEL. That question has been practically passed upon by the Supreme Court.

Mr. ROWELL. Yes.

Mr. SIEGEL. You can't go to work and prohibit, as has been held by Justice Hughes, that no man shall have the right to work.

Mr. ROWELL. No.

Mr. SIEGEL. That is what becomes of this proposition.

Mr. ROWELL. Yes.

Mr. SIEGEL. This is a man simply going to work for part of the crops, for instance, or a share of the crops?

Mr. ROWELL. As I say I have not been as greatly interested in the matter as some of the other people have. I have no doubt but that it will be passed, but if it were passed the final question is within the jurisdiction of the courts, the question of immigration.

The CHAIRMAN. Let we ask you this: Did you notice in Japan during your recent trip there that marriages between the Japanese and other races were progressing?

Mr. ROWELL. I did not go as far as Japan this time.

The CHAIRMAN. I said Japan—I mean Hawaii.

Mr. ROWELL. In Hawaii, the popular assumption is it has not happened at all. I know of a few instances where it has, but as a whole it has not. And that is rather curious in Hawaii, where the race lines are drawn in marriage. The poor Hawaiian has the same social rank as the poor white people. In Hawaii you have one of the most distinguished families of the Chinese race. That has not happened yet with the Japanese.

The CHAIRMAN. They have kept out of that opportunity of intermarriage with other races?

Mr. ROWELL. Yes. As I say, I have known exceptions to it. I think that is due partly to the fact that they are comparatively recent people and partly to the fact that they are very numerous over there. They are the dominating race. They do not need Chinese wives at this time. When the Chinese were there, not having many Chinese women, there were many marriages between Chinese and Hawaiians, and they made a pretty good mixture. The Hawaiian furnishes one element and the Chinaman the other; the Hawaiian the idealistic element and the Chinaman the cleverness and the shrewdness. In addition, the Chinaman is diligent. The Chinaman has the qualities of mankind highly developed. The Hawaiian hasn't those qualities so highly developed and it is a good combination; but that has not happened in the case of the Japanese. I know of one Hawaiian official there, a minor official, who has some Chinese blood in him. His wife is pure Japanese, and they speak neither Hawaiian nor Japanese, and they appear to be highly Americanized. All of their three children speak the English language.

The CHAIRMAN. That is the exception.

Mr. ROWELL. There are not enough of them, but there should be, of course, more.

Now, I feel hesitant to take your time and go much more into this. I think those that have studied the question as you have understand it so well that it is obvious the matter should not be dwelt upon by me. It does seem to me that it is absolutely imperative, both for the protection of the United States as well as for the protection of civilization, that this question should be settled. I think

it ought to be distinctly understood that there shall be no additional immigration by the oriental races to this country, and that provisions be put into effect that will effectually stop it. Now, if necessary, we must stop the Japanese the same way we have done with the Chinese, but if a more agreeable way can be found, that would be better. The people of the United States care little for the forms while the Japanese do care for the forms, and therefore I believe if we can deal with them in a way to their liking that it would be all the better, but if under the Gentlemen's Agreement you can make them carry certificates of their passports—

Mr. SIEGEL (interrupting). They do carry passports when they come here—

Mr. ROWELL (interrupting). But how about the fellow that comes in over the border and not through the immigration lines and has no certificate? You can not do anything to him.

Mr. SIEGEL. The thing we have got to do and we all realize it, and when I say "we" I mean the members of Congress, we have got to protect our borders more effectually.

Mr. ROWELL. That is true; but is it going to be possible to patrol the border so that they can not be smuggled over there?

Mr. SIEGEL. It will have to be possible. I believe that it will be when the new system is put into effect.

Mr. ROWELL. Very likely. Nevertheless, you do not patrol the border to keep the Chinaman out. If a Chinaman comes in you send him back. You can not do that to the Japanese.

(Discussion between commission which reporter was requested not to take.)

Mr. ROWELL. That brings to my mind another point, and that is additional farm labor. Now, you always have to discount the cry of additional farm labor because it is usually not based upon fact. They made a considerable yell for 7,000 Mexicans to pick the cotton crop in the Imperial Valley. They said, "If you don't have the 7,000 Mexicans the crops would be lost," and so the Housing Commission went down there and waited on each farmer to find out how many he needed, and found it was only 700, and they found that 700 laborers were just about to be discharged from the sugar beet fields at Ventura, and they sent them over there and the whole thing was settled. They found that there was no need for 7,000 and that there was need for any from Mexico.

Mr. SIEGEL. That may apply to California, but there is no question at all in the minds of many who have studied the question that there is a lack of real labor.

Mr. ROWELL. No; there is no question about that, but what I say is merely pointing out that you want to scrutinize very carefully the information you get as to the lack of labor. There is a big demand in California for Chinese contractual labor, because they don't like the Japanese. They do like the Chinese. Now, I think they like the Chinese for two reasons: One is we judge the Chinaman by his best qualities and the Japanese by his worst qualities. The Chinaman's best qualities are those displayed in business, while the Japanese worst qualities are those displayed in business. The other is, of course, they are not servile as serf labor. The Chinaman's great quality is that he is a whole lot better morally than the Jap is.



the demand has come—I think the present one is for 100,000 indentured labor in California. I have seen something of indentured labor in the Fiji Islands and in Samon, and I pick up a little knowledge of the conditions existing. China seems to have some laws on the subject, and I do not believe our people in California who are demanding that labor would be willing to take it if they realized what conditions they must meet under the Chinese laws. In the first place, they must advance in coin the entire amount of the transportation of the coolie from the place he lives in China to the place that he is to work here and back again. That would represent \$67 from China to here and the transportation from San Francisco to Fresno or other cities somewhere in the interior and from the cities in China in the interior to Hongkong, and that would represent \$100—that is, \$100 in advance—and multiply that by 100,000 and you have a considerable amount of cash to be put out. In addition to that you must guarantee these men for the four or five years their indentured wages for 365 days a year for all of those years, and you must put up a good and sufficient bond in advance for the entire amount, which would amount literally to billions. Then, after you have got them here you are to see to it that they work on the farm and that they do not work anywhere else. That is emphasized by the rule that holds them on the farm, and they are kept prisoners on the plantations, and I think that would be necessary here; otherwise they would seek jobs elsewhere. You must provide hospitals for them when they are sick and pay them their wages when they are sick. Under those conditions, aside from the social side of it, I think it would be a physical impossibility to bring them out here.

The CHAIRMAN. I might say for your information that this committee by a unanimous vote has taken the position that we would prohibit anything that takes the appearance of serf labor.

Mr. ROWELL. The argument has been raised with regard to labor in France during the war, but there is no resemblance whatever. These men were all enlisted men in the army and they were working for the army, and they were not let out for five or six years to do private work on private farms.

Mr. SIEGEL. What are you referring to, the Chinese laborers?

Mr. ROWELL. Yes.

Mr. SIEGEL. I was there two years ago. We did not do military work at that time.

Mr. ROWELL. But it was work for the soldiers and for the army.

The CHAIRMAN. I saw them over there and they were building roads.

Mr. ROWELL. Yes. They were doing the character of work for governmental organizations which the enlisted men could properly do.

The CHAIRMAN. They were valuable in handling the wagons for the ammunition.

Mr. ROWELL. Yes.

The CHAIRMAN. Now about Hawaii?

Mr. ROWELL. Hawaii is a very interesting problem in the first place on account of the race question and in the second place on account of the social conditions brought about by the land tenure. As you know, under the native rule in Hawaii there was very little native ownership of land. The land was ultimately owned by the king and

more immediately by the big chiefs. I will not go into the history of it, but there were various divisions, and at the final one there was a certain portion set aside for the king. Some of it was his private property and some of it his governmental property; and another large part of it was set aside for the chiefs and a small portion set aside for the common people. Consequently, as a result of that system a large part of the land in Hawaii now belongs to the United States Government. Most of the rest of it belongs to a few of the large estates. It is practically impossible to buy land in Hawaii. Those who go there to go into the sugar business or into the pineapple business, unless they are the persons who already own the land, lease the land from the Government or from these owners, so that so far as land ownership in Hawaii is concerned that is about the situation.

The CHAIRMAN. I wanted to ask you if you heard anything about the so-called Hawaiian rehabilitation bill?

Mr. ROWELL. A lot of it. There was considerable opposition to it among the aristocracy, as I call them, and that proceeds upon the ground that it was favorable to the native Hawaiian who has always had his chance and he ought not to have any more rights than anybody else. In addition to that there was other opposition against it not merely because it was for the benefit of the Hawaiians but because the homestead system has usually failed over there. And therefore the conclusion was jumped at that it inherently must fail; a conclusion, I think, which is unjustifiable.

The CHAIRMAN. But did they seem to understand that it was devised to allow the homesteads to fall to the native Hawaiians rather than to the Japanese?

Mr. ROWELL. They did understand that, but they did not know why it should not fall—that is the sentiment I heard from a certain class of people there, a sentiment which I think is not justified. I think the bill is a good bill. The history of the failure of the homestead system there is due in part to the inherent difficulty of it and in part to the fact that the great sugar planters did not want it to succeed. There are a few homestead colonies which are succeeding. There is one in the Island of Kauai which is succeeding at this time, but that is the exception. There are several others in addition to that. The big sugar planters are against the homestead system because the native Hawaiians would make too much money. Then, of course, the Hawaiians themselves do not take as well to agricultural life as they do to mechanical life. They are good mechanics. There is also a tendency among the homesteader, when he finally perfects his title, to sell it out to another man and so establish himself as a member of the landed aristocracy in that country.

The CHAIRMAN. The present homestead laws permit a man almost immediately to sell out?

Mr. ROWELL. And he apparently does.

The CHAIRMAN. To the plantation owners.

Mr. ROWELL. Then the plantation owners, of course, have tried everything by offering inducements and exerting pressure to have these people sell out, and they have been in a great measure successful.

Mr. SIEGEL. I wanted to ask you some questions regarding the Japanese situation in Hawaii. Do you know whether they have separate schools for their own?

Mr. ROWELL. Yes; and that is a very interesting situation. They have the American schools, and they have the Japanese schools run separately after hours. These schools are run by many factions of the Japanese, and are therefore all the way from fairly good to exceedingly bad, but upon the average it is distinctly un-American and in many cases distinctly anti-American. That was determined by a survey, a Federal survey from the Bureau of Education.

Mr. SIEGEL. You are referring to the report No. 16?

Mr. ROWELL. I think so. These schools were not only encouraged but in many, many cases the workman helped to pay for the Japanese schools. I think that there is no question but that the request of the report will be carried out. That report is that the Japanese schools be closed, but that the Japanese now be taught in the public schools, and those who wish to study the Japanese language shall be taught it as a separate study.

Mr. SIEGEL. Were these schools originally organized for the purpose of teaching what was the dominating religion of Japan?

Mr. ROWELL. That was true in some of the schools and it was not in others. Those schools are run by one sect of the Buddhist religion, the older branch, and the other by the more modern sect of Buddhism, and others by various Japanese organizations which are not religious, and so that statement is true of part of the schools and not of other parts.

Mr. SIEGEL. The contemplated legislation over there would not interfere with their learning the language?

Mr. ROWELL. It would provide means for them to learn it in the public schools, and they would learn American customs, etc., in the public schools.

(Discussion which the reporter was requested not to take.)

Mr. ROWELL. Coming back to another question, when the war broke out it was obvious that our shortage of farm laborers for the seasonal work, which was already great, would be greater. So there came the usual agitation for Mexican and Chinese labor to meet a very real situation. A commission was formed which originally thought it best to get Chinese labor. We had considerable argument on the subject, and I took the other side of the issue. Finally I convinced them, whether they were right or wrong as to the desirability of Chinese labor, that the better way would be to organize a campaign endeavoring to secure the necessary labor in this country and endeavor to get first-class men out of the cities, the sort of people who had not done the work before. They undertook that work, and at the end of the year they announced, with a great deal of pride, that they had harvested a crop more profitably and better than ever before, and they also announced that they used but few Chinese laborers to do so. The people who did the work came from San Francisco and Los Angeles and various places like that. There were some men, but a lot of them were women and children—all sorts of people. But it did demonstrate that there is a great reserve supply of labor to be tapped when you go out after it systematically and when you do it right. This migratory labor can not be trusted, of course. There must be organization, because they lack initiative.

The CHAIRMAN. You would like to see the system adopted whereby this labor could be used in southern California then later in Fresno

and up through northern California and through Oregon, moving up as the crops ripen?

Mr. ROWELL. That would be the proposition, except that they would come from the other direction. It ought to be done in some such fashion. It is beginning to be done now, and when that is done you will be able to get all the labor that you want.

Mr. SIEGEL. During the time that you were in Hawaii did you hear any discussion about the question of dual citizenship there?

Mr. ROWELL. Yes.

Mr. SIEGEL. So far as the native born is concerned?

Mr. ROWELL. Yes, and you probably understand a little about it.

Mr. SIEGEL. Yes, Of course, we never have recognized the contention of the islands—

Mr. ROWELL. (interrupting). We have never recognized the contention made of the division any more than the international law itself. So that apparently the international law on the subject is that there being two countries, and each nation having the right to insist upon its own laws, both laws are valid, but by international code, in order—because it is a law within the territory itself, if the other might interfere with its enforcement in its own territory, so that a native born Japanese here is a citizen of United States and of Japan also, but Japan will not exercise any rights here, but if he goes back to Japan, Japan will and we won't. So that dual citizenship is a very real question. Now, they are trying to get rid of it by various means in Hawaii. Every one of the normal schools in Hawaii has made it a rule that no person can be prepared as a state teacher who does not recognize the dual citizenship under the Japanese law. They are using moral suasion as much as possible. Now, as an instance of that, the Japanese street gamin, who sells newspapers on the street, is very American. He is just like the average Irish newsboy on the east side of New York and talks the same dialect. He is very Americanized, and that is a good sign.

Mr. SIEGEL. There are night schools in Hawaii for teaching these Japanese the English language.

Mr. ROWELL. How much of that is done by the authorities I don't know.

Mr. SIEGEL. There has been a lot of it done according to the information we have been able to receive.

Mr. ROWELL. Not as much as should have been. Now, the question—as I understand was suggested to you to-day—that we might give citizenship to the Japanese child here: it seems to me that the objection to that would be so long as California has determined to have discriminatory laws relative to United States citizenship, there is no way of meeting that situation.

(Further discussion which reporter was requested not to take).

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